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Classical

THE
CLASSICAL JOURNAL:

FOR
SEPTEMBER AND DECEMBER, 1816.

VOL. XIV.

ὦ φίλος, εἰ σοφὸς εἶ, λάβε μ' ἐς χέρας· εἰ δέ γε πάμπαν
Νῆϊς ἔφυς Μουσέων, ῥίψον ἅ μὴ νοέεις.

EPIG. INCERT.



T

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398. ad fin. *for* patiensque *read* patriusque.

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THE
CLASSICAL JOURNAL.

NO. XXVII.

SEPTEMBER, 1816.

CASSANDRA,

*Translated from the original Greek of Lycophron, and
illustrated with Notes, by* VISCOUNT ROYSTON.

[Concluded from No. XXV. p. 32.]

No more shall flourish in his fostering hand
The youthful hero ; ne'er upon his eyes
Shall swell Tymphrestus, where his angry sire 495
Cursed the polluter of his parent's bed,
And quenched in night his ineffectual orbs.

Three shall the woods of Cercaphus entomb
Near Hales' stream ; there shall the tuneful Swan
Sing, falsely sing, what farrow shall produce 500
The sylvan mother, when the rival bards
Provoke the conflict of prophetic song.

Death to the vanquished !—thus ordained the God.

With him the fourth from Erecthéan Jove

495. Tymphrestus is a mountain of Trachis.

498. These three are, Calchas the prophet, Idomeneus, and Sthenelus, who were buried in the forests of Cercaphus, a mountain of Colophon, near the river Hales. Calchas was doomed by the oracles to die whenever he found one more skilful than himself in divination : he was surpassed in a contest with Mopsus the son of Apollo, who foretold the number of young with which a sow was pregnant, which problem Calchas was unable to resolve.

504. Minos, the son of Jupiter, begot Deucalion, the father of Idomeneus, who on his return to Crete, after the destruction of Troy, was driven from the island by Leucus, to whom he had entrusted the guardianship of his family. (See verse 1422.) The Scholiast is mistaken when he supposes

The mighty bull, whom Terror ne'er subdued
 To flight or fearing, seized the fatal gift,
 Raised high in air the suicidal hand,
 Then stabbed, and breathed his sullen soul away. 550
 But far the father from his isle shall drive
 Trambelus' brother, whom to light and life
 Brought forth that sister of my sire, whom erst
 His prize of battle the destroyer bore,
 When maddening multitudes had cast the nymph 555
 (So bade the glozing orator, whose bed
 Three daughters graced) unto the sea-born orc,
 Who poured profuse from his capacious jaws
 Black briny waves, and tempests the plain;
 He seized his prey, but found no trembling bird, 560
 But scorpion stings, and bitter birth of woe.
 Second shall see this isle the rural chief,
 And hear the voice divine, (who first inhaled
 This air of life, where 'mid the wintery blast
 In glowing embers roast their acorn food 565
 Sons of the Dryad; whose dread ancestors,
 Ere yet the moon unveiled her peerless light,
 Like howling wolves obscene, athwart the gloom
 Roamed nightly;) there the ruddy mass of ore
 He seeks, and lurking orichalc, through veins 570
 And rich recess of avaricious earth;
 He seeks, whose sire pierced by th' *Œtéan* tusk
 Lay gasping on the ground, the deadly tooth
 Sheer through the groin had forced its bloody way;

548. The sword with which Ajax killed himself was the gift of Hector :

*Δῶρον μὲν ἀνδρὸς Ἑκτορος, ξίφος ἱμῶι
 Μάλιστα μισθόντος, ἰχθίστου θ' ἔργῳ.*

SOPHOCLES.

552. Trambelus was brother to Teucer, and half-brother to Ajax: he was born at Miletus, whither Hesione, while pregnant, had fled from Telamon, to whom she was given by Hercules after his conquest of Troy.

553. Hesione, whom Phænodamas proposed to substitute for one of his three daughters. (See Note on verse 34.) By the Scorpion is meant Hercules, who leaped down the throat of the monster, and cut his way through the entrails.

562. The second, who came into the island of Cyprus, was Agapenor, whose Arcadian ancestors were called *Βαλανφάγοι* from their feeding upon acorns; and *Προσίλητοι*, from their asserting their nation to be anterior to the moon :

Astris lunaque priores.

STAT.

They are called "Sons of the Dryad" from their being descendants of Arcas and the wood-nymph Chrysopeleia.

568. This may refer to Lycaon, who was changed into a wolf by Jupiter (See Ovid. *Metamorph.*); or to a tradition mentioned by Pliny, that the Arcadians were in the habit of transforming themselves into that animal by means of magical incantations.

572. Anceus, the father of Agapenor, was killed by the Calydonian boar,

Then well he knew, but knowing it expired, 575
That often, while we lift the luscious draught,
E'en from the lips malignant Fate will dash
The bowl, and scowl upon the baffled guest:
Whitening with foam, and bristling high with rage,
On rushed the boar, and crushed the hunter's heel, 580
And filled the bloody measure of revenge.

The third shall boast the sire, whose giant hand
Heaved the huge stone, and seized the fateful arms;
Th' Idæan Heifer to his secret couch
Shall steal enamoured; then unto the shades 585
With sullen looks, as hating life, shall rush;
Mother of Munitus, whose heel shall pierce
The Thracian viper, and infix her sting.

which descended from Mount Ceta into Ætolia, and gored him in the groin. Lycophron afterwards says that the animal wounded him in the heel, which the Scholiast considers as a great inconsistency, and offers us the alternative of ignorance on his own part; or barbarism and trifling on that of his author; "*ἡ βαρβαρίζοντος καὶ φλυαροῦντος τοῦ ἀνδρός, ἢ ἡμοῦ ἀμαθαινόντος.*" When we reflect, that, after having overthrown Anceus by a wound in the groin, the boar might strike him in the heel, without any very great violation of probability, we shall perhaps find no difficulty in extricating ourselves from this dilemma, or in determining which side of the proposed alternative to adopt.

576. This adage is as ancient as the time of Homer:

Πολλὰ μεταξὺ πίτσι (vulgo πίλει) κύλικος, καὶ χεῖλος ἄκρου.

Of which line our own proverb is a literal translation: "Many things happen between the cup and the lip."

582. The third who came into Cyprus was Acamas, whose father, Theseus, raised a stone pointed out to him by his mother Æthra, and took from thence the arms placed there by Ægeus, with which he proceeded to the court of Athens:

Ἐν γὰρ μιν Τροῦζ' ἦν Καλουραῖη ὑπὸ πίτρη

Θῆμι σὺν ἀρκίδεσσι.

FRAGM. CALLIM. emend. a Bent.

584. The Heifer is Laodice, who became enamoured of Acamas when he was sent to Troy with Diomede, to treat for the restoration of Helen. She afterwards bore to him a son, Munitus, who, while on a hunting excursion into Thrace, was killed by the bite of a viper. The original stands thus:

Ἢ ζῶσ' ἴς Ἀἴθνη ἵξεται καταβάντις,

Θρήνοισιν ἱτακίῃσιν, Μουνίτου τοκάς, κ. τ. λ.

Who (Laodice) shall descend alive to the shades below,

Worn out with sorrow, mother of Munitus, &c.

The Scholiast, having the word Munitus before his eyes in this passage, has taken no notice of his former charge against Lycophron, viz. that he has called the son of Laodice "Munippus," but renews his attack with an affected exclamation of pity; *Φεῦ, ὦ Διόφοβον, πῶς ἀνακάλουθα γράφεις*. "Alas, Lycophron, how inconsistently you write!" and accuses him of having asserted in a former passage that Laodice was swallowed up by the earth (see Note on verse 377), but now, that she died of grief for the loss of Munitus. The Scholiast therefore must evidently have omitted the comma after *ἱτακίῃσιν*, and read the sentence *Θρήνοισιν ἱτακίῃσιν Μουνίτου*, i. e. "worn out with sorrow for the death of her son Munitus."

What time the beldame to his sire's embrace
 Shall give the boy, whose infancy was nursed 590
 In night, the beldame on whose neck alone
 The iron chains of slavery shall gleam,
 Fit hostage for the ravished Bacchanal.
 So willed the wolves, who howled on Attic shores,
 Upon whose crested hemisphere the lance 595
 Falls harmless, and rings loud the blunted sword:
 All else the seal's vermicular impress
 Shall guard, and thus unto the stars of heaven
 Each twin Lapersian demi-god shall rise.
 Oh, never, never may those lions rush, 600
 Protector Jove, to free the captive Dove!
 Ne'er may their swift-winged vessels to these shores
 Ride tilting o'er the waves! ne'er may they leap.
 Thirsting for blood upon the Phrygian plain!
 No, nor that stronger twain, whom Mars inspires, 605
 Whom Ate loves, Ate come hot from hell,
 And dread Tritonia, goddess of the spear!
 For not those bulwarks, which the watery king
 Prophantus, Cromnian monarch of the main,
 And Drymas reared unto the perjured prince, 610

589. Æthra, the mother of Theseus, to whom Laodice delivered her son, in order that she might place him under the care of his father Acamas.

591. When Theseus carried off Helen, he left her with his mother at Athens, (according to others at Aphidnæ). Castor and Pollux recovered their sister, but carried away no booty but Æthra, the mother of the ravisher, who accompanied Helen to Troy when she fled thither with Paris, and returned to Greece after the destruction of that city.

594. By the wolves are meant the Dioscuri, who, in memory of their generation from an egg, wore helmets resembling the half of a divided egg-shell.

597. The ancients (and, if we may believe Hesychius, more particularly the Laconians) were accustomed to use seals made of worm-eaten wood, before the invention of cutting metal or gems: these seals were termed *θηράδιστα*. "Οἱ Λάκωνες σφράγιον ἐχόντες ἑλκούς ἀπὸ θηρῶν βεβρωμένους."

599. The author of a commentary on Homer, cited by Meursius, says that Castor and Pollux were called Lapersæ; from their destruction of Las, (styled Laas by Homer), a town situated between Teuthrœna and the river Eurotas. Didymus says they were so called from the city Lapersæ.

600. "Oh, never may those twin-lions, Castor and Pollux, come to rescue their sister Helen! no, nor their cousins Idas and Lynceus, much stronger than they! for the walls of Troy, though raised by Apollo and Neptune, could not resist them for a day, not though Hector were to stand before them powerful as a Thracian giant, and defend them with that spear with which he shall kill Protesilaus."

609. Apollo was styled Drymas by the Milesians. Neptune had a temple at Cromne, a city of Paphlagonia, and was worshipped under the name of Prophantus by the Thurians.

610. The "perjured prince" is Laomedon, who refused to give to Apollo and Neptune the reward which he had promised them for building the walls of Troy.

One day, one little day, would stand their shock ;
 Not though the giant, rising in his might
 Like Thracian Mimas, by the massy gate
 Stood like a tower ; not though within his hand
 Th' impatient lance waved quivering to destroy 615
 The ravening wolves, the spoilers of the herd ;
 That lance which first shall pierce the warrior bird,
 The Hawk, who leaps upon our hostile shores
 First of the Greeks, whose sepulchre shall rise 620
 There where the Thracian Chersonese extends,
 And swells projecting, like the milky globes
 Which deck maternal beauty, to the main,
 Shout, shout, and raise the song of joy !—there is,
 There is, who pities wrongs, and will relieve,
 Gyraesian, Drymnian, Æthiopian Jove ! 625
 Then fill the sparkling bowl, and as ye list
 Receive your bridegroom, pour the sacred stream
 In red libation to the mystic Queen ;
 Soon shall ye eat the bitter bread of tears,
 Banquet on woes, and blood shall flow for wine : 630

613. Mimas was one of the giants who waged war against Jupiter.

617. The oracles had denounced death against the first Greek who should land upon the Trojan coast.

618. Protesilaüs, who is pointed out by the term "hawk," was the first who disembarked, and was slain soon after by Hector ; he was buried on the shores of the Thracian Chersonese, near the promontory Mæusia or Mastusia, where, according to Pliny, a temple was raised to his honour : "Chersonesi Mæstusia promontorium adversum Sigeo, --- turris et delubrum Protesilæi." Arrian, in his first book on the Expedition of Alexander, says that he offered sacrifice on his tomb : *Θύει Πρωτεσίλαον ἐν τῷ τάφῳ τοῦ Πρωτεσίλαου.*

625. I have followed the Scholiast, and Canter, in supposing Jupiter to be meant by this passage. He may be called Gyraesian, *Γυράσιος*, from the spherical shape of the æther ; and Æthiops, either because the Gods were accustomed to feast in Æthiopia—*ἰμῖο μετ' Αἰθίοπισσι ἰόντες*, (see the speech of Neptune in the fifth book of the *Odyssey*), or, as Eustathius observes, *παρὰ τὸ αἰθρῶ*, from the luminous nature of the atmosphere : though undoubtedly all these qualities will apply equally well to Apollo, who is called Drymas in verse 610.

626. Paris was the guest of Menelaus at Sparta, and was consequently hospitably entertained by Menelaus, the Dioscuri, and their cousins the Apharidæ. At an entertainment given by the latter in honour of Ceres, a quarrel arose, produced by the following transaction. The two daughters of Leucippus, Phæbe and Ilaira, had been betrothed to Idas and Lynceus, the sons of Aphareus, but were forcibly taken away by Castor and Pollux, who, when upbraided by the Apharidæ for having given their brides no dowry, stole the oxen of their unsuccessful rivals, and gave them to their father-in-law Leucippus. This produced a battle : Lynceus killed Castor, but was himself struck to the ground by Pollux ; Idas struck at Pollux with the column or cippus erected on the tomb of Aphareus, but for this impiety Jupiter killed him with a thunderbolt. (See Pindar and Theocritus.)

From Cragus' height the Deity looked down,
 The Lycian God; he gave the word; and straight,
 Unbidden guest, sat Discord at the feast:
 First scoffing words and foul reproach arose,
 Jeerings, and biting jibes, and taunting scorn, 635
 Then brazen war;—the kinsmen strive to free
 From dowerless nuptials, and unkindly force
 Their kindred doves; What arrowy storm shall rise,
 (Say, Cneceus, for your waves shall see,) what clang
 Of eagle wings shall hurtle in the air! 640
 The fiery Bull sheer through the knotted oak
 Shall gore the Lion; the Twin-whelp shall seize
 The writhing Bull, and hurl him to the earth
 Biting the bloody ground in pangs of death;
 Full on the victor shall the marble rush, 645
 Columns of Hades, trophies of the tomb;
 But vain the blow, the martial prowess vain,
 For steel, and floods of lightning, shall destroy
 The monarchs of the herd, whose matchless skill
 Not e'en Telphusian Orchieus contemned 650
 To wing the shaft, or round the mooned horn.
 These to the shades, but those the starry heavens
 Receive alternate, with such kindly fire
 Glows in each pious heart fraternal love!
 Thus shall they sleep, and with them sleep the gleam 655
 Of hostile spears, and with them sleep my woe.
 But through the dark and drear expanse of heaven
 Shall rush the Cloud, and bear upon its wings

631. Cragus was a mountain in Lycia, from which Jupiter was sometimes called Cragus.

638. Phœbe and Ilaira were cousins to the Apharidæ, as well as to Castor and Pollux; for Tyndarus, Aphareus, and Leucippus were brothers.

639. Cneceus is a river of Laconia, on whose banks the contest took place.

645.

Ἐνθεν ἀρκάξαντες ἀγαλ-
 μ' αἶδα, ξιστὸν πύργον.

PINDAR.

650. Apollo was called Orchieus by the Laconians, and Telphusius, from Telphusa a city of Arcadia near Heræa; called also Thelpusa by Pausanias. Some for Telphusius would read Tilphossius, grounding their opinion upon a passage of Strabo, who tells us that near the mountain Tilphossus in Bœotia there was a temple of Apollo: "Ἀποῦ δὲ καὶ τὸ Τίλφωσσιον. Ἀπὸλλωνος ἱερὸν."

651. Idas contended with Apollo in archery for Marpessa the daughter of Evenus:

Non Idæ et cupido quondam discordia Phœbo
 Eveni patriis filia littoribus.

PROPERT.

653. The story of the alternate death and resuscitation of Castor and Pollux is so well known, that it is unnecessary to dwell upon the subject.

658. The Grecian army, from its numbers and extent, is compared by Cassandra to a cloud.

Storm, nor the son of Rhæo shall restrain,
 Nor soft persuasion hang upon his lips ; 660
 Oft shall he lure the ravening host to stay
 For nine long years, nor scorn the Voice divine ;
 Oft shall he swear to spread the jovial feast
 To those, who, wandering upon Cynthian heights,
 Shall drink Inopus' stream, whose secret source, 665
 When Nile pours down his heaven-descended wave,
 Swells o'er its banks with sympathetic flow,
 With such a power Problastus, rosy God,
 Gifted the progeny of Zarex ; red
 Flows from their hand the nectar of the vine, 670
 The corny grain, and yellow floods of oil.
 When to the tomb of the Sithonian maid
 They hasten, scowling Famine shall retire
 Far from the host, and gnash her teeth in vain.
 Such webs the fateful Sisterhood have woven, 675
 Such threads from brazen distaffs have they spun.
 Fourthly, and fifth, shall seek the Cyprian shrine,
 Where dwells the Queen of Golgi, names obscure,

659. Anius, the son of Phœbus and Rhæo, was king of the island of Delos, where rise the Cynthian mountains. He had three daughters, to whom Problastus or Bacchus gave the power of making corn, wine, and oil ; for which reason they were named Spermo, Ceno, and Elais. By the ministry and assistance of these, he offered to supply the Grecian army with provisions, if they would remain in Delos during the nine years which his skill in divination taught him would elapse before the destruction of Troy.

665. Inopus is a river of Delos, which, by some secret connexion, or sympathy, overflows at the same time as the Nile :

Ἡ δ' ἄρρητον ἄλης ἀπεκαύσατο λυγρῆς
 Ἰζέτο δ' Ἰνυπαῖο παρὰ ῥέον, ὅτε βαδίστον
 Γαῖα τίς' ἔξανίστην ὅτε πλῆθοντι βίβρω
 Νείλος ἀπὸ κρημνοῖο κατέρχεται Αἰθιοπίας.

CALLIM. Hymn. εἰς Ἀῖον, v. 305.

669. The daughters of Anius are called the progeny of Zarex, because he became the husband of Rhæo after she had borne Anius to Apollo. In the same manner Hercules is called Amphitryoniades, and Castor and Pollux the Tyndaridæ. They were sent for to Troy by Agamemnon, in order to supply his army during a dearth of provisions. Their story is told by Dictys of Crete, and Ovid ; but the latter asserts them to have been forcibly carried off.

672. Rhætea, who gave her name to the Rhætean promontory, was daughter of Sithon the son of Mars.

678. Golgi is a city of Cyprus, where Venus was worshipped with peculiar honors, and of which she is styled the Queen by several authors :

At O caruleo creata ponto
 Quæque Ancona, Cnidumque arundinosam
 Colis, quæque Amathunta, quæque Golgos.
 CATULL. in Annal. Volus.

Praxander, Cepheus, from Therapne one
 Shall lead his Spartan tribes, from Dyme one, 680
 From Bura, and Achæan Olenus.

I see the towers of Argyrippa rise
 On Daunia's plains; so wills th' unhappy chief
 Ætolian, who shall see his friends beloved
 Expand their snowy wings, shall see the down 685
 In feathery pride come mantling o'er their breast,
 Shall see them rush into the waves, and sail
 Swan-like, pursuing with capacious beak
 The scaly shoals, while on their prince's isle
 Tier above tier shall rise their frequent nests, 690
 Scooped like a sylvan theatre; there long,

679. Praxander and Cepheus came together into the island of Cyprus. Praxander led his party from Therapne, which was a city of Laconia, not far from Sparta, but situated on the opposite side of the river Eurotas, and containing a temple of Castor and Pollux:

Et vos Tyndaridæ, quos non horrenda Lycurgi
 Taygeta, umbrosæque magis coluere Therapnæ.

STATIUS, *Sylv. lib. IV.*

680. The followers of Cepheus came from Dyme, Bura, and Olenus, all cities of Achaia, and included in the twelve which were the foundation of the famous Achæan league. Polyb. lib. II. cap. 41. Olenus was afterwards swallowed up by the sea; as also Bura, or Buris, according to Ovid:

Si quæras Helicen, et Burin, Achaiadas urbes
 Invenies sub aquis. — Met. lib. XV. 293.

682. When Diomede was compelled to fly from Ætolia, he took refuge with Daunus, and built in Italy the city of Argyripe or Argyrippa, called also Argos Hippium, and according to Pliny, Argippa.

Vidimus, O cives, Diomedem, Argivæque castra.

* * *

Ille urbem Argyripam, patriæ cognomine gentis,
 Victor Gargani condebat Iapygis agris.

VIRGIL. *Æn. XI. 242.*

684. After the death of Diomede, his companions were changed into marine birds, resembling swans:

Si volucrum quæ sit dubiarum forma requiris:
 Ut non cygnorum, sic albis proxima cygnis.

OVID. *Met. XIV. 509.*

This transformation Diomede is figuratively said to have seen.

689. The Insula Diomedæa, or island of Diomede, was in the Adriatic, where these birds built their nests round the temple of their former chief, maltreating all persons who approached, except those in Grecian habits. See Aristotle *Περὶ θάνατον ἀνοσιμάτων*. Virgil mentions in his fifth book the amphitheatrical appearance of the hills, where their nests were erected tier above tier:

——— Mediaque in valle theatri

Circus erat. —

Ver. 288.

692. The companions of Diomede are said to imitate Zethus, because he assisted his brother Amphiön in building Thebes.

In rural peace, like Zethus shall they dwell,
 And hunt their prey, when Night descends on earth
 Darkling; with screaming voice and wild affright
 Far from each barbarous rout they wing their way, 695
 Smit with the love of Grecian stoles, and oft
 From Grecian hands shall snatch their wonted food;
 Sleep in their bosoms, every motion watch
 With upward eyes, and chirp the loving song.
 Oh Hand divine! O Source of all his woes! 700
 How shall he weep the wound whence ichor flowed
 In ruddy drops from Trœzen's Queen; what time
 To baleful love-rites shall the wanton lure,
 The spear her dowry, and her bed the grave.
 He flies on wings of winds; Hoplosmia's fane 705
 Receives him trembling; thence Italian shores
 Shall view him striding on the column's height,
 Marble on marble heaped, which erst the King
 Of Waters, Amœbean architect,
 Piled to the clouds, but in the piny womb 710
 Of some great ammiral the massy bulk
 Flew lightly o'er the waves. Can brothers wrang
 Their kindred blood?—Alænus shall deceive;
 For which the chief shall curse the barren soil,
 That never dew's dropped from the dripping wings 715
 Of twilight, nor the morning showers on earth
 Descending soft from æther, nor the wreathes
 Of curling mist, shall fill the corny reed

700. Diomede, as is well known from the *Iliad*, wounded Venus in the hand with the assistance of Minerva. Venus, in revenge for this injury, seduced Ægialæa, the wife of Diomede, to commit adultery with Coonates the son of Sthenelus.

702. Venus is called Trœzenian from Trœzen a city of Argolis, where Phœdra dedicated a temple to the goddess. Strabo relates that the city was sacred to Neptune, and thence called Posidonia.

705. Juno was worshipped by the Elæans under the name of Hoplosmia; in her temple Diomede took refuge, when he discovered, that, notwithstanding the apparent joy of Ægialæa upon his return, she was engaged in a design against his life. He afterwards fled to Daunus, and associated himself with Daunus; with whom when a dispute arose concerning the division of some booty, the matter was referred to Alænus the brother of Diomede, but, enamoured of Enappe the daughter of the king, he decided unjustly in favor of Daunus; in consequence, Diomede cursed the soil, and prayed that it might never reward the labor of the husbandman, except when cultivated by one of his Ætolian countrymen.

707. After the death of Diomede a statue was erected to him upon a pedestal formed of the stoties which had been brought in his ships as ballast, but which had formerly been part of the walls of Troy erected by Neptune, who is styled "Amœbean," from *ἀμοιβή*, "an exchange," because he exchanged with Apollo his oracle in Delphi for one the latter possessed in Calabria.

With fatness, and enrich the furrowed soil ;
 Save when th' Ætolian arm shall tame the ground 720
 Sturdy, and drive the stubborn team afield.
 And still through rolling years he shall possess
 The stedfast base, nor power of mortal arm
 Shall move the marbles ; for the shores along
 Soft gliding without step shall they return, 725
 Hold the chief honors, and the shrine command.
 Him all the children of Ionian plains
 Godlike adore ; for in Phæacia's isle,
 Pierced by his spear, the dragon writhed in death.
 Some to the sea-encircled rocks shall sail, 730
 Gymnesian Isles, and wrap their sturdy limbs
 In shaggy spoils of blood-polluted fur,
 Unrobed, unsandaled ; round them shall they twist
 Three slings of double cord, and missile power ;
 For ne'er the mother for her child shall spread 735
 The nurturing viands, till the certain aim,
 Impetuous whirling from the skilful arm,
 Shall strike the cates as high they hang in air.
 Thus by Tartessus, by the fertile shores
 Of far Iberia, westward shall they dwell 740

725. Daunus cast the statue of Diomede into the sea, but it swam upon the waters, and returned to its pedestal.

727. By the "Ionian plains" is meant the Ionian Sea, which lies immediately south of the Adriatic, and is so called from Io the daughter of Inachus. The inhabitants who dwelt upon its shores worshipped Diomede, because, according to the Scholiast, he destroyed in Phæacia the dragon which guarded the golden fleece, and which had come thither in quest of it.

730. Cassandra proceeds to enumerate the wanderings of the Greeks, and foretells that the Bœotians will be driven to the Baleares, or Balearides, called also the Gymnesian Islands (now Majorca or Mallorca, and Minorca). Diodorus Siculus says that they are called Gymnesiæ from the inhabitants going naked during the summer : "Γυμνήσιαι διὰ τὸ τοὺς ἱσχυαίνοντας γυμνοὺς τῆς ἱσθμῆς βιάσθαι." The name Baleares is by some said to be of Phœnician origin, and Bochart derives it from two Hebrew roots ; but the Greeks, according to their custom, derive it from the Greek βάλλειν, "to throw," and say that it was given to these islands from the skill of the inhabitants in slinging. "Προσπαρονοῦνται Βαλιαρῆς ἀπὸ τοῦ βάλλειν ταῖς σφενδάταις λίθους μεγάλους." Diodor. Sic. lib. V. cap. 17. One of these slings was carried in the hand, one twisted round them like a girdle, and one hung from the neck ; they were composed of a piece of leather suspended by two strings.

735. Vegetius relates the manner in which children were taught by their mothers to strike down their food from the top of a pole. "Ita perite exercuisse dicuntur, ut matres parvulos filios nullum cibum contingere sinerent, nisi quæ ex funda destinato lapide percussissent."

739. Tartessus is a city to the west of the Columns of Hercules, situated in an island at the mouth of the river Bætis, where it divides into two streams, and falls into the Sinus Gadiitanus.

Temmician race; how oft upon their soul
 Shall Arne rise in visionary woes,
 Arne, where erst their childhood strayed! how oft
 Shall memory raise to view the flowing streams
 Of famed Hypsarnus, and Thermodon's wave, 745
 And Scolus, and Tengyra, scenes beloved
 Of Leontarne, and Onchestus' towers!
 Nor these alone shall stem the stormy main:
 By Afric Syrtes, and by Lybian plains,
 Through narrow straits, where rolls the Tuscan wave, 750
 By Scylla's mingled form, whom erst subdued
 The Herdsman, mantled in the lion's hide,
 By those fell rocks where sing the Siren maids,
 Uttering such dulcet and harmonious sounds
 That raptured mortals cannot hear, and live: 755
 All, all shall Hades seize within his net,
 Worn by a weight of woe; one, only one,
 Shall tell the tale, who bears upon his shield
 The dolphin form, whose sacrilegious hands
 Shall snatch the statue of the Martial maid: 760

741. The Temmices were a nation which formerly inhabited part of Bœotia.

742. Arne is mentioned by Homer:

Ὅς τι πολυστάφυλος Ἄρνην ἔχον.

Hom. II.

It is said to be the same with that city which was afterwards called Chæronæa.

745. Hypsarnus and Thermodon are rivers of Bœotia: the latter is mentioned by Pausanias, and must not be confounded with the celebrated river of that name whose banks were inhabited by the Amazons.

746. Scolus, Tengyra, Leontarne, and Onchestus, are towns of Bœotia. Onchestus is mentioned as a town by Pausanias: it was probably built near the site of the sacred grove of Onchestus mentioned by Homer:

Ὅρχηστόν θ' ἱερὸν Ποσειδῶν, ἀγλαὸν ἄλσος.

Catalog. ver. 13.

748. The following lines relate the sufferings of Ulysses, and are, with a few variations, an epitome of the *Odyssey*.

750. The straits between Italy and Sicily, which connect the southern parts of the Tuscan and Adriatic seas.

752. Hercules, who slew Scylla. (See note on verse 46.)

753. The Insulæ Sirenum, called also Sirenusæ, are three small rocky islands on the western coast of Italy, not far from Surrentum. "Νησίδια τρία προ-
 κείμενα, ἱερῆμα, πετρῶδη, ἃ καλοῦσι Σιρηνοῦσας." Strabo, lib. I. Homer, however, makes Ulysses speak only of one island.

759. Ulysses bore the figure of a dolphin imprest upon his shield, in memory, according to Plutarch, of his son Telemachus having been saved from drowning by that fish. The use of emblems, and armorial bearings of this nature, is of very high antiquity. Telamon, according to Euripides, bore an eagle: and Æschylus, in his *Ἑπτα ἐπὶ Θήβαις*, emblazons very accurately the various devices of the chieftains.

760. Ulysses entered Troy in disguise, and carried off the palladium or statue of Minerva, whose presence was supposed to render the city impregnable.

Then shall he view the caverned rock, the den
 Of the fell lion of the mount, whose eye
 Gleams in his forehead like the full-orbed moon,
 Whose hands, yet red with blood, shall seize the cup, 765
 And pour the draught of darkness on his soul.
 On sails the chief; what deaths shall deal around
 The relics of the Wrestler's archery!
 Before his eyes they slay like scaly shoals
 His loved companions, as the mariner
 Thrids on the reed the vainly-struggling prey. 770
 ONE WOE IS PAST!—ANOTHER WOE SUCCEEDS!
 What dark Charybdis shall not glut her maw
 With frequent corpses? and what virgin form
 Girdled with black and howling dogs obscene?
 What Siren songs shall he not hear? What notes 775
 From those, who erst with Achelous dwelled
 Between Ætolian regions, and the shores
 Of Acarnania? now, on sea-beat rocks
 Whitening with bones of famished mariners,
 Sit tuning like the bird of night, and strew 780
 Their lures of linked sweetness to the winds.
 What Serpent in the planetary hour
 Shall spell with words of might the venomed bowl,
 Infusing deadly drugs? whence brutal forms
 Stabled in styes shall champ the marc of grapes, 785
 And browse, and batten on the spilth of wine.
 But him shall save the black and bitter root
 Of sweetly-flowering moly; him the God,
 Nonacrian Ctarus, triple-formed, severe

762. Polyphemus, the Cyclops, who had but one eye in the centre of his forehead, which was put out by Ulysses, who had previously intoxicated him with wine.

767. The Lestrygonians are a people of Sicily formerly vanquished by Hercules, for which reason they are styled "the relics of his archery." In the same manner Virgil calls the Trojans who escaped with Æneas, "Reliquias Danaum," "The relics of the Greeks."

768. This simile of the fish is borrowed from Homer, who has made use of it on the same occasion:

Ἰχθύς δ' ὡς πείροντες ἀτρίκτια δαΐτω φίλοντα.

Hom. Odyss.

776. The Sirens were daughters of the Muse Terpsichore and the river Achelous, on whose right bank is Acarnania, and on whose left Ætolia.

778. Circe who transformed by her magic potions the companions of Ulysses into swine.

789. Mercury, or Ctarus, was called "Nonacrian" from Nonacris a city situated in Tripolis, a district of Arcadia. He gave to Ulysses the herb moly as a safeguard against the incantations of Circe. The roots of this plant were

In youthful grace, and comeliness divine.
Thence to the confines of the dead he wends
His anxious way, and views the ghostly seer
Loved as a maid, and loving as a man;
There round the foss, where flows the boiling blood
In red libation to the powers of hell,
Stern shall he brandish the terrific sword,
And hear the short thick sob, the howling ghost,
The shrill sound rattling from the chattering skulls
Of skeletonous obscene; thence steer his bark,
His only bark, to where the giant brood,
Pressed by th' enormous weight of Sicily,
Lie gasping; whence Typhœus pours on high
The fiery volumes of tempestuous flame,
Where erst the sire of men and Gods in wrath
Planted the race of apes; fit successors

said to be black, and the flower white, to signify allegorically that the commencement of instruction is disagreeable :

Πόρε φάρμακον Ἀργυφόντης
Ἐκ γαίης ἐρύσας, καὶ μοι φύσιν αὐτοῦ ἴδειξεν.
Ῥίζη μὲν μέλαν ἴσκει, γάλακτι δὲ ἐκίλον ἄνθος,
Μῶλυ δὲ μιν καλέουσι θεοί. Hom

Hom. Odyss. K. 302.

Mercury is said to be "triple-formed" as well as Proserpine, and probably for the same reason, from his officiating in heaven, earth, and the shades below.

793. Tiresias was metamorphosed into a woman by killing a female serpent on Mount Cithæron; and afterwards by killing the male, re-assumed his former sex.

794. The ancients sacrificed to the Infernal Gods by digging a foss, into which they poured the blood of their victims, after having made libations of honey, wine, and water. The ghosts were supposed, on tasting the blood, to recall the past circumstances of their lives, which had been blotted from their memory by the waters of Lethe: but Tiresias retained even in death, by the especial favor of Proserpine, his recollection of the past, and power of anticipating the future :

Τῷ καὶ τεθγιῶσι Νόον πόρι Περσεφόνεια
Οἶω πεπύσθαι. —

Hom. Odyss.

And Callimachus:

Καὶ μόνος, ὅτε θάνη, πεπνυμένος ἐν τοκυῖσσι
Φοιτᾷσῃ, μεγάλῃ τιμῷ Ἀγεσίλῃ.

Εἰς λουτρὰ τῆς Παλλάδος. Ver. 129.

805. After the giants were overthrown in their war against the Gods, and Typhon was buried under mount *Ætna*, Jupiter peopled with monkeys the islands on the west of Italy, in contempt of their former inhabitants. They were thence called *Pithecusæ*, from *πίθηκος* "an ape." Another story is told of the metamorphosis of *Candulus* and *Atlas* into monkeys by Jupiter, whom these brothers vainly endeavoured to deceive :

Inarimen, Prochytenque legit, sterilique locatas
Colle Pitheculas, habitantum nomine dictas:
Quippe Deū genitor fraudem et perjuriam quondam
Cercopum exosus, gentisque admissa dolosa,

To those who vainly thought with giant strength
 "Up to high heaven to force resistless way."

Then by the tomb of Baius shall he steer

His hapless pilot; by Cimmerian shades,

And hoarse-resounding Acherusian waves;

810

By Ossa's heights; by where the Lion trod,

Seeking the herd; by where Proserpine's grove

With gloomy foliage sheds infernal night;

By the red waves of fiery Phlegethon,

Where rises high to this æthereal air

815

The rocky chain, whence every lapse of streams,

Each secret source of waters gushing down

Rolls o'er Ausonia's cultivated plain:

Thence from Lethæon's hills I mark him fare

In deforme viros animal mutavit; ut idem
 Dissimiles homini possent, similesque videri.

OVID Metam. XIV. 89.

In which lines it is to be remarked, that the poet has made a distinction between Inarime and the Pithecusæ, but Pliny asserts both these names to belong to one island, called also Ænaria: "Ænaria a statione navium Ænæ, Homero Inarime dicta, Græcis Pithecusa." Lib. III. cap. 6. Strabo and Ptolemy, who mention the Pithecusæ in several passages, take no notice of Inarime or Ænaria; and Antoninus, who gives the position of Ænaria, never has the word Pithecusæ; which phenomena would seem to point out their identity.

808. Baius was pilot to Ulysses, and gave his name to the celebrated Baiæ, according to Strabo, with whom agrees Silius Italicus:

Primores adsunt Capuæ, docet ille tepentes

Unde ferant nomen Baiæ, comitemque dedisse

Dulichis puppis stagno sua nomina monstrat.

Lib. XII. ver. 114.

809. According to Homer, the nation and city of the Cimmerians were at the extremity of the ocean. Pliny places their city in Campania: "Lacus Lucrinus, et Avernus, juxta quem Cimmerium oppidum." Strabo treats the whole as a fable.

810. Acheron was a river of Italy, in the country of the Bruttii. It may be collected from Pliny, that near it was a city called Acherontia; and coins have been found inscribed with the word AXEPONTAN. By the "Acherusia palus" Lycophron probably means that between Cumæ and Misenum, confounded by some with Avernus, and the Lucrine lakes. Ossa is a mountain in Italy.

Hercules bridged the river Orontes by casting rocks into it, on his return from an expedition in which he brought off the herds of Geryon. The bank between the Lucrine lake and the sea was called Via Herculeana; it is mentioned by Cicero and Silius Italicus.

Et sonat Herculeo structa labore via., PROP. lib. III.

816. "Πολυδῖμνον λόφος." The Apennines, from whence spring most of the rivers of Italy. The Scholiast absurdly supposes πολυδῖμνον to be the name of the mountain.

819. Lethæon is a mountain of Italy. Avernus or Aornos is a lake near the Lucrine, and surrounded with woods, according to Virgil:

By black Avernus; by Cocytus' wave, 820
 Where sobs, and shrieks, and other voice than song
 Pierce the dull ear of Night; by Stygian founts,
 Where falsehood never comes, so Jove ordained;
 When 'gainst th' enormous brood, the Titan race,
 The vollied thunders of his arm prevailed. 825
 I mark him pour the stream from urns of gold
 To gloomy Dis, and to the Queen of Hell
 Hang high his helm, and consecrate his plumes.
 Daughters of Tethys' son, whose carols sweet
 Your tuneful mother gave to charm the soul 830
 Netting the breeze with winding melodies,
 When by your rocks the bark careering flies,
 Unheard your song, down from the beetling steep
 Impetuous shall you leap, and dip your wings
 Deep in the Tuscan billows: so the Fates 835
 Have spun the deadly tissue of your line.
 One shall Phalerus' beachy verge receive,
 And dewy Glanis: there the fane shall rise,
 And still Parthenope the Voice shall hymn,
 When circling years return, the sacred bull 840
 Fall for Parthenope, and stream the wine:
 Aye, and for thee, sweet maid, in rapid race
 Shall gleam the torch, when to the chief who rules

Divinosque lacus, et Averno sonantia sylvis.

Æn. III. 442.

823. When the Gods conspired with the Titans to dethrone Jupiter, he received assistance from the river Styx, whence he decreed that an oath by her waters should be for ever inviolable. According to Hesiod, if a Deity swore by Styx, and afterwards was guilty of perjury, he was deprived of his divinity for one hundred years.

828. Ulysses, on his return from the shades, raised a column to the Infernal Deities, and on it suspended his helmet. Meursius brings several unnecessary authorities to prove that the ancients were accustomed to offer up in their temples votive shields, and other pieces of armour.

829. It has been already mentioned that the Sirens were daughters of the Muse Terpsichore and Achelous the son of Tethys. They threw themselves into the sea from grief that Ulysses escaped their incantations.

837. Naples, which according to some authors was built by Phalerus, tyrant of Sicily, was originally called Parthenope, and received its name from the Siren: "ipsa Parthenope a tumultu Sirenis appellata." Plin. lib. III. cap. 5.

-----Μέληθρον

Παρθενόπης, ἣν πάντες ἰοῖς ὑπεδίδεατο κόλποις. DIONYS.

838. The Glanis is a river of Campania, and is the same with that called Clanius by Virgil. Dionysius of Halicarnassus mentions it as near the Vulturnus: "Παρὰ τὰ στρατόπεδα ὄντες αὐτῶν ποταμοὶ, Οὐλοτεύρης ἵστος θατίζω, τῷ δὲ ἱτίρῳ Γλάνης." Lib. VII. p. 419.

843. Diotimus sailed from Athens to Naples, in obedience to an oracle which commanded him to sacrifice at the tomb of Parthenope: he there instituted games in imitation of those at Athens, wherein the competitors in the foot-race carried torches, in honor of Vulcan or Prometheus.

Mopsopian navies speaks the Voice divine :
And all who dwell by Naples shall revere, 845
While flows the tide of Time, and all, who roam
Where towers Misenus, shall thy name adore.

Leucosia, thrown upon Enipeus' rock,
Shall name her monumental isle, where Is
And neighbouring Laris to the vasty deep 850
Press on their tide, and roll their watery war.

Ligéa, floating to Tereina's towers,
Shall cleave the waves ; around her Ocean wreathes
His crisped smiles, and with funeral rites
Shall dank and dripping mariners invoke 855
Her parted shade, and raise the rustic tomb.
And he, the God who rears his horned brow,
Shall lave the marbles with the purest lymph
Where rolls Ocinarus, Ausonian stream.

I see the patient chief where he confines, 860
The struggling winds, and sinks to short repose ;
But soon the storm shall rise, the mountain waves
Shall drive the bark swift reeling o'er the main,
Lashed by a scourge of lightning ; he shall grasp
The olive branches glancing from the rock, 865
And tremble at the seas which foam below.

I see him wasting in th' Ogygian isle
~~The fleeting hours, and clasp the beauteous nymph~~
Old Atlas' daughter ; soon to roam the main,
With oar and sail, when he shall build his bark 870
With restless hands, and drive the iron cramps,
And close-compacted keel ; then launching forth,
Alone he cuts th' immeasurable way.

844. Attica was formerly called Mopsopia.

847. Misenus was trumpeter to Æneas, and gave his name to a promontory not far from Cumæ :

Monte sub ærio, qui nunc Misenus ab illo
Dicitur. _____ VIRGIL. ÆN. VI. 234.

849. Is, and Laris, are both rivers of Italy.

852. Tereina, or, as it is spelled by Strabo, Terina, is a city in the country of the Brutii : it was built by the Crotoniatæ, and, according to Strabo, destroyed by Hannibal. It gave its name to the bay near which it was situated, now called Golfo di S. Eufemia. Near it flows the river Ocinarus.

857. The ancients were accustomed to represent their river-gods with horns. Achelous is so described by Ovid in his Metamorphoses ; and Horace gives to the Aufidus the epithet of "Tauriformis."

860. Cassandra proceeds with the wanderings of Ulysses, and foretels that his associates will open the bags in which the winds have been enclosed by Æolus. The story is well known.

865. Ulysses, after his shipwreck, clung to the wild olive which overhung Charybdis, on which occasion Homer compares him to a bat :

τῷ προσὸς ἐχόμεν ὡς νυκτερίς. HOM. Odys.

867. The island of Calypso the daughter of Atlas.

But now the God, who girdles round the world,
 Shall heave his oceans on the raft, and burst 875
 The bars, and scatter o'er the swelling tide
 Sail-yards and sails, and dash into the brine
 The chief, entwined with cordage, like the brood
 Of callow wing which fill the halcyon's nest.
 Long shall he roam, and dwell with him who loved 880
 Anthedon, seat of Thracian kings, on waves
 Now here, now there upborne; as when the winds
 Toss high the lightsome cork, or mountain pine,
 The rattling branches wave, the leafy growth
 Cowers in the blast: entwined around his breast, 885
 And arms of oary strength, the fillet saves,
 Gift of the sea-nymph; but the bloody rocks
 Shall jag his hands, and tear his manly flesh
 With pointed crags, and dye the green to red.
 The scythe by Saturn hated shall receive 890
 Unrobed, unhousted, an orator of woes,
 Whose specious glozings twine about the soul
 The maze of fabling eloquence; not yet,
 O God, not yet let winds disperse in air
 The blinded giant's curse; not yet the king, 895
 Th' equestrian lord, Melanthus, in repose

881. Anthedon is a city of Bœotia, on the shores of the Euripus, and on the frontier of the Locri Opuntii: it is the last port on the coast of Bœotia, and is so mentioned by Homer in the Catalogue:

Ἀνθηδών δ' Ἰσχυρίωνος. Catal. ver. 15.

It is said to have been formerly occupied by a colony of Thracians, and was the birth-place of Glaucus a fisherman, who perceiving that the fish he had caught, on tasting a certain herb, revived, and leaped into the sea, tried the experiment upon himself, and became a marine deity:

*Et juvenem possum superare Palemona nando,
 Miraque quem subito reddidit herba Deum.*

EP. HÆMOR. XVIII. ver. 159.

887. Leucothea appeared to Ulysses after Neptune had destroyed the raft on which he was endeavouring to reach Phæacia, and gave him a fillet which had the virtue to preserve him from drowning.

887. Homer compares Ulysses to a polypus, torn from the rocks, and mangled by the violence of the waves.

890. Corcyra, now Corfu, called also Scheria, and Phæacia by Homer, was originally named Drepane, from *Δρεπάνος*, "a scythe," or "reaping-hook," because in that island was buried the scythe with which Jupiter mutilated his father Saturn. The words *Κρίνη στυγερὰν*, "hated by Saturn," restrict it to this story, and not, as Canter thinks it may be interpreted, to the same cruelty exercised by Saturn upon his father Uranus; though Apollonius says that this latter circumstance gave rise to the name of Drepane. The island was probably so called from the curvature of its form.

895. Polyphemus, who was blinded by Ulysses, and prayed to his father Neptune that his enemy might never reach Ithaca, or at least not till he had experienced many wanderings, and seen the death of all his companions.

896. Neptune was called Melanthus by the Athenians. In the contest

Steep his immortal eyelids: he shall come,
 Yes, he shall come, and view the watery cave
 Joyous, and shades of Neritus beloved,
 Hills forest-crowned, but see his noble house, 900
 And rich magnificence of pillared halls,
 By lusty lovers from its base o'erthrown;
 And she, the modest harlotry, shall waste
 His wealth in riots, and Misrule shall lord.
 What woes the king shall bear! what fiercer toils 905
 Than those, when Scaea's gate beheld him wade
 Through lakes of Trojan blood! How shall he bear
 (E'en while Revenge sits brooding on his heart)
 Threatnings of slaves! How shall he brook the blows
 Of caitiff hands, and scorn the traitor stone! 910
 For well he knows the scourge; the bloody wale,
 Sealed on his flesh, still swells where Thoas plied
 Frequent the lash, when not with coward groan
 Stubborn he stood in voluntary pains,
 Conceiving wiles wherewith to snare his foes, 915
 And fraught with fables, and warm flowing tears
 Wind him into the easy-hearted king:
 Our greatest curse! whom Bombyléan realms

which he maintained with Minerva he caused a horse to spring out of the ground, for which reason he was surnamed "equestrian."

899. Neritus, by some considered as an island, is said by Homer to be a mountain in Ithaca:

Ναιτίτῳ δ' ἰθάκη εὐδείλοισιν, ἐν δ' ὄρεσιν αὐτῇ

Νήριτον ἐπισφύλλαν.

Οὔνυσ. I. 21.

903. By the "modest harlotry" is meant Penelope, of whom some authors relate a good deal of antiquated scandal. She is accused of having borne a son to Mercury, called Pan: others say that this name, signifying in Greek "All," was given to him because he was the son of *all* the suitors. Ovid appears to insinuate that her motive in proposing the trial of the bow was different from that ascribed to her by Homer:

Penelope vires juvenum tentabat in arcu;

Qui latus argueret, corneus arcus erat.

Canter ridicules the Scholiast for supposing the word "πᾶν" in the words

ὅστις δὲ πᾶν

Μίλαθρον ἄρδην ἐκ βάθρων ἀνάστατον,

to be a proper name; but unjustly, for what he has said will by no means bear that interpretation. The author of a poem attributed to Theocritus, or Simmias the Rhodian, calls Ulysses "the husband of the mother of Pan:"

Πανὸς τε

Ματρὸς Ἐνίτας, φῶρ, δίζωος.

906. The contest for the dead body of Patroclus was carried on before the Scaean gate.

911. Ulysses permitted himself to be scourged by Thoas, that he might appear a deserter from the Grecian army, when he entered Troy in order to carry off the Palladium.

Αὐτὸν μιν πληγῇσιν ἀικιλήσιν δαμάσσεας.

Hom.

917. Priam, whom Ulysses deceived by his stratagem.

918. Autolycus, the father of Anticlea the mother of Ulysses, inhabited

Of old engendered, and Temmician hills ;
 Who saved alone shall view his comrades sink 920
 Transfixed by lightnings in the wave ; shall seem
 A fowl marine swift scudding on the seas
 With rippling wing ; or lie upon the shore,
 Bedded on oozy foison, like a shell
 Long worn by waters, and by tempests tost : 925
 Shall view the Bacchanal of Sparta waste
 His treasured stores, to feast the Pronian rout,
 And die long lingering through decrepid age,
 Far from the shores, where Neritus shall shield
 The hoary raven, and enclose his war : 930
 Deep in his side shall sink the bony shaft,
 The fishy point Sardonic, and his son
 Shall deal the blow, his son who boasts his blood
 Kin to Pelides' bride : him Eurytus
 Shall crown with garlands of prophetic fame, 935
 And all who dwell by Trampya, where the prince,
 Tymphaean chief, who leads Epirot bands,

Boeotia, which contained the mountain Bombyléa, and part of which was formerly inhabited by the Temmices.

926. Tyndarus and Icarius were brothers. Penelope was daughter of the latter, by Peribœa, and consequently of Spartan extraction.

927. Thucydides informs us that the Cephallenians had four cities, " ἡ Κεφαλληνία τετραπόλις ὄσση," Πάλλης, Κράνιοι, Σαρμαῖοι, Πρόνιοι. The Proniæ are probably the same as the Pronians of Lycophron, by whom he means the suitors, many of whom came to Ithaca from Cephallenia. Polybius names the town itself Proni.

932. Tiresias prophesied that the death of Ulysses should proceed from the sea : accordingly, when Telegonus, his son by Circe, came to Ithaca to seek his father, an accidental rencounter took place, and Telegonus, not knowing him, killed him with a javelin headed by the bone of a fish :

Θάνατος δὲ τοι ἔξ ἄλγος αὐτῷ
 Ἀβληχερὲς μάλα τῷος ἐλίσσεται, ἕς κί σε κτείνῃ
 Γῆρα ὅσδ' ἀπ' αὐτῷ ἀρημίνοι, κ. τ. λ. Hom. Odys.

934. Circe, the mother of Telegonus, was sister to Æetes the father of Medea, who became the wife of Achilles in the Elysian Fields.—Aristotle says that the Eurytanes were a people of Ætolia : they were so called from Eurytus. Stephanus is certainly wrong in placing them in Italy.

936. Trampya is a city of Epirus, where Ulysses had an oracle. Tzetzes accuses Lycophron of inconsistency, and charges him with saying that Ulysses was buried in Epirus, in contradiction to a subsequent passage, in which he asserts him to have received sepulture in Tuscany ; but surely the verses,

Μάντιν δὲ νεκρὸν Εὐρυτῶν στίβῳ λείβῃ
 "Ο τ' αἰὲν ναίων Τραμπύας ἰδιόβιοι,

may imply no more than that he was revered as a prophet.

937. Polysperchon, chief of the Epirots, slew Hercules, the son of Alexander the Great and Barsine. Hercules derived his descent, on his father's side, from Perseus and the son of Alcmena, and by his grandmother Olympias from Æacus.—The Tymphaei were a people of Epirus, according to Strabo : Ἡπειρώται δ' εἰσὶ καὶ Ἀμφίλοχοι καὶ Τυμφαῖοι lib. VII. p. 225. Pliny places them under the Ætolians, and, being on the frontier, they pro-

Shall slay the royal Hercules, whose veins
 With blood of Æacus and Perseus flow,
 And Temenus, sprung from Alcides' loins. 940
 The wily chief shall lie by Perge's hills
 Entombed in wide Gortynia, and shall weep
 His child and bleeding spouse; for to the shades
 His son with blood yet reeking on his hands
 Shall rush: the murderous sister shall destroy, 945
 Kin to Apsyrus, and to Glaucon kin.
 These woes shall he behold, this storm of grief,
 And tread once more th' irremeable path
 Of Hades, never doomed to see the skies
 Serene, and dream the tranquil life away. 950
 Ah, wretch! how better had it been to plough
 The stubborn soil, and, feigning frantic lore,
 Lash the dull beast, than thus to roam on earth
 Outcast, and drag the lengthening chain of woe!
 But listening to the airy voice of Faine, 955
 Th' unhappy Bridegroom, fired by hopeless lore,
 With many a toilsome march, o'er many a wave,
 Shall seek the Sprite, the shadow of a dream.
 What oceans shall he search? what lands explore?
 First shall he see the rocks whose weight oppress 960
 Stern Typhon's blasted limbs, and Her who rears
 Her marble form upon the Cyprian shores:

bably passed under the dominion of different states. They took their name from the mountain Tympha, or as it is sometimes written, Stympha.

940. Temenus was great-great-grandson of Hercules the reputed son of Amphitryo, and was one of the ancestors of Alexander the Great.

941. Perge is a mountain of Tuscany. Canter tells us that Gortynia was a district of Tuscany. Gortynia, or Gordynia, is mentioned by several authors as a city of Macedonia. There is extant an epitaph on Ulysses buried in Tuscany.

943. By the son and wife of Ulysses are meant Telemachus and Circe. Telemachus having married Cassiphone, the daughter of Circe, put his mother-in-law to death, but was himself assassinated by Cassiphone, in revenge for her mother's murder.

946. Cassiphone is said to be kin to Apsyrus and Glaucon, because Æetes, the brother of Circe, was father to Apsyrus, and Pasiphaë his sister was mother to Glaucon.

951. Ulysses, that he might not be forced to go to the Trojan war, and leave his wife Penelope, feigned madness, and yoked an ox and an ass to a plough; but Palamedes placed the infant Telemachus in the furrow, upon which Ulysses turned aside to avoid hurting his child, and discovered his stratagem.

956. The bridegroom is Menelaus, and the sprite is the image of his wife Helen, which vanished after the destruction of Troy.

961. Sicily and the adjacent islands, being volcanic, were fabled to have been heaped upon Typhon.

962. When Venus was concealing herself in the island of Cyprus, her retreat was pointed out by a woman, who was changed into stone, in order to punish her loquacity: others relate that cruelty to her lovers was the cause of this metamorphosis.

Then fear the dangerous crags, the jutting cliffs,
By which the dusky nations of the Nile
Steer shuddering, and th' embattled towers, which rise. 965
Where Myrrha wept, though clothed in woody shade,
Her odorous tears, and felt a mother's pang.
Nor shall he not behold the tomb, where sleeps
The lovely youth, 'gainst whom the Muses erst
Sent forth the tuský monarch of the grove; 970
Whence floods of sorrow flowed down the bright eyes
Of Schoenis, amorous deity, what time,
Beside some fountain's rushy brink, she wept.
Then shall he mark the towers where Cepheus ruled,
And fountains springing from the printed steps 975
Of Laphrian Hermes, and the double rock
'Gainst which the monster of the ocean rushed
Eager, but found far other prize, and seized
Deep in the spacious cavern of his jaws
The vulture son of gold, who rode the breeze 980
Sandaled with wings, and with his fashion master
Th' enormous orb, wide wallowing on the wave;
Who raised the steel divine, and from the trunk
Severed the snaky visage of the fiend
Distilling blood, whence sprang the winged steed, 985
And wondrous rider; who enclosed his foes
In marble robe, and with uncovered shield
Froze their young blood, and stiffened them to stone;

965. Biblus, a city of Phœnicia, where Myrrha was changed into a tree. The bark afterwards opened, and produced Adonis, the offspring of her incestuous intercourse with her father Cinyras. See Ovid: *Metam.*

972. Venus, according to the Scholiast, is called "Schoenis," from *σχῶνις*, "a rush," a species of which plant is said to have been in use as a cosmetic or provocative. Perhaps she is so called from a bed of rushes having been sometimes found a tolerable substitute for

— Violets blue,

And fresh-blown roses, washed in dew. MILT. Alleg.

974. Cepheus was king of Ethiopia, in which country, while Mercury was employed in guarding Io, a fountain sprung up from under his heel.

976. For the epithet "Laphrian" see the Note on verse 418.—The rocks to which Andromede the daughter of Cepheus was chained, that she might be devoured by the monster which ravaged Ethiopia, by command of Neptune, to punish the presumption of her mother Cassiopœa, who challenged the Nereids to vie with her in beauty.

980. Andromede was released from her perilous situation by Perseus, the son of Jupiter, who, that he might enjoy Danaë, metamorphosed himself into gold:

— Fore enim tutum iter, et patens,

Converso in pretium Deo. HOA. Od. III. 16.

981. Perseus is called *ἀρβούλευτος*, because he borrowed the winged sandals of Mercury.

984. The fiend is Medusa, whose head was struck off by Perseus, and from whose blood sprung Chrysaor, and the horse Pegasus. The head of Medusa had the power of converting into stone whosoever looked upon it.

Who stole upon the Sisters three, and thence
Joyful returned, but ne'er to them returned 990
Light, nor the guide of threefold wanderings.

Next shall he view the thirsty plains which drink
The summer wave, and quaff rich floods of light,
Asbystes' stream, the mossy beds of oose,
Where stalled with phocæ, from whose reeking hides 995
Exhales no Syrian odor, shall he lie.
This for his Helen he shall bear, his bride,
His constant mother of a female line,
His Argive love, his many-wedded dame.

Then shall he wander to Calabrian realms, 1000
Hanging his gifts unto the Queen of Spoils,
The goblet bossed with brass, the shielding hide
Spear-proof, and sandals which adorned his spouse.
From thence to Siris, and Lacinian plains,
Where to Hoplosmia the soft heifer gives 1005
The garden stored with odorous sweets, and plants
Of every bloom; there every maid shall weep
The giant seed of Æacus, the son
Of Ocean's nymph, the thunderbolt of war—
Shall weep, nor wrap around her lovely limbs 1010

989. The Gorgona had but one eye, which each used alternately; but Perseus stole it during the exchange.

992. The plains of Egypt, which are annually overflowed by the Nile.

994. The river Asbystes take its name from the Asbystæ, a nation of Libya.

995. Menelaus and his companions deceived Proteus by wrapping themselves in the skins of phocæ or sea-calves, whose disgusting smell is mentioned by Homer:

— ἄλως πολυβένθεος ὀδμή,
HOM. Odyss.

998. Helen had two daughters, according to Lycophron, who calls her

— πῶρτιν
Δουὴν πελειαῖν ὠρρανισμένην γοῆς.

but other authors assert her to have brought forth none but Hermione.

999. Helen, as is well known, was not an Argive, but a Spartan: In the term "Argos," however, the whole of the Peloponnesus is sometimes included, and Homer frequently calls her Ἀργεῖη Ἑλένη, "the Argive Helen."

1001. The "Queen of Spoils" is Minerva, to whom Menelaus offered up his shield, a brazen goblet, and the sandals of Helen.

1004. Siris is a town and harbour of Lucania. There is also a river of that name.—Lacinium is a promontory near Scylaceum, called Scylletium by the Greeks:

— præterque Lacinia templa
Nobilitata Deâ Scylaceaque littora fertur.

OVID. Met. XV. 701.

1006. The temple mentioned in the preceding citation is that which Lycophron asserts Thetis to have dedicated to Juno Hoplosmia, who was worshipped under that name at Elis. Strabo mentions it, and says that it was very rich, and full of votive offerings, "ἀναθημάτων μυστῶν." In this Dionysius agrees.

1006. Achilles, the grandson of Æacus, and son of Thetis.

The broidered vesture, nor the vermeil woof
Of purged robes, for to the Queen of Heaven
Old Ocean's daughter consecrates the shrine:
Thence to th' inhospitable shore, where feats
Of blood and wrestling please the cruel king 1015
(Whom erst Colotis bore, Aleutian queen,
Who joys to wander by Longurus' lake),
He steers, where fell from Saturn's hand the scythe
Blood-dripping, by Conchæa's wave, by plains
Of green Sicania, by Gonusa's stream, 1020
The temple's rafters height, which to the wolf
Clothed in the lion's skin the gallant seed
Of Cretheus raised, when o'er the seas he flew,
And fifty heroes filled the wondrous prow;
And still the shores, where trod the Minyæ, gleam 1025
With glistening remnants, which no wave can wash,
No dews, nor showers of thick descending snows.
Hark! how the rocks, which by Teuchira rise,
Sigh to the mournful echoes of the waves!
The frequent corpse lies dashed upon the shore 1030
Where Atlas on his sandy desert stands
A tower of strength; where Mopsus lies entombed
Sprung from Titæron; and the broken beam

1014. Sicily, where reigned Eryx the son of Venus, who put to death all strangers whom he conquered in wrestling. He gave his name to a mountain, and city, in which was a temple of Venus Erycina.

1016. Venus Colotis had a temple in Cyprus, and was worshipped in Attica under the name of Colias, which was also the name of a promontory in the vicinity of Phalerum. Κωλιάς Ἀφροδίτης ἐπικωλιάδος ἔστιν ἱερὸν ἐν τῇ Ἀττικῇ. She is called Aleutian from Ales a river of Colophon.

1017. Longurus and Gonusa are lakes of Sicily; and Conchea, which is not mentioned by any other author, is most probably a lake or river of the same island.

1018. Corcyra was called Drepanum, "a scythe," from the instrument being thrown there with which Jupiter wounded Saturn; but Canter is wrong in supposing that island to be the place now alluded to. Lycophron is speaking of Sicily, and of course means Drepanum, a town and promontory of that island, whither Saturn threw the scythe with which he mutilated his father Uranus. The Scholiast, as usual, attacks his author, and accuses him of saying that the instrument which wounded Saturn fell there, "Κροτοτόμον δρέπανον," whereas Lycophron, by ἄρα τῆς Κρόνου, "the scythe of Saturn," may mean that with which he perpetrated cruelty, as well as that from which he suffered it.

1021. The temple of Hercules was erected near the African Syrtes, by the Argonauts under the command of Jason the descendant of Cretheus: there they are said to have celebrated games, and to have washed themselves in the sea; but the oil with which they had anointed themselves remained on the shore, nor could it be washed away by rain or snow.

1028. Cassandra proceeds to prophesy the shipwreck of Guneus, Prothoüs, and Eurypylus, near Teuchira (or Taucheira, according to Herodotus and Strabo) a town of Cyrene, which is a district of Libya.

1032. Mopsus the Argonaut, son of Amphyus, and grandson of Titæron.

Of Argo decks his sea-beat monument,
 Beside Ausigda, where the fattening streams 1035
 Of Cinnypus enrobe the verdurous soil ;
 Where erst the dame who fled from Colchis gave
 The bowl to Triton, and the massy round
 Of chased and chiselled alchemy ; for HE,
 The son of Nereus, shewed the narrow pass, 1040
 And Tiphys steered swift Argo through the rocks.
 Then chaunted loud the God, " Whene'er a Greek
 " Again shall touch this wonderous bowl, whene'er
 " The rustic Libyan shall forego the prize,
 " Mourn, Afric, mourn ; for in thy native breeze 1045
 " The Grecian standard floats victoriously."
 These threats shall scare th' Asbystæ, they shall hide
 The fatal gold deep in the gloomy shades
 Of Earth, whither the stormy north shall drive
 The prince who leads Cyphæan hosts, and him, 1050
 Son of Tenthredon, from Palythrium,
 Who sways the sceptre o'er Amphrysian streams
 And Euryampian towers ; and HIM who rules
 The snowy plains, where stands the ravening wolf
 Stiffened to stone, and all the mountains hoar 1055
 Where high Tymphrestus heaves into the clouds.

1035. A city of Libya on the river Cinnypus. Medea, who gave a golden bowl to Triton, the son of Neptune, as a reward for having pointed out to the pilot through what channels to steer the Argo. Triton prophesied to the Libyans, that they should become subject to Greece, whenever a Libyan should give back this bowl to a Greek.

1041. Tiphys was the pilot of the Argonauts :

Quid mihi cum Minyis, quid cum Tritonide pinu,
 Quid tibi cum patria, navita Tiphy, mea ?

Ov. HEROD. ep. VI. ver. 47.

1047. The Asbystæ, as has been already mentioned, were a people of Libya.

1050. Guneus came to the Trojan war from Cyphus, a city of Perrhæbia :

Γουνεύς δ' ἐκ Κύρου ἦν δῶν καὶ εἰσοὶ νῆας.

HOM. Cat.

Dictys of Crete asserts him to have been killed at Troy.

1051. Prothous, whom Homer calls the ruler of the Magnesians, and son of Tenthredon.

1052. The Amphrysus is a river of Thessaly, near the city Halos. Ovid, in enumerating the principal rivers of Thessaly, includes the Amphrysus.

Multa quoque Apidani placuerunt gramina ripis,
 Multa quoque Amphrysi.— Met. VII. 328.

1053. Euryampe is a city of Magnesia.—Eurypylus, who ruled over Thessaly, where was to be seen a wolf metamorphosed into stone. Peleus killed the son of Psamathe the Nereid, who sent a wolf against his flocks ; but at the entreaties of Thetis she transformed it into marble :

————— Lapidis color indicat illum
 Jam non esse lupum, jam non debere timeri.

Ov. Met. XI. 405.

1056. Tymphrestus is a mountain of the Meliœnses, a tribe of Thessaly ;

Of these what numbers shall regret the plains
Of *Ægonéa*! nor *Olosson's* fields,
Nor *Gonos*, nor *Phalanus*, nor the towers
Of *Castanéa*, nor *Perrhæbian* realms, 1060
Nor *Irus*, nor *Echinus*, nor the rocks
Of *Titarus*, nor *Trachis*, shall remain
Unwept, nor shores of *Thessaly*; and still
Lie on the beach their bones, unburied, bare.
ONE WOR IS PAST!—ANOTHER WOR SUCCEEDS. 1065
Where on *Ænotrian* shores *Crimissa* rears
Her humble walls, and on the fringed banks
Of *Æsaros* looks down, to *Death* shall haste,
Who felt the viper's venom in his veins,
And quenched the burning brand; (for *she* who loves 1070
The trumpet's clang shall give the steel to fly,
And guide the shaft from the *Mæotian* string
Winged from *his* bow, who burnt by *Dyras'* stream
The maddening *Lion*; from his nervous hand
The *Scythian* serpents hiss, the jarring chord 1075

to whom belong *Ægonéa*, a city, and *Titarus* which is also the name of a mountain. *Echinus* is a city of *Thessaly* near *Larissa*, as is also *Irus*, and *Trachis*, which, according to *Strabo*, is six stadia from *Heraclea*: “*Διέχεται τῆς ἀρχαίας Τραχίνος περὶ ἑξ σταδίων ἡ Ἡράκλεια.*” *Gonus*, or *Gonnus*, called also *Gonni*, and *Gonusa*, and by *Homer* *Gonoessa* (*αἰπὴν γόνεσσα*), is a city of *Perrhæbia*, according to *Strabo*, who also mentions as a *Perrhæbian* city *Olosson*, or *Oloösson*, since called *Elasson*. “*Ὀλοσσόν, καὶ ἡ Πύρρην, Πύρρην καὶ πόλιν καὶ γόνυν.*” *Lib. IX. 303.* *Livy* says that *Gonnus* is twenty miles from *Larissa*, close upon the *Vale of Tempe*. *Phalanus* is a city of *Thessaly*, or *Epirus*. *Castanea*, or, as it is written by *Herodotus*, *Casthanea*, is placed by that historian in *Magnesia*.

1066. *Ænotria* is an ancient name of *Italy*:

Hinc Italæ gentes, omnisque Ænotria tellus.

VIRG. ÆN. VII. 85.

Crimissa is a town in the country of the *Bruttii*, near a promontory of that name. *Stephanus* says it is close to *Crotona* and *Thurium*: “*Κρίμισα, πόλις Ἰταλίας, πλησίον Κρότωνος, καὶ Θουρίου.*” Near it ran the river *Æsaros*, which, according to *Livy*, flowed through the middle of *Crotona*; but after the sacking of that city by *Pyrrhus*, the dimensions of the inhabited part were so much contracted, that the *Æsaros* was not included within the walls.

1069. *Philoctetes*, who was wounded in the foot by a serpent, or by one of the arrows dipped in the blood of the *Hydra*. He afterwards slew *Paris*, who is called a *Firebrand*, because, as has been already mentioned, *Hecuba* dreamed that she was delivered of one. He came to *Italy* after the siege of *Troy*, and built *Chone* on the promontory *Crimissa*; and also *Macalla*.

1070. *Minerva*, to whom is attributed the invention of the trumpet.

1073. *Philoctetes*, at the request of *Hercules*, placed him on the funeral pile, near *Dyras*, a river of *Trachinæ*, and received from him the bow which had formerly belonged to the *Scythian* *Teutarus*.

1075. The arrows are compared to serpents, from their length, swiftness, and hissing noise. The resemblance is rendered more exact from the circumstance of the darts alluded to having been dipped in the blood of the

Clangs in the lyre of Death;) upon his tomb
 Crathis shall gaze, where Patareus enshrined
 Commands th' Alæan fane high-throned, and rolls
 His watery war Nauæthus to the main:
 There shall th' Ausonian tribes, Pellesian bands, 1080
 Destroy the hero, while his arm assists
 The Lindian chiefs, whom far from Carpathus,
 Far from Thermydus' heights, shall Thrascias drive
 To weep and wander through the sad sojourn:
 There by Macella shall the natives raise 1085
 The temple o'er his tomb, and shed the blood
 Of holocausts, and as a God adore.
 And he shall dwell deep in Langarian vales

Hydra, and rendered poisonous. Horace has, if I may so express myself, the *converse* of this simile:

Rumpat et serpens iter institutum,
 Si per obliquum, similis sagittæ,
 Terruit mannos. — Od. III. 27.

Æschylus too calls an arrow *πτηνὸν ὄφιν*, "a winged serpent."

1077. Crathis is a river of Lucania, near Thurium and Sybaris: it falls into the bay of Tarentum.—Patareus is a name given to Apollo by Horace:

— Qui Lyciæ tenet
 Dumeta, natalemque sylvam
 Delius et Patareus Apollo. Od. III. 4.

1078. Philoctetes dedicated a temple to Alæan Apollo, because he had at last found a place of rest from his wanderings. Alæan is said to be derived from *Ἀλᾶς*, and Patareus from a town of Lycia.

1079. Nauæthus, or, as it is called by Strabo, Neæthus, is a river in the district of the Bruttii, flowing between Crotona and Petelia.

1082. Lindus is a city, and Thermydus a harbour of Rhodes, where the name Lindo is still to be found. This city is mentioned by Homer:

Οἱ Ῥῶδον ἀμφετίμουντο διὰ τριχὰ κοσμηθέντες
 ἄνδρες, Ἰήλυσσόν τε, καὶ Ἀργηίδαυτα Κάμειρον.

Catal. v. 162.

Carpathus is an island between Rhodes and Crete. From Rhodes a colony came to Italy, where they met with great resistance from a number of emigrants from Pellene, a town of Achaia, who killed Philoctetes, while he was in the act of assisting the Rhodians. Strabo bears witness to the fact of a Rhodian colony landing in Italy.

1085. Macella is a city of the Bruttii, more generally called Macalla (*Holstenius* in this passage reads Macalla, on the authority of a manuscript). *Canter* refers to Varro, to prove that, among the Ionians and Sicilians, *Macellus* means an enclosure, and thinks that such may be the signification here.

1086. Epeus, the fabricator of the Trojan horse, dwelt in Langaria subsequently to the taking of Troy, and suffered for the perjuries of his father *Panopeus*: For when the children of Pterelas carried off the herds of *Electryon*, he promised the hand of his daughter Alcmena to the person who should bring them back. Amphitryo undertook the expedition, in conjunction with Cephalus and Panopeus, and conquered by the assistance of *Comantho*, the daughter of Pterelas, who betrayed her father from the love she bore to Cephalus. Amphitryo and his soldiers had sworn to conceal

Whose arm shall form the steel, who from the spear	
And strife of men with coward hurry starts.	1090
How shall he mourn his father's perjuries,	
Who, when the bridegroom on Comatho's towers	
Rolled all the thunder of the battle, dared	
For flocks and herds, the prizes of the sword,	
Swear, falsely swear, by the Cydonian maid,	1095
And thee, great God of spears, who rulest wide	
On Thracian hills, or hear'st thou rather King,	
Candaon, or Mamertus, lord of war!	
Nor this alone, for in his mother's womb,	
Ere heaven had dawned upon his infant eyes,	1100
Round the twin-babe he twined the wrestling arm;	
For which the Gods with weak and timid soul	
Gifted his seed, well knowing how to shine	
In bloodless contests of gymnastic oil,	
Well fraught with wiles, well stored with subtleties	1105
Of specious art, but in the strife of death	
Coward, and trembling at the lance's gleam.	
Far from his native home, by Ciris' stream,	
By Cylistarnus shall he dwell, and hang	
High in the temple of the Myndian maid	1110
Mechanic steel, and all those instruments	
By which the pest of imaged beams shall rise,	
Leap from the den, and ramp upon our walls.	
And some shall tread the lone Sicilian shore,	
Whither the perjured prince Laomedon	1115

no part of the plunder, which oath was violated by Panopeus.—Langaria, or, as it is called by Stephanus and Strabo, Lagaria, is a town of Lucania, to the south of the river Sôus.

1095. Minerva Cydonia was worshipped by the people of Arcadia. Pausanias tells us that she had a temple in that district: *Ἐν ταύτῃ τῇ χώρῃ*—*Ἀθηναίης ἔστιν ἐπὶ Ἰλλυρίῳ Κυδυναίης τῆς.*

1098. The names of Candaon and Mamertus are again given to Mars, in verse 1636.

1099. Panopeus fought with his brother Crissus before either were born. To punish him, the Gods caused his son Epeus to turn out a good wrestler, but a coward in battle. (See Homer's *Iliad*.)

1106. Ciris, and Cylistarnus, are rivers of Italy.

1111. Aristotle tells us, in his book *Περὶ Θαυμασίων Ἀκουσμάτων*, that Epeus consecrated those instruments with which he made the Trojan horse, in the temple of Minerva situated in Calabria. Minerva was called Myndia, according to Canter, from a city in Caria.

1115. Laomedon, incensed that his daughter Hesione had been substituted for one of the three daughters of Phœnodamas (see Note on verse 34), sent them to be exposed on the shores of Sicily, part of which island was colonized by the Læstrygones, a nation of Italy, called afterwards Leontini:

Prima Leontinos vastârunt prælia campos,

Regnatam duro quondam Læstrygone terram, SIL. ITAL.

These three daughters were preserved by Venus, and one of them bore to the river Crimissus a son named Egestes or Acestes, who built three cities, Ægesta or Segesta, Eryx, and Entella.

Sent ~~erst~~ the bark which bore the triple charge
 Of lovely maids; for still upon his soul
 Weighed every word Phænodamas had breathed,
 Still to his eyes his daughter's form arose
 Præy to the ravening orc; wherefore he bade 1120
 To cast the nymphs unto the savage brood
 Which howl on barren Læstrygonian shores.
 But flying from the solitary strand,
 To soft Zerinthia shall they build the fane
 Who bore the Wrestling King: thence as they roam, 1125
 One shall the River-god Crimissus press
 With fierce embrace, and wrap his limbs divine
 In likeness of a hound: the nymph shall bear
 A wonderous boy, who on Sicanian plains
 Shall build three cities, castellated pride; 1130
 Who from Idean shores shall bear away
 Anchises' spurious branch, and in the soil
 Of rich Trinacria plant the budding germ.
 Segesta, thee the sanctities of Heaven
 Have steeped in sorrows; ne'er to thee shall come 1135
 Joy, nor the voice of song, since Ilium blazed
 Wrapped round with flame; alone shalt thou deplore
 It's towers and sacred shrines, and heave the sob
 Ceaseless, and groan through ages; sable robes
 Of woe shall clothe thine habitants, and all 1140
 Squalid with grief, and savaged by despair,
 Dishevelled tresses of entangling curls
 Shall float upon their shoulders, signs of woe.
 By Siris some shall hold Leutarnia's plain,
 Where Calchas, skilled in Sisyphean lore, 1145

Occurrit Acestes

Horridus in jaculis et pelle Libystidis ursæ:
 Troia Criniso conceptum flumine mater
 Quem genuit. — VIRG. ÆN. V. 38.

The Crinissus of Virgil is probably the same with the Crimissus of Lycophron, which is a river of Sicily, flowing into the Hypsa.

1131. Egestes, or Acestes, came to Troy, and took back with him Elymus, an illegitimate son of Anchises.

1133. The three promontories of Sicily, from which it obtained the name of Trinacris, are Pachynus, Lilybæum, and Pelorus.

1134. The inhabitants of Segesta continued to wear mourning in memory of the misfortunes of Troy. The use of this dress is confirmed by history.

1144. Leutarnia and Siris are cities of Italy. Siris was a sea-port, attached to Heraclea, situated near a river of the same name; and Strabo says that a tradition existed of its having been colonized by Trojans.

1145. The death of Calchas, after his defeat by Mopsus, has been already mentioned in the Note on verse 498. Lycophron has there asserted that Calchas was buried in Colophon; and, as usual, the Scholiast accuses him of inconsistency; but a few lines farther on, the poet informs us that this tomb by Siris and Leutarnia was merely a cenotaph:

Lies hearsed in death, and bleeds his clotted hair,
Where Sinis murmurs in his bed, and rolls
O'er Chonia's field his fertilizing wave.
There shall th' unhappy exiles raise them towers
Like those which never more shall they behold, 1150
And build a little Troy; but Rage shall seize
The Laphrian virgin, who shall blow the blast
From her shrill clarion, and collect her might;
For e'en within her fane shall Murder stalk
And slay the sons of Xuthus, and the race 1155
Of Ion, nor shall spare her kindred blood.
Then shall the statue roll her bloodless eyes
To shun th' Achæan wolves, for in her view
Not e'en his fillet saves the blameless priest,
Who first shall dye her altars with his gore. 1160
Some on Tullesian hills, and rugged steep
Of sea-beat Linus swelling to the clouds,

“Ο δ' Ἀδωνίαν ἄγχι Κάλχαντος τάφῳ

Διοὶν Ἀδελφοῖν ἄπ' ἑρς ψευδερῶν.

Verse 1047.

Nor is he more successful with respect to Mopsus, who was killed in single combat with Amphiloehus (see Note on verse 516); for he accuses his author of saying that Mopsus was killed by Hercules, and triumphantly asks how that could be possible, when Hercules had died so many years before on Mount Ceta. This is a most extraordinary charge, considering that, in the passage under examination, neither Mopsus nor Hercules are once mentioned.—The name of Sisyphus was proverbial for knowledge:

Ὀδ' εἰ σωφροσύνη μὲν ἔχεις Πάδαμάνθους ἀντιῦ,

Παίσια δ' εἰδέναι Διολίδου Σισύφου.

THEOC. v. 541.

1148. Canter asserts, on the authority of Hesychius and Stephanus, that Italy was formerly called Chonia, and thinks the name might have originated from Hercules, who was called Chon by the Phœnicians; but Apollodorus, as quoted by Strabo, tells us that Philoctetes built the city of Chone near the promontory Crimisa, from whence the inhabitants of that district were called Chonians: “Χώνη πόλις ἐπὶ Κριμίσσης ἄκρας οἰκῆσαι, ἀφ' ἧς οἱ τούτοις Χώνης ἐκλήθησαν.” Lib. VI.

1152. Minerva. (See Note on verse 418.)

1154. When the Trojans fled to Italy after the taking of Troy, the inhabitants of Crotona, though originally of Achæan extraction, assisted them in an attack upon an Athenian tribe which had settled there, and murdered the fugitives who had fled to the temple of Minerva, whose statue is said to have averted her eyes.

1156. Attica was formerly called Ionia, from Ion or Iacon, the son of Xuthus, (or, according to Stephanus, of Apollo). Ion is supposed by some to be the same person with Javan, the descendant of Noah, the radical letters of whose name in Hebrew may be pronounced Javan or Ion, according to the manner in which they are pointed. Homer calls the inhabitants of Attica Iacones, as also Æschylus; and Herodotus, by informing us that they dropped the name, bears witness to the same effect.

1161. Some of the Greeks settled in Thessaly, the birth-place of Clete the Amazon, who, while in search of her mistress Penthesilea, was driven by a storm to Italy, where she built a city, and called it by her own name.—The Tullesian mountains, and Linus, are in Thessaly.

Bow down their heads to the brave Amazon,
 Who borne on foreign waves round foreign shores
 Shall seek her queen; what time in fields of war 1165
 Brass binds her helmed head, brass round her limbs
 Gleams dreadful to the sun. Th' Ætolian Ape
 Shall wound the martial glories of those eyes,
 As closed in night they slumber; but the spear
 Shall nail the dark deformity to earth. 1170
 These towers, these bulwarks of the mighty maid;
 Crotona's children shall despoil, and slay
 Clete, the queen of Clete: Well I know
 That Laure's sons shall win no easy field,
 Nor cloudless be the tempest; for what troops 1175
 Pierced by her steel shall bite th' inglorious dust!
 What clenched hands shall grind the gory soil!
 What sobs of death come bubbling up in blood!
 Some by Terina, where Ocinarus
 Rolls down his limpid crystalline, shall dwell 1180
 In sad repose, worn down by bitter toils.
 The bloody Boar, the son of Gorge bold,
 Who drinks Lycormus' waters, and the Chief
 Of feeble spear, who boasts the second prize
 Of beauty, tost on stormy seas shall roam; 1185
 For now the North shall rush on frozen wings

1167. When Achilles had slain Penthesilea, on raising her helmet, and discovering her beauty, he lamented his victory, and slew Thersites the Ætolian, who had wounded her in the eye. Sophocles, in his *Philoctetes*, differs from almost all other authors, in asserting that Thersites survived Achilles. The Scholiast on Homer says that Achilles killed him with a blow of his fist, because he slandered her memory.—Thersites is called an ape on account of his deformity.

1174. The Crotoniatæ, descendants of Laure, the wife of Croton their founder, after several generations attacked and destroyed Clete, the queen of which city was herself always called Clete. They slew the last of the race, but not till they had severely suffered from her courageous resistance.

1179. Others dwelt in Terina, a city of Italy, by the river Ocinarus. (See Note on verse 852.)

1182. Thoas and Nireus were driven to Libya, and afterwards by a southerly wind to Epirus: Thoas was the son of Andræmon and Gorge, and by birth an Ætolian, for Lycormus is a river of Ætolia. He is termed a Boar from his martial spirit:

The bristled Boar in infant gore

Wallows beneath the thorny shade. GRAY'S Bard.

1183. Nireus, the son of Charopus and Aglaie, was considered as inferior to none but Achilles in beauty; but he was a bad soldier, and brought but few followers with him to Troy. Homer mentions him once, and only once, in the *Iliad*:

Νειρὺς δ' αὖ Σύμηθεν ἄγει τρεῖς ἦρας ἱστας,
 Νειρὺς, Ἀγλαίης θ' υἱὸς, Χαρόποιό τ' ἀνακτος,
 Νειρὺς, ὃς κάλλιστος ἀνὴρ ὅτ' Ἴλιον ἔλθε
 Τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα·
 Ἄλλ' ἀλαπαδὸς ἔην, παῦρος δὲ οἱ εἶπεντο λαός.

From Thracian caverns, drive their shattered pine
Where Libya's sands unwet with morning dew
Spread barren; now shall Afric's sultry son
Roar from the South, and fraught with bickering storms 1190
In dark encounter ride upon the waves;
Till, bursting from the bosom of the deep,
Epirot ridges and Ceraunian woods
Shall bound the black horizon of the main.
There long they roam, and drink swift *Æas'* stream, 1195
Outcast, exiled; and by Mylaciæan realms,
By Crathis shall they wander, by the towers
Of Colchian Polæ, where THOSE dwell beside
Dizerus, deeply flowing stream, whom erst
The Prince of Corinth and of *Æa* sent 1200
To seek his daughter o'er the waves; they flew
Swiftly, but swifter fled the bark divine,
And bore the bride, the willing prize, away.
And some to Malta, near *Othronus'* isle
Shall steer, where round the rocks the chafing wave 1205
Still urges, flowing from *Pachynus'* shores,
And Ulyssean hills, (things by their names
I call, as yet untamed,) where the fell son

1193. The Ceraunia, or, as they are sometimes called, Acroceraunia, are mountains of Epirus, part of which country was inhabited by the Mylææ. The river *Æas* takes its rise in Mount Pindus. "Ὁ Αἴας ποταμὸς παρὰ τοῦ Πίνδου ἔρπει..... παραβρεῖ." Scylax.—Crathis rises in Mount Pindus.

1198. Polæ, or Pola, was a city of Istria, built by the Colchians whom *Æetes* dispatched to recover Medea. They failed in their pursuit, and, in consequence, were afraid to return. The story is mentioned by Pliney, who tells us that in his time it was called Pietas Julia. These exiles are said to have given their city the name of Polæ from a word in their language signifying banishment:

— Τὸ μὲν φυγάδων τις ἐπίσποι
ἔραϊνός, ἀτὰρ κείναι γλῶσσ' ὀνόματι Πόλας.

Fragment. CALIM. cit. Strab.

1199. Dizerus, according to Stephanus, is a river of Illyria, ἀπὸ τοῦ διζίσθαι, "from the search made for Medea."

1200. *Æetes*, the father of Medea, was the founder of the city *Æa*. The Scholiast informs us, that, not content with the sovereignty of Corinth, he quitted it for that of Colchis.

1202. The Argo, in which Jason bore off Medea.

1204. Melite, now called Malta, lies opposite to the promontory Pachynus, the most southern part of Sicily. Lycophron makes the penultimate long, *Μελίτη*, of which there are other instances to be met with, but it is most generally used as short:

Fertilis est Melite, sterili vicina Cosyræ.

Ov. Fast. III. 567.

Othronus is an island in the Ionian Sea, between Epirus and Italy.

1207. The Odysseum Promontorium, or Promontory of Ulysses, was near to Pachynus. There Ulysses built a temple to Hecate, that he might appease the spirit of Hecuba, whom he had caused to be stoned.

Of Sisyphus reared high the marble fane.
 To dread Longatis, and Helorus laves 1210
 The pillared height with coldly-flowing stream.
 Eubœa's Wolf, whose unrelenting fangs
 Tore out his grandsire's heart, shall still regret
 Coscynthus' native wave, and on the shores
 Of bleak Othronus dwell; upon a rock 1215
 High frowning o'er the seas he shall indite
 The glozing speech, and with him shall entice
 Full many a mariner; for from his home
 While the year circles shall Erinny's lash
 The murderous wretch, and Justice watch her prey, 1220
 And Furies rising from Ladonian waves.
 Thence shall he roam, and fly the battling snakes,
 And dragon coil implicit; then shall steer
 To famed Abantia's towers, Epirot realms,
 And dwell upon the shores, and quaff the stream 1225
 Which down Chaonian Polyantes flows.
 By where the marbles on Ausonia's plain
 Rise, empty semblance of a tomb, and bear
 Their Calchas' name, one of the healing pair
 Shall heap a foreign dust upon his bones. 1230

1209. Anticlea, the mother of Ulysses, is said by some authors to have been pregnant by Sisyphus when she married Laërtes.

1210. Longatis was a name of Hecate. It is derived by Potter από τῶν λόγων, "from tombs."—Helorus is a river of Sicily, which flows near a city of that name, near Pachynus. "Ἑλωρος πόλις Συκίλλας, ἀπὸ Ἑλῶρου ποταμοῦ τοῖς κατὰ Παχύνου" Stephanus. It is said to inundate the surrounding country, in the same manner as the Nile.

1211. Elpenor, intending to strike a servant who was negligently conducting his grandfather Abas, missed his aim, and killed the latter; for which reason being forced to submit to banishment for one year (ἀπονηυσισμός, the usual punishment of homicide among the ancients,) he persuaded a body of his countrymen to follow him to Troy, from which he afterwards went to Othronus, but was driven from thence by serpents to Abantia a city of Illyricum. Homer however tells us that he was killed at Troy by Agenor, and an epitaph is extant "upon Elpenor buried at Troy."

1214. Coscynthus was the ancient name of the Euripus, a strait between Bœotia and Eubœa.

1219. Ceres Erinny's was worshipped at Telphusa, a town of Arcadia, near the river Ladon.

1226. Polyantes is a river of Chaonia, which is a district on the eastern coast of Epirus, to the south of the mountains called Acroceraunia. Apollonius fables that Phaëton fell into the mouth of this river:

Ἡμιδαὴς Φαίθων πίσην ἄρματος ἡλίου
 Ἀμύνης ἐς προχῶς Πολυάνθιος.

APOLLON.

1228. See Note upon verse 1145.

1229. Podalirius, the son of Æsculapius, and brother of Machaon, was buried in Italy, near the cenotaph of Calchas. Thither the neighbouring tribes resorted for oracles, and, wrapping themselves in the skins of sheep, awaited prophetic dreams; which custom is mentioned by Strabo, lib. VI.; and by Virgil:

In fleecy spoils the curious crowd shall sleep
 Fast by his sepulchre, and dreams divine
 Draw back the veil which clothes futurity.
 Wet with Althæus' wave the Daunians pour
 Their soul into the prayer, and call the God 1235
 Loudly, to scatter from his healing wing
 Health on the herd, and busy tribes of men.
 There what a sun shall on the heralds burst,
 Ætolian fools, and light them to their graves,
 When from Salangian and Angæsan tribes 1240
 They claim their chieftain's heritage, the fields
 And fattening furrows of sustaining earth!
 Deep in the tomb, and caverned gloom of Death,
 Alive shall they descend, unwept, unmourned,
 And roofed with horrent stone the Daunian race 1245
 Raise the rude monument; THUS shall they hold
 The plains beloved, the portion of the king,
 Son of the Boar, who ground with cruel jaws
 The warrior's head, and dyed his tusks in blood.
 Where Lampetes erect with horned head 1250
 Juts from Hipponian hills into the main,

—cæsarum ovium sub nocte silenti
 Pellibus incubuit stratis, somnosque petivit.

ÆN. VII. 87.

1234. The persons who came to consult the oracles washed themselves with the water of the river Althæus, whose name is derived from a word signifying "to heal," *ἀλθεῖν* *ἀλθεῖν*.

1238. Diomedes cursed the soil of the Daunians, and prayed that it might never prove fertile till cultivated by Ætolian husbandmen. (See Note on verse 705.) In process of time, the Ætolians demanded the inheritance of Diomedes, and sent ambassadors, who, after having consulted an oracle, received for answer "That they should hold the land in perpetuity." These delegates made their requisition, but were in consequence buried alive; and thus was the prediction fulfilled. The Scholiast confounds these persons, both here and in a preceding note, with the man and woman of Greece and Gaul who were buried by Fabius Maximus in the Roman Forum, and then proceeds to attack his author with his usual sagacity and acuteness of criticism.

1241. The Salangi and Angæsi are tribes of Italy.

1248. Diomedes was the son of Tydeus, who was mortally wounded before Thebes by Melanippus. Amphiaraus killed the latter, and Tydeus died gnawing the head of his antagonist. Tydeus is called a boar, because he wore the skin of that animal. Adrastus consulted an oracle with respect to the marriage of his daughters, Deiphile and Argia: he received for answer an injunction to give them to a boar and a lion, and, in obedience to this command, bestowed them upon Tydeus, who was drest in the hide of a boar, and Polyneices, who wore that of a lion:

Cui Phœbus generos (monstrum exitiabile dictu,
 Mox adaperata fides) ævo ducente canebat
 Setigerumque suem, et fulvum adventare leonem.

STAT. THEB. LIB. I.

1251. Hippe, or Hipponium, was a city of the Bruttii, built, according to

Shall steer the troops whose chiefs derive their race
 From ancient Naubolus, nor more shall plough
 Fair Crissa's heights, but on Crotonian shores
 (As slow they drive the sturdy team afield) 1255
 Think on their loved Anemorean plains,
 Lilæa's towers, Amphissa's Phocian wall,
 And Abæ, rolled in the records of Fame.
 Unhappy dame, Setéa, wave thy torch,
 Throw flames upon the helm, flames on the prow : 1260
 Chained to the rocks, how shalt thou call on Death,
 When iron cramps, and clasping bands of brass
 Inextricable, knit thy limbs! on high
 The screaming vulture, circling round thy head,
 Shall scent his prey, shall banquet on thy blood. 1265
 Hark! Crathis echoes to thy groans: the rocks
 Named from thy woes, and sacred to thy grief,

Strabo, by the Locrians: it was afterwards called by the Romans Vibo Valentia. Lampetes was a mountain upon the adjacent coast, whither came the Phocians, the followers of Schedius and Epistrophus, the sons of Iphitus, and grandsons of Naubolus:

Ἀνέρος Φωκίων Ἐχέδιος καὶ Ἐπιστροφῆος ἄρχον.
 Τίλις Ἰρίτου, μεγάλου Ναυβολίδαο. Hom. Catal. 94.

1254. Crissa was a city of Phocis, built by Crissus the brother of Panopeus: it was not far from the bay of Corinth, which was by many called the Sinus Crissæus, though this name applies properly to a creek which runs up by Crissa.

1256. Anemorea was a city of Phocis, but its situation is not exactly ascertained: it is mentioned by Homer in the Catalogue:

Οἳ τ' Ἀνιμώριαν καὶ Τάμπολιν ἀμφινύμοντο.
 Hom. Catal. 28.

1257. Lilæa was a city of Phocis, situated at the fountains whence springs the river Cephissus, according to Strabo and Homer:

Οἳ τι Λίλαιαν ἔχον, πηγὴς ἐπὶ Κηφισσοῖο. Cat. 30.

The site of Amphissa is not very exactly ascertained. Lycophron, by mentioning it in the same list with so many cities of Phocis, would seem to place it in the same district, and is supported by the authority of Pliny. It is probable that the limits of Phocis were reduced much within their ancient bounds, for Dionysius carries their northern boundary nearly to Thermopylæ. Ptolemy and Stephanus place Amphissa among the Locri Ozolæ, as does also Pausanias, who tells us that it was one hundred and twenty stadia from Delphi.

1258. Abæ was in Phocis, and was renowned for an oracle, which was prior to that of Delphi, and existed in the time of Herodotus.

1259. Tzetzes relates that Setéa, one of the Trojan captives, conspired with her fellow-sufferers to burn the Grecian fleet near Sybaris. She was discovered, crucified, and affixed to a rock which afterwards bore her name. Canter, in his Commentary, imagines her to have set fire to the Trojan fleet, and thus confounds this story with that in the Æneid; but Cassandra is describing the miseries of the Greeks, and the words in the text, δεσποτῶν στόλον "the fleet of her masters," seem to confirm the interpretation of the Scholiast, with whom Stephanus agrees. Ἐπισσι τὰς λοιπὰς συμπλέξαι τὰς αὐτῶν ἑλλήνων.

1266. Crathis is a river which runs by Sybaris into the Bay of Tarentum.

Shall rest, and scowl upon the Tuscan main.

Thy waves, O Memble, and the barren shores
Of Cyrrus, shall behold the Grecian barks 1270

Steer mournfully ; beyond the Tyrrhene seas
Safe in Lametus' waters shall they ride,
Ride safe—but ne'er return ! their crews shall dwell
For ever there, and tread Lucanian shores.
O'er these shall Sorrow brood ; still shall they weep 1275
My forceful spousals, and the foul embrace.

Some to their realms, their native realms, shall ride
Gallant, and gay ; but not for them shall glow
Propitious flames of sacrificial light

To please Larynthian Cerdylas : Such arts, 1280
Such wiles, the mining Hedgehog shall infuse,
Steal to the nests, and in each female bird
Raise fraudulent hopes, inordinate desires ;

While impious fires of luring flame shall stream,
And guide their navies on the rocks ; for still 1285
Revenge sits lurking, since the filial branch
Bowed it's green honours to the severing steel,
And lies all withering on Methymna's shore.

Borne down, and struggling in the bath of blood,
The King of Men shall feel the tangling robe 1290
Twine round his manly limbs in traitorous folds
Inextricably knotted, and shall search
The claspings sutures with unseeing hands :

1269. Memble is a river of Italy.

1270. Cyrrus, or Corsica, (which island is probably meant by the *Κερύραρις νῆσος*) was colonized, according to Seneca, by the Phocians, who afterwards inhabited Marseilles. "Phocide relictâ, Graii, qui nunc Massiliam colunt, prius in hac insulâ consederunt."

1272. The Lametian Bay was on the eastern coast of Italy, so called from the river Lametus, or Lametia, a city towards the south of Lucania. Cassandra concludes here her enumeration of the wanderings of the Greeks, and proceeds to foretell their sufferings after their return.

1280. Jupiter is termed "Cerdylas" because he is the source of all gain and good fortune, and "Larynthian" from a city where he was worshipped.

1281. Nauplius, in revenge for the death of his son Palamedes, employed himself in corrupting the wives of the absent princes, and exciting their subjects to rebel. The manner in which he lured their fleet to destruction, by displaying false lights upon the Capharæan promontory, has already been mentioned. From his cunning, he is styled an hedgehog, the sagacity of which animal was proverbial among the Greeks.

1286. This "branch" was Palamedes, who was buried at Methymna, one of the five cities of Lesbos.

1289. Lycophron agrees with the Greek tragedians in stating Agamemnon to have been murdered in a bath ; but Homer asserts him to have been killed at a banquet, and compares his death to that of an ox at the stall :

— ὃς τίς τε κακίστῳ βαῖν' ἐλ' ἔατο.

1290. Clytemnestra, according to Æschylus, threw a robe over the head of Agamemnon, and then cleaved his head with an axe.

1293. This metaphor, which confounds the senses of feeling and sight, is

Then streams, and blood, and battered brains shall dye.
 Urn, tripod, laver : hand on hand up-heaved, 1295
 The cleaving axe shall lay his warrior head
 Low : from the mad and mangling Lioness
 To Stygian waters, to Tænarian shores
 His soul shall wing her melancholy way.
 But I shall lie upon the lap of Earth 1300
 Smit by the piercing steel, and in my gore
 Weltering ; while on my neck bowed to the ground
 Shall strike with many a stab, and many a blow,
 The Dragon queen : As on the mountain tops
 The youthful woodman cleaves with sturdy stroke 1305
 Cedar, or pine, or knotted oak, so she
 Shall stride infuriate on my bleeding limbs,
 Wreak her mean vengeance on a captive slave,
 And satiate all her savage soul with death.
 With sobs and shrieks my spirit issuing forth 1310
 On wings of winds shall seek my wedded lord :
 But ah ! I see, I see the Lion's whelp
 Rush from his lair, and ranging for revenge
 Strike his fell talons to the Viper's heart,
 Wash blood with blood, and expiate woe with woe. 1315
 My spouse, the master of the captive maid,
 Though low in death, shall still on Sparta shed
 His influence benign, like Jove adored
 By all the sons of Cēbalus ; nor night.
 Shall steep my glories in Lethæan dew, 1320
 Nor veil my honours, for the Daunian chiefs,
 And those who dwell in Dardanus, shall build
 The fane which rises fast by Salpe's lake ;
 And still, when maidens loath the bridal yoke,

analogous to the Scriptural " darkness which may be felt," and the " palpable obscure" of Milton.

1304. The Dragon queen is Clytemnestra.

1305. This simile of the woodman is borrowed from the Electra of Sophocles :

Μήτηρ δ' ἡ μὲν, καὶ κοινοὶ γὰρ
 Αἰγισθοί, ὅπως δρῶν ὑλοτόμοι,
 Σχιζούσι κάρα φονίῳ πέλκει.

1312. Orestes, who avenged the death of Agamemnon upon his mother Clytemnestra.

1317. A temple was erected at Sparta to Agamemnon, who was called Jupiter ; and, *vice versa*, Jupiter was called Agamemnon. This piece of flattery to princes was very common among the ancients.

1319. Cēbalus, according to some authors, was the progenitor of Tyndarus and his brothers.

1322. Dardanus was a city of Italy.

1323. Salapia, or Salpe, was a city of Apulia, not far from Cannæ : near it was a lake called the Palus Salapina.

1324. When the Daunian virgins were averse to marriage, they arrayed

(Of chaste delights enamoured) and the song
Of spousals, and the obtrusive bridegroom, proud 1325
Of flowing tresses and Hectorian curls,
But base of blood, or cast in vulgar mould,
Graceless of form, about their beauteous limbs
They wrap the sable robe, the garb of fiends 1330
Eumenides, and dye their cheeks with juice
Spelled with dark words, and waving high the wand
Throw their white arms around my marble neck.
Ah me! what floods your tear-distilling eyes
Shall pour! what groans in evil hour shall cause 1335
The forceful bridegroom, 'gainst whose fierce embrace
Struggling I strove with unavailing strength!
Unhappy virgins! whom the cruel lot
Condemns to sad celibacies of woe;
Larymna, Spercheus, ye Boagrian streams, 1340
Ye towers of Thronium, ye Pyranthian woods,
Phalorias, Cynus, Naryx, Scarphe's walls,
Hearth of Oileus, what a weight of woe
Gygæan Pallas heaps upon your heads!
A thousand years shall roll, and still the lot 1345
Leap from the fatal urn; through barren plains,
Wide wastes, and sands washed by the frequent wave,
Slow shall the maidens wind their toilsome march.
By foreign hands upon a foreign shore

themselves in mourning, carried a wand or staff, and embraced the statue of Cassandra, having previously tinged their cheeks.

1327. A peculiar method of combing back the hair, and suffering it to flow upon the shoulders, was called Hectorian. Hesychius adds that this manner of wearing the hair was used by the Daunians and Picentini.

1334. Minerva was so much incensed at the rape of Cassandra by Ajax the Locrian, that she visited the Locri with pestilence. They consulted the oracle of Apollo, which commanded them to send two virgins annually, chosen by lot, to minister in her temple at Troy: and to continue so to do for the space of a thousand years. This custom is mentioned by Plutarch, who states it to have continued till within a short space of his own time.

1340. Larymna is a city of Bœotia. Spercheus, a river on the southern frontier of Thessaly. Boagrius, a river of the Locri Epicnemidii, flowing near Thronium:

—Θρόνιον τι, Βοαγρίου ἀμὲρ λίθρα. Hom. Catal. 40.

Phalorias is a city of Locris. Cynus is on the frontier of the Locri Opuntii. Naryx, or Narycium, is a city of Locris, the seat of Oileus: Νάρυξ πόλις Λακρίδος, τινὲς δὲ Νάρκυνον τὴν πόλιν φασίν, ἐξ ἧς Ἀίας.—Minerva was called Gygæan from the Gygæan marsh, according to Canter. Hesychius explains γύγαια νύξ to mean "black night."

1349. The first virgins who came to Troy suffered death from the resentment of the Trojans, and their ashes were thrown into the sea. The Scholiast conceives Traron, in the verse

Τῆς ἐν λόφῳ Τράρονος ἐπισημαίνης,

to be the name of a hill near Troy. Ricard, in his Paraphrase, imagines it to be the proper name of one of the virgins; "Earum cinis in mare dissipa-

Shall rise the tomb, which tides shall wash away. 1354
 Trees by the lightning blasted, cypress shades,
 Branches, whence never fruits nor blossoms sprung,
 Shall heap their funeral pyre, Vulcan consume
 The Dove who died upon the Phrygian hills,
 And strew her ashes to the rolling seas. 1355
 The rest shall steal where Sithon's daughter rules,
 Pale as the cheek of Death, and looking round
 Start at each sylvan whisper of the breeze ;
 From hallowed urns shall pour the lustral dews
 Brightening the rich Mosaic, and adore, 1360
 Low-cowering at her shrine, the mighty Maid.
 There shall they lurk, a race proscribed, a mark
 For Scorn to point at ; for each Trojan eye
 Shall scowl upon the damsels ; every boy,
 Youth, or grey-bearded sire, shall seize or stone 1365
 Or axe, or staff hewn upon Ida's hills,
 Or spear of ashen length, or sword of proof,
 And quench the thirstings of his hand in blood.
 O Mother ! Mother ! neither shall thy fame
 Float on the wings of Silence, but the spouse 1370
 Of gloomy Dis, queen of the triple form,
 Perséan Brimo, shall in brutal vest
 Thy members clothe, and limb thee like an hound ;
 Around the couch of Sleep with nightly tread
 Stern shalt thou stalk, while from thy glaring eyes 1375
 Gleam terrors, such as in their souls infix
 Plagues who with torches honour not the queen
 Of Thracian Strymon, and Pheréan plains :
 And on Pachynus' shore thy cenotaph

bitur velut cuidam Traroni accidit." Scaliger translates the passage,

Cinerem procellis ventilabit Mulciber

Columbæ ab altis interemptæ montibus :

from which it is plain that he read not *Τράπων*, but *Τράπωνος*, "a dove." Lycophron so constantly gives the name of Doves to his heroines, that this interpretation is adopted in the translation.

1356. Rhætea, the daughter of Sithon, gave her name to the Rhætéan Promontory near Troy.

1360. It has been already mentioned that Hecuba was changed into a dog by Hecate ; which goddess was worshipped under the name of Brimo, or Obrimo. Hesiod feigns that she was the daughter of Perses and Asteria, for which reason she is styled Perseis by Apollonius and Ovid.

1377. Torches were used in the Eleusinian mysteries and the sacrifices to Proserpine, in memory of those which Ceres lighted at Mount Ætna, when she sought her ravished daughter.

1378. Before the extension of the limits of Macedon, the river Strymon was the boundary between that country and Thrace.—Hecate was worshipped at Pheræ, a city of Thessaly, not far from the Pagasan Bay. Cicero mentions it, and adds, that it was possessed of great power. "Pheræ . . . quæ erat urbe in Thessaliâ admodum nobilis," *Lib. I. cap. 25. de Divinat.*

Shall rear it's sacred marbles; round it Dreams 1380
 Shall spread their wings of sepulchric shade.
 So wills the lord who by the flowing streams
 Of famed Helorus pours the sacred wine,
 Dreading the triple queen; for on thy limbs
 First of the Greeks he heaved the murderous stone, 1385
 And offered thee, priest of the rites of Hell.
 But not in vain, O Brother, not in vain,
 Light of my life, dear as my fostering blood;
 No, not in vain thy princely care shall pile
 The heaps of numerous holocausts, and burn 1390
 Ambrosial incense and ambrosial flowers
 To Him, who sitting on Ophion's throne
 Looks o'er the world; thee to his native shores
 (Shores hymned by every song, by every Greek
 Voiced tunelessly) the grateful God shall bring, 1395
 Where erst his mother wrapped in secret shade
 (Who, wrestling with the consort of the skies,
 Hurl'd her to night profound) brought forth in woe
 The wonderful boy, what time the Goddess fled
 The bloody banquets of her spouse, and feasts 1400

1382. Ulysses, as has been mentioned above, was the first who cast a stone at Hecuba. He was afterwards terrified by a dream, and built a temple near the promontory of Pachynus, beside the river Helorus.—Hecuba is feigned to frighten all persons, who neglected to pay adoration to Hecate, in conformity with the mythology, which represented that deity as attended by dogs, whenever she was present at nocturnal incantations:

— Serpentem, atque videres

Infernos errare canes.— Hor. Sat. I. 8.

The Dii Mages, and the spirits of those who had been unjustly put to death, were supposed to have the power of punishing and alarming the guilty:

Quin ubi perire jussus expiravero,

Nocturnus occurram furor;

Petamque vultus umbra curvis unguibus;

Quæ vis Deorum est Manium. Hor. Od. V. 5.

1389. Homer makes mention of the piety of Hector, whose spirit was translated after death to the Islands of the Blest. Between the ages of Brass and Iron, Hesiod places a fourth generation of heroes, some of whom he says were killed at Thebes, others at Troy, 'Ελπίος ἔντα' ἡνίκαισι. These were placed by Jupiter in the Happy Isles, at the extremity of the earth, or, as Milton phrases it, "The earth's green end."

ἡδὺς ἑσπέρης κατὰ πύργον Ἰδίου ἱερῆς γαίης,

Ἡσίοιο φησὶν.— Hesiod.

These fortunate regions the Scholiast does us the honour to tell us are the British Islands, about which he relates several most marvellous anecdotes.

1398. The throne of Jupiter was formerly filled by Ophion and Eurynome: they were dispossessed, and hurled to Tartarus, by Saturn, and Rhéa the mother of Jupiter. Ophion is mentioned by *Æschylus*, *Pindar*, and *Apollonius*.

1400. Saturn, that he might not be in his turn expelled by his own chil-

Infanticide ; but not the tender limbs
 Of his own son the cruel father crushed,
 Of his own seed the murderer and the tomb,
 But glutted down the stone, and linden folds
 Of swaddling robe : there in the blissful isles, 1405
 Shores of the Blest, with heroes shalt thou dwell,
 Beneficent in death ; for the sown race
 Of Ogygus shall hear the Voice divine
 Sound from Terminthian Lapsius, healing God,
 And burst the cearments of thy tomb, and bear 1410
 To lands Aonian and Calydnus' towers
 Thy saviour bones, when battle shall deface
 Their fields and shrines of Tenerus destroy ;
 And still with songs and sacrificial blood
 Thee shall th' Ecteni like a God adore. 1415
 To Cretan Gnossus, to Gortyna's towers,
 Shall roll the tide of slaughter ; Ate there,
 The bridemaid of my nuptials, shall o'erwhelm
 Thrones and dominions. Not in vain the bark
 Bounds on the surge of the careering wave 1420
 To bear the mariner, whose subtle wiles
 Shall twine round Leucus, guardian of the realms ;
 Then shall he spare nor blood of infant babes,
 Nor Meda, beauteous queen ; no, nor the charms
 Of Clisithera, which th' unhappy sire 1425
 Had promised to the Dragon whom he nursed ;

dren, devoured them as soon as born. Rhéa secretly placed Jupiter under the care of the Curetes and Corybantes, and gave to Saturn a stone wrapped up in swaddling-clothes.

1408. Ogygus, the son of Neptune and Alistra, was one of the ancient kings of Bœotia. The inhabitants of Thebes are said to have sprung from the dragon's teeth which were sown by Cadmus. They consulted the oracle of Apollo, while their city was suffering from pestilence, and were commanded to bring the bones of Hector from Phrygia to Thebes.

1409. Apollo is called "Terminthian," from Terminthus, an herb used in medicine.

1411. Bœotia was formerly called Aônia.—Calydnus was a king of Thebes.

1413. Tenerus was the son of Apollo and Melia; he had an oracle and temple near Thebes.

1415. The Ecteni, according to Pausanias, formerly inhabited Bœotia. Nonnus, in his Dionysiacs, gives the name of Ecteni to the Theban chiefs.

1416. Gnossus and Gortyna are two of the principal cities of Crete. "Πόλις ἐστὶν ἡ τῇ Κρήτῃ πλείους μὲν, μέγιστος δὲ καὶ ἐκτετακτατά τῆς, Γνωσσός, Γόρτυνα, Κυδωνία." Strab. lib. X.

1422. When Idomeneus sailed to Troy, he entrusted his kingdom and family to the care of Leucus his adopted son, and promised, on his return, to give him his daughter in marriage. Nauplius sailed to Crete, and persuaded Leucus to seize on the government, and put to death Meda and Clisithera the wife and daughter of Idomeneus.

But all shall die where rears her hallowed porch
Great Onca Pallas, in her very fane
Die by his hand, and welter in their gore.

"Visions of glory, crowd not on my soul ;"

1430

Immortal sons of an immortal sire,
Bound on your brows (so valour should be crowned)
The laurelled meed of conquest shall entwine ;
O'er earth and seas extends your dread domain,
Powerful of realms ; o'er empires and o'er waves

1435

In solemn majesty your sceptred hand
Rules far and wide, and shakes the conquering spear.
Nor yet, my country, no, nor yet thy fame
Shall fade in darkness ; such a martial pair,
Twin Lions, shall my Kinsman leave, who springs
From Chœras and the Castnian Queen, well skilled
To pour the homied words, or guide the war ;

1440

1427. Ceres Erynnis was worshipped at Onca, a city of Arcadia. The Scholiast explains the goddess Onca, to mean Ceres, and tells us that she was so called from Onca, a town of Arcadia ; but Æschylus, in the Seven against Thebes, gives the epithet Onca to Minerva :

Τίμωτος ἄλλος, γένετας πύλας ἰχνη

Ὀγκας Ἀθηᾶς, ξὺν βοῇ παρίσταται.

Ver. 492.

And afterwards,

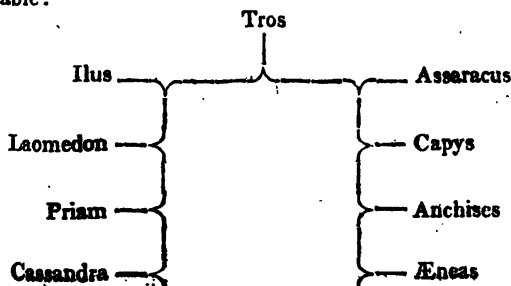
Πρῶτον μὲν Ὀγκας Παλλὰς, ἣ τ' ἀρχιπτολής,

Πύλαισι γένετα κ. τ. λ.

Ver. 507.

The Scholiast upon this passage informs us that it is an Egyptian or Phœnician name, given to Pallas by Cadmus, when he came to Thebes in obedience to the oracle of Delphi. Fictitious inscriptions have been palmed upon the world, in which mention is made of the goddess Onga or Oga ; but the forgery has been detected, and most ably exposed, by R. P. Knight, in his Analysis of the Greek Alphabet. The quotations from Æschylus have influenced the Translator to adopt the interpretation which confers the epithet on Minerva ; but it is difficult to decide in a mythology, where the appellations and attributes of the Goddesses are so much mixed and confounded ;—a circumstance which will not surprise those who have been accustomed to consider them as one and the same, " πολλὰν ὀνομάτῃσι μορφὴ μία," and as representing the passive principle of nature.

1430. Cassandra foretels the power and extent of the Roman empire, its origin from Æneas, and the birth of Romulus and Remus, whom she calls Twin Lions. Æneas was kinsman to Cassandra, as will appear from the following table :



Who to *Rhæcelus* first shall fare, and dwell
 By *Cissus*' heights, where the *Laphystian* maids
 Exult, and rear their *Mimallonian* horns: 1445
 Him from *Halmopia* shall the *Tuscan* wave
 Receive, and *Lingæus*, from whose smoking founts
 Springs out the boiling stream, and *Pisa's* towers,
 And green *Agylla* crowned with snowy herds.
 With him the *Foe* shall mix his friendly host, 1450
 Pledge of their plighted loves, and bend the knee
 To Powers unseen, and write an oath in heaven,
 The wandering chief, who o'er the pathless tracts
 Of land and seas explores his anxious way.
 With him the princes (sons of *Mysia's* king, 1455
 About whose struggling limbs the God shall twine
 His tendrils, and break short the spear) shall lead
 Their armies, *Tarchon* and *Tyrrhenus*, sprung
 Celestial seed, from great *Aloides'* loins.
 Then shall he view, while *Famine* frowns around, 1460
 The tables crushed by hungry jaws, and know

1441. *Venus* is styled *Castnian*, from *Castanea*, a city of *Magnesia*; and *Chœras*, from the hogs sacrificed to her by the *Argives*: or perhaps the epithet was applied to the *Venus Πάνδημος*, χοῖρον in Greek being synonymous with τὸ αἰδαῖον γυναικῶν.

1443. *Rhæcelus* is a city of *Macedonia*; and *Cissus*, according to *Canter*, is a mountain of that country, but *Strabo* mentions it as one of the villages of which the inhabitants were transferred to *Thessalonica* by *Cassander*: "Μαγνησίους τὸ πρῶτον ποδὶ χυμὸς ἐξ αὐτῆς ὄρεϊ Χαλδόντραι, Αἰνυίαι, Κισσόν." *Strab.* lib. VII.

1444. The *Bacchanals* are called *Laphystian* maids from *Laphystius*, an epithet of *Bacchus*, said to be given to him from a mountain in *Boeotia*.

1446. The text of the original reads "*Halmonia*;" and *Pausanias* says that the *Halmones* occupy a village in *Boeotia*; but *Lycophron* is now speaking of *Macedon*, and *Stephanus* quotes this verse to prove that *Halmopia* is a district of that country: "Ἀλμωνία, χώρα τῆς Μακεδωνίας." The *Halmopi* are situated to the north of the river *Panyasus*, at the junction of the ridges of *Scardus* and *Hæmus*. They are called *Halmopii*, *Halmopi*, or *Halmopes*.

1447. *Lingæus* is a warm spring of *Italy*.

1448. *Pisa*, or *Pissa*, as it is called by the Greek authors, but by the Italian *Pisæ*, in the plural number, is a city between the rivers *Arnus* and *Auser*. It was built by the *Pisæi*, or *Pisatæ*, who came from a district of *Elis* named *Pisatis*. Some authors think that *Pisa* was the ancient name of *Olympia*:

Ὀλυμπία, ἡ πρότερον Πίσσα λεγομένη. STEPH.

1449. *Cære* was built by the *Greeks*, and anciently called *Agylla*: it was under the government of *Mezentius* the king of the *Etrurians*, and at no great distance from *Rome*, on a small river which runs nearly parallel to the *Tiber*.

1450. "The *Foe*" is *Ulysses*, who entered into a treaty with *Æneas*, in which he was joined by *Tarchon* and *Tyrrhenus*, the sons of *Telephus* the king of *Mysia*, who, stumbling against the roots of a vine, was wounded by *Achilles*. (See *Note* on verse 247.)

1459. *Telephus* was the son of *Hercules* and *Auge*.

1461. This alludes to the prophecy given to *Æneas* by the harpy *Celæno*; viz. that his associates should be compelled by famine to consume their very

The voice of seers, and own the prescient God,
 As many porkers as the fruitful womb
 Of her produced, who from th' Idean hills
 Sailed on the deep, and gave her brood to breathe 1465
 Thrice ten this air of life, so many towers
 Shall rise beneath his forming hand, and frown
 O'er Latium's realms, and Daunian's martial sons;
 And in the fane the sculptured brass shall stand,
 And thick the bristling progeny shall throng, 1470
 And seem to draw the stream; the marble roof
 Shall rise to Myndian Pallas, and around
 His Household Lares press the sacred floor,
 Gods of his love; for from the smouldering flame
 He saves nor spouse, nor children, nor the gold 1475
 Of garnered stores, but in his pinewy arms
 Snatches their imaged forms, and with them bears
 His aged sire, and wraps them in his robe.
 For when the dogs of war shall feast on death
 Blood-happy, when the leaping lot shall give 1480
 Our fields and fair possessions to the foe,
 Him, him alone, shall they permit to cull
 From treasured heaps what'er is next his soul:
 Such reverence e'en from foes his pious love
 Shall win. He bids, and straight the towers arise 1485
 Which every bard shall hymn war-proof, of might
 Invincible, while flows the tide of Time:
 And high the walls shall rise by Circe's wood,

tables, which prediction was fulfilled by the soldiers eating the cakes, upon which they had laid their provisions:

Heus! etiam mensas consumimus, inquit Iulus.

VIRG. *Æn.* VII. 116.

1466. This passage is translated in conformity to the interpretation of Meursius. Lycophron never could mean that Æneas built thirty cities: he must mean thirty towers on the walls of Alba Longa. Virgil tells us that city was built in commemoration of the white sow and litter which Æneas discovered; but Lycophron asserts that hero to have brought her from Troy, and adds the epithet *melaina*, "black," which, unless it mean delighting in mud, is repugnant to all other authors. Nor is this interpretation overthrown by the circumstance of Alba having been built by Ascanius. In prophetic language, persons are said to perform whatever is performed by their descendants: in like manner, a few verses below, Æneas is said to have built Rome.

1477. Æneas preserved his father and household-gods from the confusion of Troy, but lost by the way his wife Creusa. (See Virgil.)

1484. The piety of Æneas made such an impression upon the Greeks, that they permitted him to retain all his possessions, no part of which was exposed to plunder. "*ὅτι τῶν πρῶτον λατρεῖν αὐτῷ ἐπέτρεψεν ἡ Τροία ἔδωκεν αὐτῷ ὅλην αὐτῆς.*" Xenoph.

1485. Rome, which was founded by the descendants of Æneas.

1488. The Circean Hills are in Latium, not far from Alba, according to Eustathius. Near them was the city Circeii, colonized by Tarquin the Proud.

<i>Æetes' port, where from the stormy main Reated swift Argo, by the Marsic Lake</i>	1490
<i>Of Phorce, by Titonian waves, which hide Their tapping waters in the gloom of earth, And by Zosterian mountains, where the fane Echoes the sounds which from the Sybil's lips Flow fearfully, and rears its roof of stone.</i>	1495
<i>Such woes shall they endure who storm these towers: And if they give, shall they not feel despair?</i>	
<i>When did Prometheus' mother ever love Sarpedon's nurse, since flowed between their shores The seas of Helle, since the jostling rocks Rose dreadful, since th' inhospitable wave</i>	1500
<i>And Salmydessus roared on Scythian strands There where Mæotis sleeps, and Tanais cleaves The stagnant lake, upon whose frozen shores The unclad tribes with chilled and painful step</i>	1505
<i>Stalk on in ice, and pace the snowy marle?</i>	

1489. *Æetes* was an harbour of Italy, into which the *Argo* entered, that *Jason* and *Medea* might be purified from the murder of *Apsyrtus*.

1491. *Phorce* is a lake in the country of the *Marsi*.—*Titon* is a river near the *Circæan* mountains, which falls into an abyss.

1493. *Zosterium* is a mountain of Italy, in which is the cave of the *Cumæan Sybil Phæmonœ*.

1496. *Cassandra* having foretold the misfortunes which must follow the rape of *Helen*, enumerates the wars between Europe and Asia, beginning with the rape of *Io* by the *Phœnician* mariners.

1498. *Asia*, according to some authors, was the wife of *Iapetus* and mother of *Prometheus*, and gave her name to the continent. *Herodotus* however calls her the wife of *Prometheus*, whom *Hesiod* affirms to have been the son of *Iapetus* and *Clymene*.

1499. *Europa*, from whom Europe derives its appellation, was mother of *Sarpedon* by *Jupiter*.

1500. *Lycophron* enumerates the boundaries of Europe and Asia, which he says are, *The Hellespont*;—*The Symplegades*, which, from appearing to join and separate as they were viewed under different aspects, were fabled to meet and crush the vessels which attempted to pass between; (these rocks were also called *Cyanææ*, and were situated at the entrance of the *Black Sea*);—*The Euxine or Black Sea*, which was formerly called *Axenus*, or *Inhospitable*, either from the ferocity of its borderers, or the dangers of its navigation:

Ἐχθρίωνος ναύητοι, μητρὶς δὲ νῆον. ÆSCHYL.

This name, from the inhabitants of the coast becoming more civilized, or perhaps from motives of superstition, was altered to "*Euxine*," signifying the reverse.

1502. *Salmydessus*, a gulph opening into the *Euxine*; and the *Tanais*, a river running into the *Mæotic Lake*, through the country of the *Sarmatæ*. This river *Dionysius* makes the boundary between Europe and Asia:

Εὐρώπην δ' Ἀσίαν Τάναϊς διὰ μέσσοι ὀρίζει

Cursed be the mariners, the Carnian wolves,
 Who bore their prize unto the Memphian king,
 The Heifer maid, who cropped the tender flowers
 Where humid Lerne spreads her swamps around : 1510
 Then Discord waved her torch, and reared on high
 Flames of immortal hate, strife ne'er to cease,
 Rage ne'er to cool ; for straight th' Idæan Boars
 In dread reprisal seized upon the maid :
 In gallant trim the sculptured vessel flew 1515
 Lightly, on Ocean's wave, the figured Bull.
 High on the prow drove back the dashing surge,
 And swift the virgin of Sarapte bore,
 To Dictæ's hills, and on the Cretan lord
 Bestowed the lovely maid, the captive bride. 1520
 Shall War then sleep ? Shall this then sate the soul
 Of swelling Anger ?—Teucer arms his host,
 With him Scamander, Cretan sire, and leaps
 In dread array down on the Phrygian sands,
 Warring with earth-born foes : great Dardanus 1525
 Shall wed their seed, the noble maid of Crete,
 Arisba, mother of my kindred line.
 Again rush forth the famished Wolves, and seize
 The fateful fleece, and charm the Dragon guard
 To sleep ; so bids the single-sandaled king, 1530

but a few lines below he tells us that by some the boundary was fixed at an isthmus between the Caspian and Euxine seas. Herodotus brings Europe as far south as the Phasis ; and Plato tells us that the Europeans extend from the Phasis to the Columns of Hercules: *Μέγας Ἡρακλῆος στήλην ἀπὸ τῆς Φασιδος.*

1507. Certain mariners from Carne, a city of Phœnicia, sailed to Argolis, and bore off Io, the daughter of Inachus ; then carried her to Osiris, the king of Egypt. In mythology she is said to have been ravished by Jupiter, and transformed into a heifer ; in which form, after many wanderings, she arrived in Egypt, and became the goddess Isis.

1510. Lerne is a marsh near Argos.

1513. The Curetes, to whose care Jupiter was committed by Rhea, retaliated by sailing from Crete to Sarape (called also Sarapta or Sarepta), a city of Phœnicia, between Tyre and Sidon ; whence they brought back Europa in a vessel whose head was ornamented with the figure of a bull. From this circumstance the poets have feigned that Europa was carried off by Jupiter in the shape of a bull. See Moschus, Horace, Anacreon, &c.

1519. Dictæ is a mountain of Crete.

1523. Not contented with this achievement, Scamander the Cretan, and his son Teucer, invaded Phrygia, where they settled, in obedience to an oracle, which commanded them to found a city on the spot where they should be attacked by an earth-born enemy. While they slept, the leather of their shields was gnawed by mice, and thus was the prophecy fulfilled.

1527. Arisba, or Batea, was, daughter to Teucer : she married Dardanus, from whom, in regular succession, descended Ericthonius, Tros, Ilus, Laomedon, Priam, and Cassandra.

1528. The adventures of Jason in Colchis are too well known to require illustration.

Who to Libystian Colchis won his way
 Fearless, and drugged the soporific bowl,
 And ploughed th' enchanted earth, and to his yoke
 Bowed down the monsters, brazen-footed bulls,
 Whose voice is thunder and whose breath is flame; 1535
 Thence bore the fleecy gold, (but in the rear
 Revenge scowled on her prey,) and with him fled
 The Lamb, whose white a brother's blood shall dye,
 And children's slaughter on her bosom reek.
 On glides the speaking oak, instinct with thought, 1540
 Whose vocal beams upon the waters fly
 Self-moved, self-winged, and prescient of the port.
 With stubborn strength who heaved the huge rough stone,
 Thence took thy father's sword, and belt where hung
 The dreadful steel, for whom, unhappy seed 1545
 Of Phemius, rises high the Scyrian rock,
 Whence, whirling down, thy mangled limbs shall lie
 Unhonoured, unlamented, uninurned,
 With thee shall come the Lion-whelp who drew

1531. The Libystini, according to Stephanus, are a people near Colchis; for which reason the Translator has preferred the reading *Libystini* to the *Argonauts* of the text; to support which it is necessary to suppose the Colchians to have been a Ligurian colony. None of the more modern commentators have noticed the epithet *μονοπέδις*, "single-sandaled," in the preceding line: the following is said to be the reason of the appellation. Pelias having seized on Iolchos, the birth-right of Jason, the latter was forced to fly: the usurper consulted the oracle, and received for answer a caution to beware of the stranger with one sandal. Soon afterwards, at the festival of Neptune, he observed Jason, who had lost one of his sandals in crossing the river Anacrus. Pelias inquired of him in what manner he would get rid of a person of whom an oracle had cautioned him to beware: he replied, "by sending him in quest of the Golden Fleece." Pelias in consequence dispatched him upon that expedition. Philostratus alludes to this story in the twenty-second epistle: *Κριταὶ ἐντοχόμενοι τῷ πελειαῖ ὅς ἀντιπαῖς αὐτῆς ἰδὼς γυμνὸν αὐτῆς*.

1539. The Lamb is Medea, who slew her brother Apsyrtus, and her children by Jason.

1540. The ship Argo was built of the celebrated oracular oaks, cut down in the forest of Dodona: from her mast proceeded voices and prophecies, according to Orpheus and Apollonius. Lycophron feigns that she knew her course. In like manner, Alcinoüs, in Homer, asserts that the ships of the Phæacians flew spontaneously upon the waters.

1546. Ægeus, the father of Theseus, left with Æthra a sword, belt, and slippers, and covered them with an enormous stone; at the same time he left orders that when Theseus could raise the stone he should immediately proceed to the court of Athens.

1546. Theseus, in the latter part of his life, took refuge with Lycomedes, in the island of Scyros, one of the Cyclades. Lycomedes fearing that he might be involved in his misfortunes, treacherously led his guest to the summit of a cliff, and threw him headlong into the sea.

1546. Theseus invaded Scythia jointly with Hercules, and bore off the wife the queen of the Amazons, and afterwards the queen her-

- The milky globes which swell on Juno's breast, 1550
 Who seized the girdle, raised the double storm
 Of war; for far from high Themiscyra
 He bore the zone, and what of love the zone
 Roundest, Orthosia, joying in the bow
 And shafts of missile might: but on shall come 1555
 Her kindred virgins, like a cloud of night,
 Breathing revenge, from Telamius shall come,
 Eris, and Lagmus, and Thermodon's stream,
 Thence rush by Danaw's wave dark as the storm,
 And spur their Scythian steeds, and on the sons 1560
 Of famed Erectheus and the Grecian host,
 Pour the loud shout of battailous delight,
 Throw down the leaguered towers; and roll the tide
 Of ruddy flame o'er all Mopsopia's field.
 Then rules o'er Thrace and Chalastræ's plains 1565
 My warlike ancestor, who fixed the bounds:
 Where Peneus flows; to him each realm shall bow
 With fettered arms and chain-encircled neck,
 Brilliant in bravest youth, the mould of form,
 Veins rich with noble blood, a'sbul of fire. 1570
 Shall Greece then sleep? Six vessels sail: and now,
 The perjured to dethrone, the proud to whelm;
 Th' Avenger comes!—Who stands upon the prow
 Clad in the lion's robe? He stands whom soon
 In dread divan and council of the skies, 1575
 His might revolving in her altered soul,
 Shall Gorgas raise,—a God among the Gods.
 From Tmolus' heights the Hawks expand the wing,

self, to whom Lycophron gives the name of Orthosia, which properly belongs to Diana, who is called Orthosia, or Orthia, from a mountain of Arcadia.

1552. Themiscyra is a city of Paphlagonia, inhabited by Amazons.

1556. In revenge for the rape of Hippolyte, the Amazons invaded Attica, which was formerly called Mopsopia.

1558. Eris, Lagmus, and Telamus, are mountains of Paphlagonia.

1565. Charadra, Chalastra, Canastra, or Galadra, are said by Canter to be either the same place, or to be confounded with one another. Chalastra and Canastra are names met with in Macedonia. Charadra is said to be a city of Phocis; but, in another place, Lycophron gives the epithet *Χαλαδραία* to Alexander the Great.

1566. According to Herodotus, Ilus extended the Trojan empire over Thessaly and Thrace, as far as the river Peneus. (Herodot. Polyhymn.) Some ascribe this achievement to Laomedon.

1571. Hercules invaded Troy with six ships, and vanquished Laomedon, who had refused to give the stipulated reward to Apollo and Neptune.

1577. Juno is denominated Gorgas *κατὰ τὴν γοργύτητα*, "from her power of producing affright."

1578. Tyrrhenus and Lydus deserting Cympsus, Pactolus, and Tmolus, of which the first is a village, the second a river, and the third a mountain of Lydia, quitting the Gygean Lake, where inhabits Vipera the consort

And dash from Cypsus, from Pactolian streams
 Sanded with gold, and from that horrid lake 1580
 Where Typhou's consort, caverned round with gloom,
 Sleeps on the blasted rock ; thence on they rush
 By fair Agylla, nurse of snowy herds,
 And break their spears with those who boast the blood
 Of giant sires and with Liguria's race : 1585
 O'er Pisa Conquest waves her crimson wing,
 And all bow down beneath the sword who dwell
 From Alpine ridges far as Umbria's plain.

The Firebrand gleams, and kindles Discord's torch,
 Beneath the ashy steep the sleeping flame 1590
 Rouses ; then Rhýndacus beheld the bowl
 By Grecian hands deep-dipped within his flood :
 But Greece shall well revenge, the venom'd sting
 Shall rankle round her heart, then twice and thrice
 Shall she repay, and desolate our shores. 1595

First He, who boasts, Lapersian King of Gods,
 Thy name, descends, from whose avenging arm
 Red, as he moves, shall blaze the bickering flame :
 With him, with him I rush unto the shades,
 And as I walk among the dead, shall hear 1600
 A voice cry loud unto the dark sojourn,

ONE WOE IS PAST !—ANOTHER WOE SUCCEEDS !

Second the chief (whose father died enwrapped
 In mesh'd toils, e'en as the finny brood,
 Sons of the Wave) shall burn the foreign clime 1605
 With many-languaged hosts ; for thus ordained
 The healing God, and poured the Voice divine.

Third shall the offspring of the peasant King

of Typhon and mother of Chimæra, settled in Italy, whither had come the Thracian giants, who afterwards inhabited the Pithecusæ:

1583. Cære, near Rome, was anciently called Agylla.

1586. Pisa is a city between the rivers Arnus and Auser. (See Note on verse 1448.)

1589. Paris, of whom, when Hecuba was pregnant, she dreamed that she was delivered of a firebrand.

1592. The story of Menelaus coming to Troy to sacrifice at the sepulchres of Lycus and Chimæreus has been related in the opening of the Poem.

1596. Jupiter, as has been already mentioned, was sometimes called Agamemnon, and *vice versa*.

1599. Cassandra was murdered by Clytemnestra at the same time as Agamemnon :

Οἰκτροτάτη δ' ἦκουσα ἔπα Πριάμοιο θυγατρὸς
 Κασσάνδρης, τὴν κτεῖναι Κλυταιμνήστρῃ δολόμηντις
 Ἄμφ' ἡμοί. Hom. Odys.

1603. Orestes, who, after the death of Ægisthus, went to Tauris in obedience to the oracle, and brought back the statue of Diana. This account is not strictly consonant to that of the Tragedians.

1606. Codrus, king of Athens, when that city was attacked by the Lace-

Lure the Branchesian Maid to give the seal,¹
And temper with the stream the ductile earth; 1610
Shall found the Phthirian monarchy, and slay
The host of Caria's mercenary sons.

Fourth shall Lacmonian offspring, Dymas' seed,
Race sprung from Codrus, sons of Cytinum,
Rush from the hills of Satnius, Thingrus' plain, 1615
And the broad Chersonesè, where Æthon dwelled
Abhorred by Ceres, father of the maid
Of changeful form, whose daily subtleties
Soothed the fell famine of her sire, who ploughed
The barren borders of another's land. 1620

But swift the Phrygian swoops to his revenge:

dæmonians, having learned from the soothsayers that that nation should conquer whose king should fall in the contest, disguised as a peasant issued forth from the gates, and provoked one of the enemy to put him to death. By his descendant is meant Neleus.

1609. Neleus, in obedience to an oracle, requested of the daughter of a potter to give him some clay tempered with water, pretending that he wanted it for a seal, for which purpose the ancients made use of argillaceous earth. Among the Eastern nations, to send earth and water was a token of submission; and we find that Xerxes requested it of the Grecian States as a proof of obedience to his authority.

1612. Caria, of which country the Phthirians are a tribe, was called Branchesia, from Branchus, who built a temple at Miletus. The Carian soldiers were the first who served other states in the capacity of mercenaries.—Here follow, in the Original, three lines, relating to Pero the daughter of Neleus, which are omitted in the Translation.

1613. Dymas was king of the Dorians, who are called "Lacmonian offspring," from Lacmon a mountain of Perrhabia.—Cytinum, or Cytinium, is one of the cities of the Dorica Tetrapolis mentioned by Strabo: Πόλις Ἰσχυόν Ἐρισιθόν, Βόιον, Πάιδον, Κυτίνιον.—Satnium is a fountain, and Thingrus a city of Icaria.

1616. Erisichthon the Thessalian cut down a tree sacred to Ceres, who punished him with perpetual hunger. Having reduced himself to utter poverty in appeasing the cravings of his preternatural appetite, he sold his daughter Mestra, who had previously transformed herself into the shape of some animal, a power which she had obtained from Neptune. Mestra resumed her former shape, and returned to her father, who by these means supported himself for some time. He is called Æthon, from αἶθω, "to burn." See Ovid. Metam.

1620. This expression seems analogous to that in the Psalms,

אם תשכנת בן שפתיים

if the Septuagint have rightly translated it by *ἐάν κοιμηθῇτε ἀναμισθὸν πῶν κλίσων*, "Though ye have lien among the inheritances." In our English Version it is rendered "Though ye have lien among the pots;" but the discrepancy of the Chaldee and Arabic Versions may perhaps make it probable that this resemblance proceeds solely from a mistake. If the Seventy are correct, the expression seems to have been used proverbially, to denote the most abject state of poverty.

1621. Cassandra prophesies that Midas the king of Phrygia shall revenge the death of his sister Cleopatra (the particulars of which are quite unknown) and desolate Europe, which continent received its name from Europa the

All shall He raze where'er the land extends,
 Nurse of the King who now in Stygian shades
 Sits on his throne, and rules the trembling dead
 With laws severe, unknowing how to yield : 1625
 All shall He raze, upon whose temples wave
 The lengthened ears, from which blood-sucking flies
 Dart fearfully: To him shall Phlegra's plain,
 Thrambusian hills and Titon's rocky ridge,
 And Sithon's pastures lowly crouch, and fields 1630
 Corn-waving of Pallene, where the streams
 Of fattening Brychon wander, on whose shores
 Rose in their might the giant sons of Earth.
 Murder shall walk in bloody robe arrayed,
 And Havoc's haughty stride, and Mars shall rage, 1635
 Candaon, or Mamertus, or what name
 Suits Thee, who featest on the blood of men.
 Nor yet shall Asia yield; for she shall send
 A mighty giant, sprung from Perseus' seed,
 Who o'er th' unsolid surface of the wave 1640
 Shall walk, and through the continents of earth
 Steer on his floating palaces, and wrap
 In fiery mantles of avenging flame
 The wooden walls, nor spare the sanctuary
 And pillared temples of the martial Maid : 1645
 Wherefore shall evil days and evil tongues
 With impious railings taunt the God of Light,
 Scorning his word, and scoffing at his truth.

mother of Minos, one of the judges of Hell. The story of the ass's ears is too well-known to require illustration.

1631. Pallene is a peninsula of Macedonia, formerly called Phlegra, in which is the city Thrambus, which probably gave it's name to a mountain. Titon is a promontory of Thrace. Sithonia, a district of Macedon, near the Sinus Toronæus.

1639. Xerxes, the king of the Persians, who derive their origin from Perseus, the son of Jupiter and Danaë. The Greeks are particularly fond of dwelling upon this story of Xerxes building a bridge across the Hellespont, and sailing through Mount Athos; but not a vestige remains of the canal he is said to have cut there, and the account does not seem to have been believed in the days of Juvenal:

————Creditor olim
 Velificatus Athos, et quicquid Græcia mendax
 Audet in historia. ———— Juv.

1640. This antithesis of "walking upon the sea, and sailing on the continent," is constantly recurring: An epigram in the Anthologia styles Xerxes,

Ναῦται ἡπίρου, πεζοπόρον πιδάγει.

1644. When the Athenians consulted the oracle upon the best manner of defending themselves from the attack of Xerxes, they were ordered to build wooden walls:

Τείχος Τριτογενὲς ἔσλινον διδοῖ Εὐρύπια Ζεύς.

They took the command in its literal acceptance, and erected bulwarks of timber which Xerxes afterwards burnt, together with the temple of Minerva.

Then Famise shall devour each blade, and on
The locust armies warping, on the bark 1650
Of oaks shall batten, nor the olive boast
Her verdant honours, nor the river roll
His undiminished tide, so oft shall Thirst
Dip her insatiate goblet in the stream :
High o'er their heads a sleet of arrowy shower 1655
And iron clouds shall canopy the globe
With dreadful shade, veiling the light of heaven :
And now he rushes like the crackling flame
Rolling through ripened corn the ruddy wave ;
Till fading, falling, as the Locrian rose 1660
Of short-lived bloom, a beechen skiff shall hide
The Monarch, trembling like a maid who runs
To sheltering darkness and the silent cave,
Scared by the brazen gleamings of a sword.
Then woes, and wars, and wasting tides of blood, 1665
Shall sweep conflicting armies from the world ;
For some in plains shall bow their heads to death,
And some on ridges of the mountain rock,
And some on seas shall sink beneath the wave,
All murdered : nor till then shall grisly War 1670
Sheath his fell sword, and break his iron car,
'Till sprung from Dardan seed from Æacus,
Thesprotian, Chalcedæan, forth shall rush
The Lion form, and ranging for revenge

1655.

Κόρυλλα δ' ἰὼν περιβέβηται ζοιζοιμένων
'Τῆς κάρη στήσουσι.

"Clouds of arrows hurled from afar shall stand over their heads." It is remarkable that Lucan has precisely the same expression:

Stant ferrea cœlo

Nubila.

This is not so correct an image as that of Gray, who represents the arrows as a descending sleet.

1657. For the word *πίρρα*, which is explained by the Scholiast to signify "the sun," the Commentators would substitute *πίττα*, which by some authors is applied to that luminary. It is true that *πίρρα* is to be met with in no other author, but that is no proof that it was not written by Lycophron, who has not scrupled to use *ύλαμος*, *λάρις*, and *πύλας*, which are not to be found elsewhere. The word is perhaps of Persian origin; for when mentioning the disasters of a Persian army, our author may be supposed to have given a Persian name to a Persian Deity. "Bér" in the modern Arabic and Persian languages signifies "a globe;" if adopted by a Greek, he would give a Greek termination to this monosyllable, and it would be the nearest approximation he could make to the sound of it's initial, for B was probably pronounced soft, like our V.

1672. The following verses allude to the predominance of Alexander the Great. By his mother's side he claimed a descent from Æacus and Dardanus.

1675. Olympias, the mother of Alexander the Great, was an Epirote, for which reason he is called "Thesprotian," from Thesprotia, a district of Epi-

- Spring from his lair, and lap his kindred blood : 1675
 Round him in fawning blandishment shall cower
 And cringe, and crook the hinges of their knees,
 The chiefs of ancient Argolis, and yield
 Sceptres, and realms, and diadems, and thrones.
 But when athwart the empty-vaulted heaven 1680
 Six times of years have rolled, War shall repose
 His lance, obedient to my Kinsman's voice,
 Who rich in spoils of monarchs shall return
 With friendly looks, and carollings of love,
 While Peace sits brooding upon seas and land. 1685
 Why pour the fruitless strain ? to winds, and waves,
 Deaf winds, dull waves, and senseless shades of woods
 I chaunt, and sing mine unavailing song.
 Such woes has Lepsieus heaped upon my head,
 Steeping my words in incredulity ; 1690
 The jealous God ! for from my virgin couch
 I drove him amorous, nor returned his love.
 But fate is in my voice, truth on my lips ;
 What must come, will come ; and when rising woes
 Burst on his head, when rushing from her seat 1695
 His country falls, nor man nor God can save,
 Some wretch shall groan, " From her no falsehood flowed,
 True were the shrieks of that ill-omened bird."
 Such was her strain ; she hurried to her cell
 With troubled steps, and took th' astonished soul 1700
 With Siren songs and mournful melodies,
 Or phrenzied as a moon-struck Bacchanal,
 Or furious Sibyl, or Phicéan Sphinx,
 Showed her dark speech, and muttered oracles.

rus. His father was a Macedonian, from which circumstance he is designated as a Cháladræan lion. (See Note on verse 1565.)

1675. The Persians are called his kinsmen, because they derived their origin from Perseus, an ancestor of Hercules, from whom Alexander claimed to be descended.

1680. These verses are perhaps allusive to the peace made with Macedonia (after it's subjugation by the Romans, who were descended from Æneas the kinsman of Cassandra), and incorporation with the Roman Empire. See Preface.

1686. Cassandra, having related the woes which the expedition of Paris must occasion, suddenly checks herself upon reflecting that no-one will believe her oracles : she then derives a melancholy consolation from the knowledge that justice will be done her, when vengeance has overtaken the guilty. In the same manner in Æschylus she exclaims,

Καὶ τῶνδ' ὅμοιον εἴ τι μὴ πείθω, τί γάρ ;

Τὸ μέλλον ἤξει, καὶ σὺ μὴν τάχῃ παρὼν

"Ἄγαν γ' ἀληθόμεναι οἰκτιρὰς ἔρεις. ÆSCHYL. Agam.

1689. Lepsieus is a name of Apollo.

1691. For the story of Cassandra, see Note on verse 411.

1703. The Sphinx is called Phicéan, from Phiceum a mountain near Thebes.

1704. "I will shew my dark speech upon the harp." Psalm xlix. 4.

The fourteen last verses are spoken by the Messenger, in his own person.

But I to thee have borne her words, O King,
Her frantic words, for me thou hast ordained
Guard of her cell, and every sound which flows
Fast from her lips I straight relate to thee.
But, oh! may all these woes be turned to joy!
Still may the God who watches o'er thy House
Spread round thy bosom his protecting shield,
And guard with arms divine the Phrygian throne!

1705

1710

VIRO GRAVISSIMO JOHANNI DAVIES, S.T.P.
SIMONDS D'EWES E. A. S. P. D.

IGNOSCAS mihi, Vir doctissime, quòd rariores mei te compellent codicilli; amissâ enim quâ fruebar libertate privatus, publici nec mei juris mancipium existo. In tōto vix mihi menstruo horarius literis exarandis vacat: imò sæpius incoenatus, sæpissime impransus incedo. In magnis scilicet regni Comitibus justitium planè exulat; unde in ipso Domini natali ultimum elapso, tribus duntaxat lusimus diebus; atque nos interim totos ferè integros quatuor menses vernaculæ assueti; ceterarum linguarum ne mireris si obliviscamur. Eruditissimos tuos priores mihi tradidit codicillos magister Pugh, multis mihi nominibus charus, præcipuè verò quòd nostræ pararius extitit amicitia: posteriores hâc ipsâ nocte læto etiam amplexi sumus animo. Utrosque expectatissima proverbiorum Celticorum interpretatio excepit. Aliquot utinam citeriorum sæculorum de religione et fide Britonum erui poterant monumenta: Homilias, et id genus alia receptam veterum Anglo-Saxonum theologiam testantia etiamnum offendimus; tui et nonnulla in Gildâ Albano Gildâ Badonico Ianonico veteri ante Bedam, utpote qui Pendæ regis Merciorum tempore scripsit. Anonymo et Nennio de religionis inter Britones Christianæ dogmatis sparsim eliciuntur: ex Thaliessini etiam poematibus, ni fallor, theologica plurima colligere potis eris. Unicum tibi, locupletis tuæ messis vice, adagium (omnium gymnasiorum parietibus inscribendum Anglo-Saxonicum remitto, plura σὺν Θεῷ collecturus.)

Εἰς τὴν γὰρ τὴν νεότητά σου ἐπεσκέψατο, καὶ ἐν τῇ ἡλικίᾳ σου ἐν τῇ ἡλικίᾳ σου.

O si ego legissem in juventute, tunc cognovissem nunc ego aliquid boni.

Communis noster magister, tibi Pugh amicus, quæ de vetustissimis Britannico idiomate exaratis Chronicis in thesauro Cottoniano repertis cum versione Latinâ vel Anglicâ excudendis consulimus referet. Interim vale, Vir doctissime, et tuo me semper frui.

Londini, iv. Id. Mart. c10 15cxl.

possession of those places, appears improbable; and the supposition is directly contradicted by Herodotus, who positively asserts that the Pelasgi did not change their place of abode, οὐδ' αὖ ποτ' ἐξεχώρησε, lib. i. 56. Two persons are said to have existed under the name of Pelasgus; one, the son of Jupiter and Niobe, the other the son of Larissa and Neptune, Dion. Hal. l. i. c. 17. p. 14. But this account is evidently fabulous; and the circumstance of the last being a son of Neptune or a son of the sea, implies that he was some trans-marine adventurer, called Πελασγός, from πέλαγος, on the same principle as Morgan, the celebrated Welshman, was on the continent designated Pelagius.

The Greeks were divided into two bodies, those within the Aegean sea, in Greece properly so called, and those on the continent. When it was necessary to speak of the former in contradistinction to the latter, or to any other foreign nation, they were from πέλαγος called Pelasgi, the term being used not to express a distinct race of the Greeks, but the situation of the Greeks in regard to the sea.

Now this explanation implies three things: namely, that Pelasgia or Pelasgi were in early times general names, designating all Greece and its inhabitants; that the names were used chiefly by foreigners, and originated with them in the same manner as natives of Great Britain are occasionally designated abroad *Islanders*, though such a designation be seldom used among themselves, or that when a Greek writer, such as Homer or Herodotus, employs it, he employs it to express the Greeks in opposition to some other nation; and lastly, that Pelasgi was the most ancient appellation, and that when superseded by another, a change took place only in the name, not in the tribe. Thus Herodotus, lib. viii. 44. says, that the Athenians were at first Pelasgi, but were not called Athenians till Erechtheus succeeded to the throne. When, therefore, we read in Thucydides of a temple in lib. ii. c. 17., or in Herodotus, lib. v. 64., of a wall called πελασγικὸν, we are not to conclude with Dr. Marsh, that this wall or temple was built by a distinct tribe of Greeks who once inhabited Athens; but that it was an *old* wall or temple which still remained, and built by the inhabitants under the ancient name of Pelasgi. These inferences lay aside Bishop Marsh's inquiry as perfectly nugatory; and yet they may for the most be drawn from his own words. "It appears," says he, p. 7., "from the expression κατὰ τὴν Ἑλλάδα πᾶσαν that the Pelasgi once occupied the whole of Greece. Hence, according to Herodotus, Greece in general was originally called Πελασγία." Again, in the note, he writes, quoting Virgil and Ovid, "The term *Pelasgi* is frequently used by *Latin* writers to denote

the Greeks in general, especially when they are speaking of the early ages of Greece."

It must not, however, be disguised, that a great deal of obscurity and uncertainty hangs on the subject of the Pelasgi, arising from the inconsistent and even contradictory views, which not only the different writers, but the same writers, among the Greeks, have given of this tribe. When the term Pelasgi became pretty generally employed to express the insular Greeks, in contradistinction to other people, it was natural for the islanders themselves to adopt it occasionally, not to express themselves as a whole nation in opposition to other nations, but to designate certain tribes among themselves, who occupied, or were once known to occupy, the vicinity of the sea. One fact will illustrate this conclusion. Stephanus Byzantinus explains *Θεσσαλία* as being *ἡ πρότερον Πελασγία*. For this reason *Πελασγοί* was another name for *Θέσσαλοι*. We are then to conclude that *Πελασγία* is synonymous with *Θεσσαλία*, and *Πελασγοί* with *Θέσσαλοι*. But *Θεσσαλία*, or Thessaly, was a district so called from its connexion with the sea on the eastern side, *Θεσσαλία* being a corruption of *Θαλασσία*, i. e. *Θαλασσία γῆ*. On the same principle then the kindred names *Πελασγία* and *Πελάσγιοι* were derived from *πίλαγος*. What is true of Thessaly is true also of Peloponnesus, which from its insular situation was called *πελασγία*. If these general remarks are just, the inquiry of Dr. Marsh falls to the ground, as founded altogether on misconception.

I will in a future Journal make a few observations on *the Digamma*, and examine whether he is more correct in his ideas of the real nature of this letter, than he is of the origin of the Pelasgi.

J. JONES.

NOTICE

Of a German Treatise, entitled: Ueber die Göttheiten Von Samothrace. *Eine Abhandlung Von* Fried. Wilh. Joseph Schelling. (*Vorgelesen in der, zur Feyer des allerhöchsten Namensfestes Sr. Majestaet des Königs von Baiern, gehaltenen öffentlichen Versammlung der Akademie der Wissenschaften, am 12 October, 1815*). Or On the Deities of Samothrace. *A Treatise by* F. W. J. SCHELLING. 1815.

IN the Island of *Samothrace*, from the earliest periods of that nation, a secret worship of certain Gods, called *Cabiri*, prevailed. Their antiquity exceeds that of any other deities of Greece; it was coeval with the first dawn of knowledge. It is attested by ancient writers, and it was generally supposed, that the Samothracian mysteries improved and perfected those who were initiated in them, and who became happier and more cheerful in life and death, as well as animated with finer feelings. For this reason the Island was sacred to the Greeks. *Jason and Dardanus, Orpheus and the Argonauts, Hercules and Ulysses*, it is said, either assisted, or were at least initiated in the secret worship. Nor did *Pythagoras* and others search in vain for wisdom here. These mysteries continued till the 3rd century. Even now perhaps some traces of them are still to be found in this Island; indeed this worship well merits a new, an attentive and serious investigation. The peculiar signification and province of each of the Cabirian Gods is not yet known; nor is it ascertained how these Gods, as objects of a secret system of philosophy and worship, were distinguished from those of common belief and public adoration. One account indeed, preserved by accident, appears to contain the original names and authentic genealogy of the Samothracian deities. The following is the passage of the greek Scholiast on *Apollonius Rhod. Arg. v. 917*. "*In SAMOTHRACE they receive the Initiations of the CABIRI. MNASEAS says, they are three in number, AXIEROS, AXIOKERSA, AXIOKERSOS. AXIEROS is DEMETER, AXIOKERSA PERSEPHONE, AXIOKERSOS HADES. Some add also a fourth, by the name of KASMILOS, who according to DIONYSODOROS is HERMES.*"

Both the order and number of the deities mentioned in this passage demand attention. From the peculiar signification of the expressive original names, we may investigate the idea formed of each deity by an author, who, as he knew their secret names, could not but be aware of the meaning attached to them. It is agreed, that

these names are not of Grecian etymology. The language, from which they originate, can only be determined by the linguist. The general, and to the linguist therefore insignificant, *Ægyptian* derivations of *Zoega* cannot be admitted. It is left undecided, whether the *Hindu* languages afford a more satisfactory explication of the subject.

From the general and continued veneration paid to these Gods by sailors, we are entitled to conclude, that originally they probably belonged to a race of navigators. This was, in those times, only the *Phœnician* nation. *Herod.* ii. 44. VI. 47. *Cic.* de nat. D. iii. 37. &c. They settled in Samothrace, and carved or painted gods on their ships like the *Ægyptian* Cabiri. *Herod.* iii. 37. The first Orgies of *Bacchus* were also introduced by those Phœnicians, who with the *Tyrian* *Cuthus* established themselves in *Bœotia*. *Herod.* ii. 49. The names of the Cabirian gods must therefore be derived from the Phœnician or the Hebrew language, which are the same.

The author, considering the difficulties, the mistakes, uses and rules of etymology, adds, in one of the numerous notes, which are full of very important matter, that the uncertainty of etymological explication of the names of deities arises from the multiplicity of the attributes of each deity. For every god comprehends the universe. Hence it must necessarily happen, that out of the vast number of significations of each name some one occurs to the etymologist, corresponding with some quality of the god. He ought therefore to know the principal or fundamental idea of the god, and the root or source of all his other derivative or secondary qualities; or he may discover a great number of derivations, without being able to assign, which is the principal or essential signification; and thus, because he does not know the leading idea or fundamental quality of the god, which this signification indicates, that signification, however obvious it may be, escapes him. But this leading idea of each god is only to be determined by the place, which he holds in the general system of gods. He therefore, who is not acquainted at least with the ground-plot of the whole system of the gods, though he may accidentally discover the right derivation, yet having no certain principle to direct his researches, can never be certain that he is right.

After laying down the most reasonable rules of etymology the author continues:

The word *Axi*, as prefixed to the three names (perhaps the Persian *اخش* dignitas, majestas) is common to them all, but being of no importance, it is not particularly noticed. For the rest, according to the literal etymology, *Axieras*, the first *Cabir*, in the Hebrew language *אֲחִישֵׁרַי* means hunger, want, indigence, desire, longing. Indeed the primary Being, although plenitude in itself,

yet having no other, to whom it may impart itself, must feel a sensation of need and indigence. Every idea of REAL beginning involves the idea of want. Thus the Platonic *Penia*, by a connexion with abundance, became the mother of *Eros*. This too, as the first of gods, proceeded out of the mundane egg, which was brought forth by Night, the most ancient or first being (although not the supreme), that Night which is not hostile to light, but existing in the expectation of it.

Another image of this primitive Being is *Fire*, which is also, in a certain sense nothing but desire of essence. Hence that ancient tenet, that *fire* is the most internal and therefore the most ancient entity: and that it was not till after its extinction that the formation of the world became possible. Hence also it is, that *Hestia* has been venerated as the most ancient divinity, like *Ceres* (𐀓𐀆𐀗) and *Proserpine*, who have been confounded with her. What is the Basis of every thing, is struggling to rise into being, like the departed souls, who are represented as pining for a real existence; whence they have been by the Ægyptians subjected to *Ceres*. Hence *Erysichthon's* hunger and the punishment of the *Danaïdes*. *Ceres*, as goddess of abundance, is younger than *Ceres*, the desire antecedent to the satisfaction.

A Phœnician cosmogony puts time before all the gods, because time, comprehending all succession or numbers, does not calculate itself, and is not a number. Next to time this theory ranks desire. Another fragment of Phœnician cosmogony, by which the author confirms the preceding, (p. 15) is not less interesting.

The second *Cabir* is *Axiokersa* (Chald. 𐤏𐤃𐤕𐤕), who from the centre of nature draws every thing out of the first shapeless state into formation, by what ought etymologically to be called charms, that is, her power of attraction. The deity, which as the flame of *Vesta*, is formless, assumes, as *Persephone*, a shape, in which an indissoluble living charm is necessarily inherent. She is an enchantress as producing corporeal existence, as weaving this cloth of mortality, and as the cause of the illusion of the senses—in fine as the first link of that chain, which reaching from the profoundest depth to the supreme height, connects the beginning with the end. She is the *Mija* of the Hindus, the *Isis* of the Ægyptians, the *Freya* of the ancient Germans and the *Artemis* of the Greeks.

The third *Cabir*, *Axiokersos* is the conqueror of the charm of *Persephone*, or of the *Libera*; he, who allays and represses the original fire. Both build the world by a double charm, of which one conquers, not destroys the other. He is the same with the *Othin* of the ancient Germans, *Osiris* of the Ægyptians and the *Dionysos* of the Greeks. He is likewise *Hades*, *Pluto* and *Jupiter Stygius*, king of the departed souls. The most beneficent and animating doctrine of the mysteries seems to have been this: that the friendly

god *Dionysos* is also the Hades, Ἄδης καὶ Διόνυσος ὁ αὐτός. *Plut.* de Is. & Osir. the souls go not down to the severe subterranean *Zeus*, but rise to the mild and liberal god *Osiris*. Hence that frequently used blessing: εὐψυχεῖ μετὰ τοῦ Ὀσίριδος. He is properly *Kersor*, the *Κρυσῶρ* of Sanchoniathon, who is called *Hephæstos*; as indeed every *Cabir* is an *Hephæstos*, which seems also a general name for them on the Ægyptian monument of Rosetta: He is **תַּרְשֵׁן**, who forges, works, that is conjures the fire, *Genes.* iv. 22. the enchanter of fire, *Demiurg*, *Kersor*, *Chrysor*.—This is not to be perfectly understood without a knowledge of the secret doctrine of fire, known also to the Hebrews, who distinguished **אֵשׁ**, the essence of fire, by which fire burns, from **שֵׁן**. The interesting

arguments, by which the author supports this etymology and others according with it, of the words in question, are to be found in the notes of the original. *Axiokersos* is also *φθᾶς* of the Ægyptians, *οἱ*, Ἀφθᾶς or φθᾶ, who opens, **אֲפִתָּה**. In what manner *Dionysos* is the opener, discloser of the fire, is explained in the ancient theorem: “*Κόσμος—πῦρ αἰεζῶον, ἀπτόμενον μέτρα (Euseb. μέτρον) καὶ ἀποσβεννύμενον μέτρα*” the world is an eternally living fire, which alternately burns and is extinguished. There is a kindling power (*Ceres*, *Isis*, *Persephone*, &c. the first nature,) and another, who represses the fire kindled, and thus becomes the first opener of nature, resolving her into gentle life and soft corporality: this is *Osiris* or *Dionysos*. *Heraklit* and *Hippasus* said: Τοῦ πυρὸς κατασβεννυμένου κοσμοποιεῖσθαι τὰ πάντα. Hence *Osiris* is called *Εὐεργέτης*, *ἀγαθοποιός*, and *Dionysos* ὡς κύριος τῆς ὑγρᾶς φύσεως. He is the same, who extinguishes the fire of the departed souls.

In this connexion we find every where likewise *Demeter Persephone* and *Dionysos*.

The fourth *Cabir* is *Kadmilos* or *Hermes*, an attendant God, but who is not the servant of the preceding, at least not in the same sense as in his relation to the higher Gods. He is the mediator between the three first or the inferior angels and the superior gods: obedient to these, he is to those beneficent—*Superis Deorum gratus et imis*.

Kadmilos is **קַדְמִי** from **קדמי** prior, antecedens. So in the Old Testament. This signifies, according to the languages of the East, that he is the herald of God, he who announces His coming, or proclaims His arrival. He is His prophet. He is **מַלְאֲךְ הַפְּנִים** *Es.* lxiii. 9. also **מַלְאֲךְ יְהוָה** *Exod.* xxiii. 20. so an idea which the author explains in the first volume of his work intitled: *Die Weltalter*, the ages of the world. Aaron is represented as being in a similar relation to Moses, and John to Christ; he is the *Hermes—Cimillæ* of the Etruscan religion, the *Kadmilos* of the Greeks, the

angel of the presence of God in the Old Testament, the Metatron of the Philosophy of the Jews; the first angel as much above all other angels, as Cadmilos is above the three first Cabirs; hence also he is called the messenger of God, the Prince of the Visage. He is not only the interpreter, he is also the Augur and Diviner of the arrival of God. Thus, in the doctrine of the ancients, the world is an auguration of God (*Augurium Dei*); Pythagoras therefore called *Κόσμος* $\Omega\Omega\Omega$ the compendium of every thing.

The author has by his arguments proved, that *Axieros*, as the unity and first source, or *Basis* of gods, is not the *head*, the *Supreme* of Gods, and that the system of Cabirs is not a doctrine of *emanations* in the sense of the Ægyptians.

The gods here follow one another not in a descending, but in an ascending line, and among the four Cabirs here quoted, the highest is Kadmilos.

Those of the ancients, whose mind did not dive to the bottom of these mysteries, or who comprehended the meaning of the first Cabirs only, called this system one of natural Philosophy. *Cic. de nat. Deor. l. 42. Prætereo Samothraciam eaque——quæ Lemni nocturno aditu occulta coluntur sylvestribus sepibus densa: quibus explicatis ad rationemque revocatis rerum magis natura cognoscitur quam Deorum.*

The system of the Cabirs therefore was not a doctrine of a *Unity* in the privative sense, in which it excludes all multiplicity. In this meaning the mysteries would not have been compatible with a public polytheistical worship so long a time, without overturning the altars and disturbing the public tranquillity.

To create with one hand, and to annihilate with the other; to deceive publicly, and illuminate secretly; to strengthen by laws the worship of the gods, and punish the transgressors of them; to nourish and secretly encourage unbelief,—what a legislation!—Such an idea of combination perhaps might accord with times, which in so many respects are accustomed to deceit, but is rejected with one voice by upright, sound and energetic antiquity. It is much more probable, that the same subject, with secret references, was represented in the mysteries as in the public worship. The difference might have been the same as that between the esoterical and exoterical philosophy.

This idea of an empty Monotheism, allowing to God but one separate personality, or one single power, is as strange to the Old and the New Testament, as it is repugnant to all antiquity, and to the unanimous sense of ages.

The Author promises the publication of researches comprising this most ancient of all systems, in which the purest humanity is represented by history as well as by philosophy.

The etymological researches of this treatise cannot here be inserted at full length, which would be necessary in order to understand them. The same is the case with various other explanations, although essentially connected with the subject, such as, for instance, that it would be a mistake to reduce the number of Cabirs to two; yet each deity, as a complete whole, comprehends a duality in one. (On this occasion the author quotes some important passages: Saturnus unus est de principibus diis (Aug. de civit. Dei, L. vii. c. 9). Saturnus pater a Jove filio est superatus. (ib. c. 19.) Jupiter Deus est habens potestatem caussarum, quibus aliquid fit in mundo. Ei praponitur Janus, quoniam penes Janum sunt *prima*, penes Jovem *summa*. Merito ergo rex omnium Jupiter habetur. *Prima* enim vincuntur a *summis*, quia licet *prima* *precedunt tempore*, *summa* *superant dignitate*. At the same time he explains Varro's report on that subject. In this sense there would only be two Cabirs, the two last having conquered the preceding. According to this principle the number of the Cabirs might likewise be reduced to three; or the three first can here be understood. For Demeter and Persephone are considered as but one. What these three are in a lower, that Juno, Jupiter and Minerva are in a higher degree.

The Cabirism is, in the sense of the author, also confirmed by the *Etruscan* assembly of gods, who are called *consentes* and *complices*; and were six with their six wives, but all serving Jupiter, &c. The author every where quotes the competent authorities.

He who can from this imperfect sketch form some opinion of the ideas of the author, cannot but admire his high scientific merit. Every thing that appears sublime in the works of art of ancient Greece, every thing that is agreeable to the laws of matter and of spirit, every thing that is divine in the revelations of the Jews and in their accomplishment in Christianity, is brought into a beautiful system of harmony by the author, who by a series of philosophical treatises of the highest importance has prepared a work, which, being at the same time philological and historical, seems to be corroborated by the best theories of every age. To that great work the present treatise is only an introduction.

A REPLY

To SIR W. DRUMMOND'S *Remarks on the HISTORY OF BALAAM.*

IN common, I presume, with many of your readers, I had hoped to see, in your *Journal*, the truth of the Mosaic account of Balaam, if understood as the historic narrative of real occurrences, vindicated from the conjectures of Sir W. Drummond, in No. XIV. pp. 289—295. As you have expressed your readiness to receive any critical dissertation, which may tend to vindicate the authority of the Sacred Scriptures, I beg to solicit a place for the following observations, which may not be wholly ineffectual for that purpose.

To one who has had little opportunity of knowing more of the writings of Sir W. D. than what has appeared in your *Journal*, it is not easy to conceive how a gentleman of his respectable acquirements could prevail on himself to consider an Abridgment, to which he himself gives the unfavorable epithet *curious*, as a sufficient authority for critical observations on the subject of the original. It is indeed alleged by Sir W. that he had it not in his power to procure the original work; but even so it would not have been inconsistent with the courtesy due to a learned name, had the criticism, as far as the venerable one of Bryant is concerned, been deferred till the work could have been procured. That Sir W. by doing otherwise has been rather too hasty, I will endeavour to prove satisfactorily.

I must in my turn acknowledge that I have not read the Abridgment, and if it has afforded any occasion for ridicule, I do not feel myself concerned to defend it. If, where Mr. Bryant has observed that the people of the desert, on account of its well known faculty of discovering water, attributed in *this respect* sagacity to the *wild* ass, the abridgment represents Mr. B. as attributing sagacity to the ass in general, the ridicule does not attach to him; and where it does, I have no wish to interfere with it, whether it be on this account, or on that of any of the other particulars which have incurred it.

To come, then, to the objections which Sir W. considers to be of such force as to render it necessary to suppose the story of Balaam to be allegorical. They should, doubtless, be inexplicable otherwise, before recourse be had to such an expedient, as does little more, in this case, than substitute one difficulty for another. It is therefore desirable to try whether it may not be dispensed with.

In the discussion, whilst I willingly believe that Sir W. has given the opinions and arguments of Mr. Bryant on the subject, as fairly and fully as the Abridgment enabled him, it will be allowed to me to assume what Sir W. has conceded and added in their favor.

Sir W. concurs in the opinion of Mr. B. that Balaam did not come from Mesopotamia; he grants that Mr. B.'s proposed reading of עֵדֹם for עֵדֹן (Edom) would not present any great difficulty; and adds, that the description of the country in which Petra is situated, a land of waters, would render it unnecessary to dismiss the epithet *Naharaim* as a gloss. But, notwithstanding this, he says, that if Balaam came from Midian, two contradictions must follow, viz.

First, That Balak must have gone to the northern limit of his territory to meet Balaam who was coming from Petra, which was situated to the S. S. West of Moab, and

Secondly, That if Balaam came from Petra to Moab, he came from the S. S. West; and yet he distinctly states that he was brought from *the mountains of the east*.

It is moreover objected that if Moses had intended to describe the city of Edom, which the Greeks called Petra, he would not have named it Pethorah, but Rekem, which was the name given to it by the Hebrews.

The first of the alleged contradictions is inferred from the limits assigned to the territory of Moab, of which Mr. B. had said that the river Arnon was its southern boundary. Sir W. on the contrary asserts that the Arnon was the northern boundary; and in proof of his assertion refers to Numbers xxi. where it is said that *Arnon was the boundary of Moab between Moab and the Amorites*; that, when the Israelites crossed the *Arnon*, they invaded the territory of the *Amorites*; and *possessed the land from Arnon unto Jabbok*; that the king of the Amorites had driven the former king of Moab beyond the *Arnon*—*he had taken all the land out of his hand even unto Arnon*. "It is clear, then," says Sir W. "that the Arnon was the northern boundary of Moab, because the land which lies between *Jabbok* and *Arnon* is all to the north of the latter river; and this was the land which the Amorites had possessed, before it was taken from them by the Israelites. But since *Arnon* was the northern boundary of Moab in the time of Balak, that king would have been going in a contrary direction from what he ought to have done, if he had meant to meet Balaam, and if Balaam had come from Petra."

Now, supposing that the English version as quoted is correct in stating that the Israelites *crossed* the Arnon, and that the river to which the name Jabbok is given in our maps, and which is so considered by Mr. B., and Sir W., were the Jabbok of Moses, neither of which I admit; all, that is clear from the passages quoted above,

is, that, when the Israelites attacked Sihon, the Moabites were dispossessed of the tract of country between the Jabbok and the Arnon, and driven beyond the Arnon; but in what direction they were so driven, we are not expressly told. Sir W. assumes that they were driven to the south of the Arnon, and if so, the Israelites, if they *crossed* the Arnon, must have passed through the then territory of Arnon, though we are expressly told, Judges x. 18. that *they came not within the border of Moab*; and if they did not cross the Arnon, as they certainly did approach to it, the difficulty will still remain of showing where, on the south of the Arnon, the Moabites were so settled that the Israelites should not have come within their boundary on their way to the land of the Amorites.

Besides this, the argument of Sir W., even if it were granted that the Moabites had been driven to the south of the Arnon, requires it to be admitted as certain, that the Moabites had not, after the defeat of Sihon, down to the time when Balak sent for Balaam, re-entered on their former possessions; that is, in the interval during which the Israelites had gone and conquered Bashan, and arrived in the vale of Shittim which borders the Jordan; yet as the Israelites were commanded *not to distress Moab*, (Deut. x. v. 9.) though they dwelt in Heshbon and all its villages, (Num. xxi. v. 25.) and as this dwelling is spoken of as only in the land of the Amorites, the natural inference would be, that the Moabites did enter again upon their former possessions, and dwell in them, though it is not mentioned that they did, or that they did not. The probability at least is against the assumption on which Sir W.'s objections are founded, if there were nothing more in opposition to it, and supposing that the Moabites had been driven to the south of the Arnon.

This I believe was not the case; for if they had been so driven they must either have forced the Midianites more to the south, or have mixed with them. To have done the former would have made the Midianites their enemies, whereas they appear to have been friendly; and if the latter, the territory of the Midianites must in part have extended to the north of the Arnon (which there is not the least reason, that I have been able to find, for believing) since, as it shall presently be shown, Balak was to the north of the Arnon, when he sent for Balaam. And though if this be proved, it will not affect the point in question, whether the courses of the Arnon and Jabbok be correctly set down in our maps; yet as it may tend to make the proof more evident, I will endeavour to point out the real courses, as far as they can be learned from sacred history. If I venture to differ in some degree from D'Anville and others on the subject, it is not without all due respect for their authority, or that of Josephus whom they have followed; but as neither can be reconciled with that of Moses, in this re-

spect, I may hope to be permitted to differ from them. In fact, after all that Reland has collected on the subject, very little appears to have been known of the country to the East of the Jordan, beyond the range of Mount Nebo; and as different rivers in the same country, if at some distance from each other, may have the same name, as we have no less than four rivers of the name of *Stour* in England, the river described by Josephus as the Jabbok may have been known by that name, and flow in the course he has ascribed to it; but if so, it cannot be the river of that name intended by Moses. Of the latter he seems to have known little, and, with something like negligence or rashness, insisting on the former as the same, he directly contradicts Moses by asserting that the Israelites crossed the Jabbok in their expedition to Bashan, which, as to his Jabbok they must have done, though Moses says expressly, "they did not come unto the land of the children of Ammon, or unto any place of the river Jabbok;" Deut. 11. v. 27. expressions which imply that the land of the children of Ammon, and the places of the river Jabbok signified the same territory, to *no part of which* the Israelites did come. The Jabbok of Moses was, then, a river of the Ammonites, which limited their country, and divided it from the possessions of Reuben and Gad, (Deut. 3. v. 16.) which it could not do unless its direction was nearly from North to South, whether it flowed from the North or the South, and which is the only direction in which the Israelites must not have crossed it. Thus described, and thus only, will it agree with what is said of it by Moses.

Hence also it follows, that when Moses speaks of the land between the Jabbok and the Arnon, he does not speak of it as taken by Josephus in a direction from north to south, but from east to west. And accordingly, in Judges xi. v. 13., the Ammonites say, "Israel took away my land, when they came up out of Egypt, from Arnon unto Jabbok and unto Jordan;" whence the Arnon is represented as the intermediate of three rivers whose courses are nearly parallel in some parts, so that the imaginary line from the Jabbok to the Jordan would cross the Arnon, and be nearly perpendicular to it. Now as Heshbon was a city of the Amorites, and Sihon had taken possession of the land between the Jabbok and the Arnon, the Arnon of Moses must have taken its course between Heshbon and the Jordan in its progress to the Dead Sea, because it was the boundary between the Amorites and Moabites; and (as Heshbon was a city of the Amorites,) it could not be the river of the same name, which Josephus describes as rising in the confines of the desert of Arabia, because the Israelites must have crossed it, and it must have been the boundary of the Moabites, within which it is expressly said, (Judges xi. v. 16.) *they did not come*. Reland, in vol. I. p. 280., on the authority of

Sanutus, states that there were three rivers beyond the Jordan, each called Arnon, and two of which fall into the Dead Sea, but he seems to lay little stress upon it, though it is very probable, and will be in favor of Josephus. If it be alleged that in Numbers *xxi. v. 13.* the Israelites are said to have pitched on *the other side* of Arnon, the reply is very easy, since the word מעבר of the original is, in the very first verse of the next chapter, translated *on this side*, and should have been so here. Literally the word signifies *adjoining to ford or pass*, whether on the one side or the other, and here the error arose probably from a misconception as to the course of the Arnon.

As far, then, as I am able to judge, after a careful examination, the Arnon of Moses must rise in the range of Mount Nebo, probably in the springs of Pisgah; and flowing round the base of this range to the Dead Sea, divide that which was the proper territory of Moab from that of the Amorites. I believe its course is represented nearest to the truth, by the river delineated by D'Anville as flowing through the valley Bagras; and that thus described it will obviate every difficulty relative to it in the sacred writings. One argument more, of some weight, may be urged in favor of this description of it. In the plate given by Reland from the tables of Peutinger, a single river only is described to the east of the Jordan, and this is represented as rising in a mountain to the east of Lake Tiberias, flowing nearly parallel to the Jordan as far south as Jericho, and then falling into the Dead Sea. This river is there called the Heromicas, and as far as the authority of this table goes, it is in favor of what I have said as to the Arnon, except in the name which is here of little consequence, as the Jarmuck of Reland, D'Anville, &c. is a river which falls into the lake of Tiberias. If my conception of the proper territory of Moab be correct, it will follow that Balak, when he sent for Balaam, was not on the south side of the Arnon, as Sir W. D. has assumed; and that Balak certainly was not then on that side of the Arnon, whether its course be such as I have described, or as it is laid down on the maps, would have been found proved by Mr. Bryant himself, if Sir W. had been able to have consulted the original tract; for Mr. B. says: "The place, to which Balaam had his summons, was *near Pisgah, Nebo, and Peor*, close by Jordan, in the most *western* part of the country:" (page 84.) and if he was near these he certainly was to the north, and not to the south of the Arnon; for the three are to the north¹ of it. Having so noted where Balak then was, it would have been very difficult for Mr.

¹ Numbers *xxiii. v. 28.* and *xxiv. v. 2.* Deut. *xxiv. v. 1.* From which it appears that the Israelites, when in the plain of Shittim, would be seen plainly from Peor; and all Judea from Pisgah, one of the mountains of Nebo.

B. to have anticipated any objection to his statement, and therefore, I presume, he has contented himself without further remark; that it includes a full answer to the objection is easily shown. When it is said that Balak went "to a city of Moab which is in the border of Arnon which is in the utmost coast," to meet Balaam, the return of Balak must have been on the same side of the river from which he set out; it must have been to a place in his own territory, and his territory was therefore the one in which those mountains are situated; and from which, when he went to meet Balaam, if Balaam was coming from Midian, he must have gone, not in a northern, but a southern direction. The first of the two contradictions alleged by Sir W. is therefore founded on an erroneous supposition, and invalid as an objection to the history.

The second contradiction alleged is one of so very little importance, except as it would appear to those who are ignorant of the Hebrew language, that I cannot forbear expressing some surprise that it should have been brought forward. The translators of the bible have been faithful to the original to the best of their knowledge, and their judgment; but it does not follow that in rendering the names of places, of animals, or plants, they were always correct. That they have been so, as far as the knowledge of their age extended, may justly be allowed in general. If they could not go farther, they are not to blame, neither are they, if, believing the Hebrew text correct, and Aram Naharaim undoubtedly to signify Mesopotamia, a country to the east of Palestine, they translated *הררי קדם* *the mountains of the east*, consistently with such belief, and with the persuasion that Balaam came from Mesopotamia, of which, though the greater part is to the north of Moab, yet the most southern part, from Bagdad to the junction of the Tigris and Euphrates, is nearly due east from Moab. If the investigation of Mr. Bryant has afforded him grounds for the assertion that Balaam came from Midian, is so very indefinite an expression as *the mountains of the east* sufficient to prove that Balaam did not come from thence? To do so, the signification of the original words must first be proved to be restricted to a particular range of mountains to the east of Moab itself. This is so far from being the case that it was hardly worthy of the learning of Sir W. Drummond to lay any stress on the interpretation of them here; and the less so as in Deut. xxxiii. v. 15. where the same words of the original *הררי קדם* again occur, the same translators have felt it so inconsistent with the context to interpret them by the expression *the mountains of the east*, that the interpretation they have given is *the ancient mountains*. The whole of the passage consists of part of the blessing pronounced by Moses on Joseph, and begins, verse 13., with, "And of Joseph he said, blessed of the lord be his land for the precious things of heaven—and (v. 15.)

עלם ומראש הרי־קדם ומאמזר נבעת עלם *for the chief things of the ANCIENT mountains, and for the precious things of the lasting hills.*" Here the sense of the passage, and the genius of Hebrew poetry require that קדם, in the former part of the verse, should be so rendered as to accord with the sense of עלם (in the second) which properly signifies *the duration of the world*. The sense of the portion of the original given above is more accurately this: (*let his land be blessed*)—*from the summit (OR EXCELLENCE) of the ancient mountains, and from the abundant produce of the valleys which are from the beginning of the world.* He must be a hardy translator who could here render הרי־קדם by *the mountains of the east*. If then, on the authority of the translators of our bible, the words may signify *the ancient mountains*, they may signify the same in the speech of Balaam, and then what becomes of the contradiction alleged? Whatever might have been the place from which Balaam came, no such contradiction would follow here. So far then is it from being *distinctly* stated, except in a translation, that Balaam came from the *mountains of the east*, that it is at least doubtful whether he intended a reference to any particular mountains. If he did intend any such reference, I fully concur in the opinion of Mr. Bryant as to their situation. And here again I have to remark that, in his tract on the subject, the objection in this respect has also been anticipated in a manner which, after what I have already said, may not be the less convincing. He observes, that "the terms east and west are local and comparative, and are therefore limited to those districts to which they are adapted by the natives. If referred to others, they may be found quite opposite and contradictory. By the mountains of Kiddim, the prophet meant some eastern eminences, which were signified by the word (קדם) east; and which the natives thus distinguished from others in the west.—Balaam might well say that he was brought from the Kiddim, or eastern mountains of Hor or Seir, as they lay in that direction in respect to the Ereb or western. Of these two opposite ridges Josephus gives a very particular account. The one ran from Scythopolis and the north, to the farthest end of the Asphaltite lake, south. Of the eastern he gives the following description, '*To the ridge there runs another by the river Jordan in an opposite and parallel direction, which borders upon, or bounds, the Arabian city Petra.*' We have here a very precise account both of the Ereb, or western mountains, and the Kiddim which ran parallel to the east.—These, therefore, I take to be the mountains to which Balaam refers in Scripture. This may be farther seen in the account given of the people of Kedar. They inhabited a part of this mountainous country, and bordered upon Edom and Teman, and were esteemed an eastern people by those of Canaan. *Arise, go up to Kedar, and spoil the men of the east.*

(Jer. xlix. v. 27.) The place of their habitation must have had the same reference, and we may be assured that here were mountains by way of distinction called Kiddim, or mountains of the east." (p. 103-6.)

In this passage Mr. Bryant has said enough to destroy that restriction of the meaning of the words *the mountains of the east*, on which the second contradiction wholly depends; since he has pointed out a mountainous range to which an inhabitant of Midian, as Balaam was, might properly have applied the name, though it were not to the east of Moab. If known by such a name in Midian, surely a Midianite would no more alter the proper name, because he had gone to the north-west, than one who had gone from Norfolk to York would alter Norfolk into Suffolk, because both would to him, when he was at York, be to the south.

If Mr. B.'s argument, which takes the word קדם in a restricted sense, subverts that on which the contradiction is founded; much more so will the adopting of the other sense, of which I have already shown that this word is equally capable, viz. *ancient*. Its radical sense answers more precisely to that of the English word *before*, than of any other word that occurs to my recollection; and, in this sense I think it is evidently used by Moses in Gen. ii. v. 8. and truly so explained by Onkelos, though not by his translator, who renders מלפניו *a principio* instead of *antea* or *prius*. (The English translation, following the Greek, has rendered it *eastward*, to the injury of the proper sense, which is, "Now the Lord God had *before* (previously) planted a garden in Eden, and there he put the man whom he had formed." The original word is קדם *from before*; and though referring this signification of *eastward*, which itself is rather forced, to the situation of Eden with respect to that of Moses when he wrote, it is not intolerable; the verse, as here translated, has at least a simple and intelligible meaning.

In its secondary senses, קדם signifies priority as to time or place, and hence it may signify the place of prior settlement or an original colony; and I confess it appears to me to have been used to signify a tract of country so called by the descendants of such a colony, and known by this name (Kedem) not only to Balaam but to Abraham. For when Abraham sent away his sons by Keturah and their children, he is said (Gen. xxv. v. 6.) to have sent them eastward, אל ארץ קדם *to the land of Kedem*. Had Moses intended nothing more than to the land of the east by the original words, it would have been needless to premise that they went *eastward*. This has been so perceptible to the translator of the Syriac version into Latin,¹ that for the Syriac word which signifies *eastward* he

¹ The Latin version of the Syriac in Walton's Polyglott.

has given in *primis* as the meaning. A meaning for which Castel affords no authority, and which in this instance appears to me merely an erroneous attempt to correct an error, occasioned by mistaking the real nature of the error which has pervaded all the translations in the Polyglott, and the Paraphrase of Onkelos as well as the English. With these before me, I cannot but be sensible that it may require no trifling apology for venturing to differ from them; which I certainly am not inclined to do unless it appear to be absolutely necessary; and I hope what I have to offer in justification of my dissent from them here, will exempt me from any charge of presumption.

That קדם *Kedem* may here signify a tract of country so called, if any such can be pointed out, will not, I believe, be disputed; neither will it, that in construction it stands as a proper name, and that to avoid tautology it ought to be such. As far as general custom can be an authority, it may be assumed that the names of the descendants of Abraham, whom he sent from Canaan, were given to the tracts in which they settled; and we do find tracts called Midian, Dedan, Ephah, Nebaioth, Kedar, Dumah, Tema, and Kedemah, in the portion of Arabia which borders on Palestine, and that each of these names was the name of some one of those descendants. The reasonable inference is, then, that the portion of Arabia in which tracts so called were situated, was the land of *Kedem* to which those descendants of Abraham were sent, and that Midian was a part of it at that time, though the Midian seems afterwards to have been excepted.

The name of *Kedem*, as that of a tract of country, occurs again in the expression קדם בני *the sons of Kedem*, (Judges vi. v. 3.) That *the sons of Kedem* may signify *the people of Kedem*, or *the Kedemites*, needs not to be insisted on; and that *Kedem* does here signify a particular territory is ascertained by the Syriac and Arabic version, in which *Kedem* is rendered *Recem*, that is, *Rekem*, the Syriac or Arabic name, as it should seem, of *Kedem*, the Hebrew one, and of the Greek name *Petra*; for had *Rekem* been, as Sir W. supposes, the Hebrew name, it would probably have been found here in the Hebrew text. However this be, there can be no doubt that *Kedem* and *Rekem* signify the same, though there might be some as to the origin of the appellation *Kedem*. But this may be accounted for in a very probable manner from a circumstance mentioned by Michaelis.* He says that "the Arabs pride themselves so much in the antiquity of the Amalekites, that they consider not only the descendants of Ishmael, but even those of Joktan, as mere moderns in comparison with the Amalekites; for, in the

* Spicilegium Geographiæ, Heb. Ed. 4to. Gottingen 1769. p. 173.

first place, they set down the Amalekites with the descendants of Ad and Themud as the most ancient of the Arab nations, and then distinguish the Arabs into two classes, the Aboriginal and Adscititious or *made* Arabs, that is, not native Arabs, but *made so* by circumstances."¹ For the Aboriginal Arabs thus distinguished **בני קדם** *the old people*, in contra-distinction to those whom they esteemed as a *new* people. These were terms so appropriate, that this traditional distinction may well justify a belief that it was in this sense they were used, and by the Aboriginal Arabs; and that *the country of Kedem* is the same as *the country of the children of Kedem*, that is, of the Aboriginal Arabs, comprising, as I have already observed, the portion of Arabia on the confines of Palestine.

Of this country the Midianites and other descendants of Abraham appear to have occupied the part in the immediate vicinity of Palestine on the south-east, and the south, in the time of Balaam; but if he was of the aboriginal stock of the Arabs, as it is most likely, though he might have come from Midian, he could glory in his country only under its ancient name of Kedem, and possibly because the places of worship were at that time chiefly on the mountains, he boasts that he came from the mountains of Kedem.

Having now, I trust, satisfactorily proved both from what Mr. Bryant himself has said, and by what I have been able to advance in confirmation of it, that the conjectures of Sir W. Drummond on the story of Balaam, if understood as real history, have no foundation in the Mosaic text of sacred Scripture, the subject might be dismissed here, but that a mistake into which Sir W. has been led by the Abridgment seems to require some notice.

Sir W. has taken for granted that the Petra, which Mr. B. considers as the Pethor from which Balaam came, is the Petra of Arabia, situated near the extremity of the Elamitic bay, and about ten miles to the east of Eloth; whereas the Petra intended by Mr. B. was another city of the same name which "stood at a considerable distance to the north, near the river Arnon, in the region called both Edom and Midian, in the vicinity of Moab." (Page 18.) This Petra was also called Rekem, and though Reland is rather inclined to doubt whether there were two Petras, the authority

¹ It may be objected to this tradition and the inference from it, that in Judges vi. v. 3. the Amalekites are distinguished from the Kedemites: the Vulgate, however, has preserved a word to which there is no correspondent word in the other versions, in the Polyglott or in the Hebrew; for it reads "*Amalekitæ ceterique nationum Orientalium*," a reading which agrees with the Arabic tradition, and with what is said of Amalek as *the first of the nations*, Num. xxiv. v. 20. It might, indeed, be considered as the stock of the Goim, and yet not of such antiquity as the stock of the Kedemites.

quoted by Lightfoot from the Gemara, in which it is called קדם לכדמ, the eastern Kedem, as well as several other authorities quoted by Mr. B. leave no doubt on my mind of the fact. The situation of this eastern Rekem, Mr. B. has shown to be such as agrees with the tenor of the history, and with the expression *the river* (not *rivers*) of his people, an expression which probably induced him to reject *Naharaim* as a gloss. Did I know any authority for it, I should wish to read ארם נהרים for ארם החרים. *Aram Nahorim*, or the *Aram of the Horites*, for *Aram Naharaim* the Hebrew name of Mesopotamia, as we read *Aram of Damascus*, *Aram Zoba* for other parts of Syria; but as I know no authority, I can only mention this idea as conjectural, and adopt that of Mr. B. Even otherwise the difference of the reading would make little in the sense, as the Horites dwelt *by the coast of Edom*, (Num. xx. v. 23.) and less as to the point in question.

Sir W. has asked (p. 292.) who are the children of Omar, or the children of Ammon, spoken of by Mr. B., to which the proper answer will be in Mr. B.'s own words. "Cedrenus speaks of some of the Ishmaelites that inhabited Midian, *Οἱ τῆς Μαδίας κληρωσάμενοι*, and adds *Εἰσι καὶ οἱ ἐνδόξαστοι αὐτῶν ἐκ τῆς φυλῆς Ἰεκτάν, οἱ λεγόμενοι Ἀμηνίται, τούτ' ἐστὶν Ὀμηρίται*. p. 421—2. There are others of the tribe of Jectan, more inland, who are styled *Amanitæ*, the same as the *Omaritæ*. Theophanes Monachus follows Cedrenus and almost in the same words." p. 108. In the next page he says, "Why these two families are represented as one and the same I cannot imagine, nor can I conceive why they are ascribed to Jectan, the Jokshan of Moses, as they are not to be found among his sons." That Mr. B. noticed this difficulty is a proof of the great attention to accuracy and truth with which he studied the Scriptures. The difficulty itself consists in supposing that the Jectan here mentioned was the Jokshan of Moses, whereas he may have been, and probably was, an Arab, the head of a tribe long known by the name of the Jektanites among the Arabs, as already stated on the authority of Michaelis, whose *Spicilegium*, I believe, Mr. B. had not seen; for if he had, such was the acuteness of his observation and the tenacity of his memory, that he would scarcely have failed to notice it. To him no labor of research was painful which promised the means of discovering or confirming truth; and the prodigious extent of his reading empowered him to bring together copious information on any of the subjects to which he turned his attention; and that to which it was especially devoted was the confirmation of the truth of the sacred writings, by the concurrent testimony to be collected from the other writings of antiquity still extant. Impressed with a serious sense of the importance of revealed truth, it was not without careful previous consideration and conviction in his own mind of the correctness of his sentiments, that he laid them before

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the public, together with the arguments and authorities by which they were supported. Surely then it is not too much to expect that if his sentiments on any subject are controverted, they should not be so on the authority of an imperfect, and much less of an erroneous, representation. How far I have been able to vindicate his opinion in the present instance, I now submit with deference to the judgment of your readers; nor will I dissemble that in the endeavour to discharge the obligation of a higher duty, I feel a particular pleasure in testifying a gratefully cherished respect for the memory of Mr. Bryant.

As to the sacred writings themselves, it is so far from being strange that some passages in them are obscure; that,—considering their antiquity, the errors to which all transcripts are liable, notwithstanding the utmost human precaution, the deficiency of our knowledge of the geography of many parts of the countries to which they refer, and even of the precise signification of some of the words of the language in which they are written,—it is next to miraculous that they are at this day so intelligible, and their general truth and the principal facts are successively confirmed by the increase of general knowledge. That some few passages are obscure, may be granted without prejudice to the truth of the rest; but it must be a weak mind which will give up the general truth of the Scriptures because they contain a few things difficult to be understood; others will not reject the known truths on account of an apparent difficulty or contradiction. They will rather believe that if there be a veil over some portion of the repository of divine truth, the time will come when the veil shall be drawn away, and the full glory of the truth be displayed to all. I am far from attributing to Sir W. D. any wish to undermine the authority of the Scriptures; I am more inclined to believe that finding an opportunity, afforded by the Abridgment, of supporting a favorite mythological hypothesis or allegorical system of interpretation, he availed himself of it too precipitately, and that in his cooler judgment he will make a candid confession of it.

P. ROBERTS.

*Oswestry,
Nov. 9th, 1815.*

LOCI QUIDAM LUCIANI EMENDATI ATQUE EXPLANATI.

A JOANNE SEAGER, A. B.

BICKNOR, WALLICÆ, IN COMITATU MONUMETHIÆ, RECTORRE.

PARS IV.—[Vide No. xxv. p. 74.]

QUOM. CONSCR. SIT HIST. p. 9. tom. II. [632. E. Salmur.] Ἀγνοοῦντες ὡς οὐ στενῶ τῷ ἰσθμῷ διώρισται καὶ διατετεῖ-
χισται ἡ ἱστορία πρὸς τὸ ἐγκώμιον, ἀλλὰ τι μέγα τεῖχος ἐν μέσῳ ἐστὶν
αὐτῶν. Verius οὐ στενῶ τῶ (encl.) ἰσθμῷ κ. τ. λ.

QUOM. CONSCR. S. H. tom. II. p. 14. [666. B. Salmur.]
Ἔτι κάκεινο εἰπεῖν ἄξιον, ὅτι οὐδὲ τερπνὸν ἐν αὐτῇ τὸ κομιδῇ μυθῶδες, καὶ
τὸ τῶν ἐπαιῶν μάλιστα πρόσαντες ΓΑΡ ἐκάτερον τοῖς ἀκούουσιν ἦν μὴ
τὸν συρφετὸν καὶ τὸν πολὺν δῆμον ἘΠΙΝΟΗΣ, ἀλλὰ τοὺς δικαστικῶς,
καὶ νῆ Δία συκοφαντικῶς προσέτι γε, ἀκροασομένους. Ita legendus et
distinguendus iste locus, e meo quidem animo.

QUOM. CONSCR. S. H. tom. II. p. 15. [667. A. Salmur.]
Ἐσρακίναί γάρ που σε εἰκὸς γεγραμμένον (Ἡρακλῆα) τῇ Ὀμφάλῃ
δουλεύοντα πάνυ ἀλλόκοτον σκευὴν ἐσκευασμένον. ἐκείνην μὲν τὸν λέοντα
αὐτοῦ περιβεβλημένην, καὶ τὸ ξύλον ἐν τῇ χειρὶ ἔχουσαν, ὡς Ἡρακλῆα
δῆθεν εὖσαν αὐτὸν δὲ ἐν κροκατῶ καὶ πορφυρίδι ἔρια ξαίνοντα, καὶ παιό-
μενον ὑπὸ τῆς Ὀμφάλῃς τῷ σανδάλῳ. Restituendum ἐκείνην μὲν ΤΗΝ
ΛΕΟΝΤΗΝ αὐτοῦ περιβεβλημένην. Sic Lucianus tom. II. p. 285.
[925. A. Salmur.] ὅταν δὲ Ἡρακλῆς αὐτὸς εἰσελθὼν μονοῖδῃ, ἐπιλαβόμενος
αὐτοῦ, καὶ μήτε ΤΗΝ ΛΕΟΝΤΗΝ αἰδεσθεὶς, μήτε τὸ ῥόπαλον, ὃ περι-
καίται, σπλοικίαν εὖ φρονῶν εἰκότως φαίη ἂν τις τὸ πρᾶγμα. De Salta-
tione.

QUOM. CONSCR. S. H. tom. II. p. 20. [670. E. Salmur.]
Εἰτ' ἐπῆγεν ὑπὲρ ἈΤΤΟΤ τι ἐγκώμιον, —

QUOM. CONSCR. S. H. p. 26. [674. C. Salmur.] Εἴτα
μετὰ μικρὸν ἄλλος συλλογισμός. εἴτα ἄλλος. καὶ ὅπως ἐν ἅπαντι σχήματι
συντηρῶνται αὐτῶ τὰ προοίμιον. ΚΑΙ τὸ τῆς κολακείας εἰς κόρον, καὶ
τὰ ἐγκώμια φορτικὰ καὶ κομιδῇ βωμολογικά. Ita scribendum et inter-
pungendum existimo.

QUOM. CONSCR. S. H. p. 30. [678. C. Salmur.] Εἴτα
μεταξὺ οὕτως εὐτελεῖ ὀνόματα, καὶ δημοτικά, καὶ πτωχικά, πολλὰ παρε-
νεβέβυστο, τὸ, ἐπέστειλεν ὁ στρατοπεδάρχης τῷ κυρίῳ, καί, οἱ στρατιῶται
ἡγόραζον τὰ ἐγχερῆζοντα, καὶ ἤδη λελουμένοι περὶ αὐτοὺς ἐγίγνοντο.
Repono περὶ αὐτοὺς ἐγίγνοντο. quod valet corpora curabant: nisi
quod hoc minime plebeium et abjectum.

QUOM. CONSCR. S. H. [684. E. Salmur.] Ἐμendan-
dum puto, καίτοι πόσα ἄλλα, μακρῶ ἈΚΑΙΡΟΤΕΡΑ, ἐκὼν ἐγώ

νῦν παρήμι. Legitur nunc ἀναγκαιότερα. Nulli, qui, lectis quæ præcedunt, quæ sequuntur, hanc emendationem ponderaverit, non me probaturum esse spero.

QUOM. CONSCR. S. H. p. 40. [686. D. Salmur.] Ἄλλ' οὐδὲ ὅπλα ἐκείνός γε ἦδει, οὐδὲ μηχανήματα, οἷά ἐστιν, οὐδὲ τάξεων ἢ καταλοχισμῶν ὀνόματα· πάνυ γοῦν ἔμελεν αὐτῷ πλαγίαν μὲν τὴν ὀρθίαν φάλαγγα, ἐπὶ κέρως δὲ λέγειν τὸ ἐπὶ μετώπου ἄγειν. Mendosa hæc esse non dubitans, sic constituo: πάνυ γοῦν ἔμελεν αὐτῷ, [τάξεων ἢ καταλοχισμῶν ὀνόματα scil.] πλαγίαν μὲν τὴν ὀρθίαν φάλαγγα, ἐπὶ κέρως δὲ ΛΕΓΟΝΤΙ τὸ ἐπὶ μετώπου ἄγειν.

QUOM. CONSCR. S. H. p. 41. Ἦδη δ' ἐγὼ τινος καὶ τὰ μέλλοντα συγγεγραφεκός ἤκουσα, καὶ τὴν λῆψιν Οὐολογέσου, καὶ τὴν Ὀσρέου σφαγὴν, ὡς παραβληθήσεται τῷ λέοντι, καὶ ἐπὶ πᾶσι τὸν πριπόθητον ἡμῖν θριάμβον. Οὕτω πάνυ μαντικῶς ἅμα ἔχων ἐσπευδεν ἦδη πρὸς τὸ τέλος τῆς γραφῆς. Repurgandum οὕτω πάνυ μαντικῶς ἌΡΑ ἔχων κ. τ. λ.

QUOM. CONSCR. S. H. p. 43. [688. E. Salmur.] Ἀνέγνων γὰρ Δημητρίου Σαγαλασσέως παρθονικὰ. Οἴχῳ ὡς ἐν γέλωτι ποιήσασθαι, καὶ ἐπισκῶψαι τὰς ἱστορίας, οὕτω καλὰς οὐσας, ἀλλὰ τοῦ χρησίμου ἐνεκα. non οὐδ' ὡς.

QUOM. CONSCR. S. H. p. 50. [692. C. Salmur.] Μάλιστα δὲ, καὶ πρὸ τῶν πάντων, ἐλεύθερος ἔστω [ὁ ἱστοριοσυγγραφεὺς] τὴν γνώμην, καὶ μῆτε φοβείσθω μηδὲνα, μηδὲ ἐλπίζετω μηδέν. ἐπεὶ ὁμοίος ἔσται τοῖς φαύλοις δικασταῖς, πρὸς χάριν, ἢ πρὸς ἀπέχθειαν, ἢ ἐπὶ μισθῷ δικάζουσι. ἀλλὰ μὴ μελέτω αὐτῷ μῆτε Φίλιππος ἐκκεκομμένος τὸν ὀφθαλμὸν ὑπὸ Ἀστέρος τοῦ Ἀμφιπολίτου, τοῦ τοξότου ἐν Ὀλύνθῳ, ἀλλὰ τοιοῦτος, οἷος ἦν, δειχθήσεται, μῆτε Ἀλέξανδρος ἀνιάσεται ἐπὶ τῇ Κλείτου σφαγῇ, ὁρμῶς ἐν τῷ συμποσίῳ γενομένη, εἰ σαφῶς ἀναγράφοιτο. Legō μῆτε (μελέτω scilt.) Εἰ Ἀλέξανδρος ἀνιάσεται κ. τ. λ.

QUOM. CONSCR. S. H. p. 51. [693. A. Salmur.] Ἠγήσεται γὰρ (ὁ ἱστοριογράφος) ὅπερ δικαιότατον, ὑπ' οὐδενὸς τῶν νοῦν ἐχόντων αὐτὸς ἔχειν τὴν αἰτίαν, ἣν τὰ δυστυχῶς ἢ ἀνοήτως γεγενημένα, ὡς ἐπράχθη διηγῆται. οὐ γὰρ ποιητὴς αὐτῶν, ἀλλὰ μηνυτὴς ἦν. ὥστε καὶ καταναυμαχῶνται, τότε οὐκ ἐκεῖνος ὁ καταδύων ἐστὶ, καὶ φεύγων, οὐκ ἐκεῖνος ὁ διώκων, ἐκτὸς εἰ μὴ, εὐξασθαι δεόν, μὴ τι παρέλιπεν.—μὴ τι hunc locum obscuriusculum reddere putat Gesnerus. Non obscuriusculum est μὴ τι, sed tenebris Cimmeriis involutum. Rescribendum ἐκτὸς εἰ μὴ, εὐξασθαι δεόν, ΝΗ ΔΙΑ, παρέλιπεν.

QUOM. CONSCR. S. H. p. 60. [699. C. Salmur.] Καὶ ἐπ' αὐτῇ δὲ τῇ παρατάξει μὴ πρὸς ἐν μέγρος ὀράτω, μὴδ' ἐς ἓνα ἱππεῖα ἢ πεζόν.

εἰ μὴ Βρασιῖδας τις εἶη προπηδῶν, ἢ Δημοσθένης ἀνακόπτων τὴν ἐπίβασιν εἰς τοὺς στρατηγούς ΜΗΝ τὰ πρῶτα· καὶ εἰ τι παρεκλεύσαντο, κάκεινο ἀκουέτω, καὶ ὅπως, καὶ ἥ τινι γνώμῃ καὶ ἐπινοίᾳ ἔταξαν.

QUOM. CONSCR. S. H. p. 62. [700. C. Salmur.] Διάστροφον δὲ, ἢ παράχρουν, (ἐν ἱστορίᾳ videlt.) ἢ ἑτερόσχημον, μηδέν. οὐ γὰρ ὥσπερ τοῖς ῥήτορι γράφουσιν, ἀλλὰ τὰ μὲν λεχθσόμενά ἐστι, καὶ εἰρήσεται. πέπρακται γὰρ ἤδη. δεῖ δὲ τάξαι καὶ εἰπεῖν αὐτά. Emendandum ἀλλ' ὁ μὲν λεχθσόμενά ἐστι καὶ εἰρήσεται.

QUOM. CONSCR. S. H. p. 65. [704. A. Salmur.] Μάλιστα δὲ σωφρονητέον ἐν ταῖς τῶν ὁρῶν, ἢ τειχῶν, ἢ ποταμῶν ἐρμηνείαις, ὥς μὴ δύναμιν λόγων ἀπειροκάλως παρεπιδείκνυσθαι δοκοῖς, καὶ τὸ σαυτοῦ δρᾶν, παρὰ τὴν ἱστορίαν, ἀλλ', ὀλίγον προσασάμενος, τοῦ χρησίου καὶ σαφοῦς ἕνεκα, μεταβῇ, ἐκφυγῶν τὸν ἰξὸν τὸν ἐν τῷ πράγματι, καὶ τὴν τοιαύτην ἄπασαν λιχνείαν, οἷον ὁρᾷς τι καὶ "Ὀμηρος ὥς μεγαλόφρων ποιεῖ. καίτοι ποιητὴς ὢν, παραθεῖ τὸν Τάνταλον, καὶ τὸν Ἰξίονα, καὶ Τίτυον, καὶ τοὺς ἄλλους. Scribe et distingue, ἐκφυγῶν τὸν ἰξὸν τὸν ἐν τῷ πράγματι, καὶ τὴν τοιαύτην ἄπασαν λιχνείαν. οἷον ὁρᾷς τι καὶ "Ὀμηρος ὥς ΜΕΓΑΛΟΦΡΟΝΩΣ ποιεῖ καίτοι ποιητὴς ὢν· παραθεῖ τὸν Τάνταλον καὶ τὸν Ἰξίονα κ. τ. λ.

VERÆ HISTORIÆ lib. i. p. 96. [734. C. Salmur.] Καὶ μετ' οὐ πολὺ καὶ τάφους πολλοὺς, καὶ στήλας ἐπ' αὐτῶν, πλησίον τε πηγῇ ὕδατος διαυγούς. ἔτι δὲ καὶ κυνὸς ὑλακὴν ἠκούομεν, καὶ καπνὸς ἐφαίνετο πύρρῳθεν. καὶ τίνα καὶ ἔπαυλιν εἰκάζομεν. σπουδῇ οὖν βαδίζοντες ἐφιστάμεθα πρεσβύτῃ καὶ νεαῖσκῳ.—Legendum suspicor, καὶ τίνα καὶ ἔπαυλιν ἘΚΑΣ' ἸΔΟΜΕΝ.

VER. HIST. lib. i. p. 100. [739. A. Salmur.] Ἡμεῖς δὲ, τὴν ἔφοδον ὑποπτεύοντες, ἐξαυλισάμενοι, ἀνεμένομεν, λόχον τινὰ προτάξαντες ἀνδρῶν πέντε καὶ εἴκοσιν. εἰρητο δὲ αὐτοῖς ἐν τῇ ἐνέδρᾳ, ἐπειδὰν ἴδωσι παρεληλυθότας τοὺς πολεμίους, ἐπανίστασθαι. Melius, εἰρητο δὲ ΤΟΙΣ ἐν τῇ ἐνέδρᾳ—

VER. HIST. lib. ii. p. 111. [752. E. Salmur.] Αὐτοὶ δὲ σώματα μὲν οὐκ ἔχουσιν, ἀλλ' ἀναφεῖς καὶ ἀσαρκοὶ εἰσι, μορφὴν δὲ καὶ ἰδεῖν μόνον ἐμφαίνουσι. καὶ, ἀσώματοι ὄντες, ὅμως οὖν ἐστᾶσι, καὶ κινεῖνται, καὶ φρονοῦσι, καὶ φωνὴν ἀφιαῖσι. καὶ ὅλως ἔοικε γυμνὴ τις ἢ ψυχὴ αὐτῶν περιπολεῖν, τὴν τοῦ σώματος ὁμοιότητα περικειμένη. εἰ γοῦν μὴ ἄψαιτό τις, οὐκ ἂν ἐλέγξειε μὴ εἶναι σῶμα τὸ δρώμενον. εἰσὶ γὰρ ὥσπερ σκυῖαι ὀρθαί, οὐ μέλαιναί.—εἰ γοῦν μὴ ἄψαιτό τις reddendum nisi enim tangere quis conetur,—sic ineptis Grævii commentis multam salutem dicamus. Magnus ille vir, dum Latinis scriptoribus operam ponit, ἵππος ἐστὶν ἐν πεδίῳ, in Græcis sæpe labitur.

VER. HIST. lib. ii. pag. 114. [756. C. Salmur.] Εἶδον δὲ καὶ

Σωκράτην, τὸν Σωφρονίσκου, ἀδολεσχοῦντα μετὰ Νίστορος καὶ Παλμήδους. περὶ δὲ αὐτῶν ἦσαν ῥάκινθος τε ὁ Λακεδαιμόνιος, καὶ ὁ Θεσπιὶς Νάρκισσος, καὶ ῥάλλας, καὶ ἄλλοι καλοί. καὶ μοι ἐδόκει ἔρᾶν τοῦ ῥάκινθος τὰ πολλὰ ὃ οὖν ἐκεῖνον διήλεγχεν. Ista τὰ πολλὰ ὃ οὖν ἐκεῖν διήλεγχεν interpretum nemo adhuc intellexit. Gesnerus, quae ἐκεῖνον ΣΩΚΡΑΤΗΝ respiciat, non ῥάκινθον, vertit *Multa sane illum redarguebant*. Sensus est Illum (Hyacinthum) unum omnium Socrate plurimum redargutum fuisse. Socratem omnes, quibus loquebatur, ne pulchris quidem exceptis, refellere solitum fuisse, notissimum est. Quem igitur frequentissime refellebat, cui illis sapissime versutum esse; quocum sapissime erat, eum amavisse credibile est.

COLLATIO

CODICIS HARLEIANI 5674

CUM ODYSSEA EDITIONIS ERNESTINÆ 1760.

PARS VII.—(Vide No. XXV. p. 111.)

A. 549. ἔργα ἐτίμνυτο.

557. φθιμένοις primo scriptum, sed ultima litera erasa et *vo* supra *μ*, positum, ut nunc sit φθιόμενοι, vereor ne ab eadem manu.

565. Ab hoc versu (inclusive, ut dicunt) ad 626. omnes pro spuriis delevit Aristarchus, ut liquet ex Scholiastæ Pindari ad Olymp. i. 91. verbis cum nostro collatis. Sic enim Harl. νοθίεται μίχρη τοῦ ὅς ἐπών. οἱ μὲν [lege ὅς ἐπών, ὁ μὲν] αὐδὲς ἴδου δόμοι αὐδὲς ἴδου. καίτοι οὐκ ὄντις ἀγνίς περὶ τὴν φράσιν :

577. γύκις.

578. δέντρον sæpius in scholiis, semel tantum διέντρον.

579. ἤλκυσι a manu pr. ἤλκυσι ex em. In marg. ἤλκυσι γγ. Sed ἤλκυσι dat Clemens a Valckenærio ad Il. X. 82. citatus.

581. καὶ μιν a m. pr. sed suprascriptis accentibus et literis correctum in καὶ μὴν.

582. προστίλας et suprascr. γγ. προστίλας.

585. ἀναβροχθὲν et ποσι.

586. καὶ ἔλκραιν.

587. δινδρεῖ θ' et text. et schol.

588. ὄγγραι (sic).

596. ὁ μὲν ἀρίσταρχος καὶ ἡρωδιανὸς ἐξυτῶν κατὰ συστολὴν ὡς λιχειφίς ἀμφουδὲς ἐπιρήματικῶν· ὁ δὲ ἀσκαλωνίτης τὸ πλήρες κρηταῖα ἢ οἶον ἰσχυρὰ δύναμις.—Ibid. Alterum scholion, τότε ὁ λίθος ὑπὸ τριφί κρηταῖα ὅς ἐστι ταχίως. τὸ δὲ ὅλον ἐπὶ τοῦ λίθου ἀκουστίον, ὡς ἀρίσταρχος φησὶ :—Ceterum ex eo, quod Aristarchus in hunc locum commentatus est, non tuto colligascum pro genuino habuisse.

598. αὐτ' ἀρ' ὅγ'.

608. primo omissus, sed in

marginē additur ut β inter α 605
et γ 606. Hunc versum intel-

ligit Scholiastes, τοῦτοι ὑπὸ ὀνόμα-
τος πικροῦσθαι [πικροῦσθαι] φά-
σιν. ἔστιται δὲ ἴπποι δὲ οὐ τὴν αἰσχύν
ἔχον. ἀλλὰ τὴν ἰσχυρὴν ἀνδρείαν :

604. αἰώνων τι citatur in schol.

606. γρ. πάντας ἀποστρέφοντες.

613. schol. ἔγκλιτο τις οὐ καὶ ὡς
παραμῶνι ἰὼν ἐγκλιθεὶς τέχνη.

623. γρ. κρηττότεροι.

625. ἰ δὲ.

626. ἴδ' Schol. supra citatus ad
585.

634. περισφύσσει. et φ supra π:
Schol. ἀρίσταρχος ἐξ ἴδω. Quod
leviter correctum genuinam for-
tasse lectionem præbebit, ἐξ ἰδω.
Hæc enim vox semper trisyllaba
est apud Homærum. Neque ob-
stat quod vulgatæ editiones omnes
retinent infra γ. 322. ἰδ' αἰς ἰδω.
ἴδωσι ἔλατο εἰρήνητα. Ibi enim le-
gendum cum Harleiano, ἰδ' ὅς εἰς
ἰδωσι ἔλατο εἰρήνητα, ut supra
κ. 512.

OATZE. M:

3. πῶς τ' αἰαλῶν et deinde ἡρυγ-
νίας.

4. ἀνωταταί.

6. additum ἀνευπρέπεια, sed postea
erasum. vide v. 2.

9. ἀφελῶν.

10. τιθιμῶτα.
15. ζυγιάσας γρ. ἀρεστέα τιμῶν

ἰνα σῆμα πύλοιο.

22. ὅτ' ἄλλοι.

25. ἰγὺ ται δαίμα.

26. κακροφίη ἀλογιστῶν, sed ε super
ε additum, et σ super utram-
que α.

32. πῶς.

33. ἔδ' ἰμέ. Schol. ἀντιδιαστα-
ταὶ ἡ ἰμέ :

40. ἐνι σφίσι, text. et marg.

41. αἰδέειν πύλον et mox ἀνέσσει.

48. κηρὸν δὲ ψύσας.

53. αἰ et ἰ superscr. Duinde
κλιούσης et supra γρ. κιλίας.

53. 54. Hos tamen veritas ἀν-
τι, ut videtur, Aristophanes:

54. ἀρίσταρχος γρ. διδόντων αἰ τι-
θίσαν: Legē διδόντων Attice pro
διδίτωσαν, a διδάμ, quod fluit a δι-
α ut τίθαι a τίω. Imperfectum διδ-
ipse Homerus usurpat, Il. A. 105.
Suidas et Hesychius: Διδάμ. [τι]
δομύμω. In Xenophonte Anab.
v. p. 421. ed. Cant. legendum ex
Cod. Paris. διδασ- pro δομύμωσι,
quod in διδασσιν corrumpit Hesy-
chius. Idem e nostro loco: δι-
δόντων, δομύμωσι. Sic MS. lec-
tionem διδόντων recte cortexit Mu-
surus.

55. ἰπὼν δὲ et ἰ supra ἰ.

61. πλαυτῆς text. In scholiis
utroque modo.

66. ἦτις et supra γρ. ἄντις. Ha-
bet τῶδ' a manu pr. sed τῶδ' ex
em. antiqua.

70. Schol. κατὰ τὴν δὲ τὸ γράμμα
φασμύλουν.

77. ἀρίσταρχος γρ. οὐκ ἐπιβαίει.

78. χεῖρες γρ. sed schol. marg.
χεῖρες τε. Deinde αἰν et ἡ super ἰ.

86. πογγίλῃς (sic). Schol. ἀφ-

τοῦται στίχοι Γ. πῶς γὰρ ἡ διὰ τὴν λο-
λακυνία δύναται πογγίλ στυλακος φωνῇ
ἔχειν:

87. καμῶν.

94. γρ. βαράδου.

96. ὑπότιν.

98. ἀριστοφάνης τῆδε ὅφιν δὲ τὸ
πάπτι:

104. 105. ἀναρυσθῆναι et αἰ super v.

106. συμβάλλειν et αἰ super v.

134. ἀποστέλλει. Ἦ. διὰ τούτων
σπαρμένον εἶναι τὴν σκιάσαν σύμφω-
τον τῇ πίστει:—Ibid. ἀμύνει γρ. κρα-
ταίᾳ ἀπὸ τοῦ ἰσχυροῦς. ὡς ἀλλαχοῦ.
ἐν δ' ἀποστέλλουσιν κραταίᾳ.

135. ἡγεμῶν et δ' supra v sec.

140. ἀλλοῦς, sed u in u mutatum.

141. οἷον.

145. αὐτοῖς ε'.

147. omittit.

152. ἴσους et i super a.

153. Post hunc addit κελυρί-
στον μίλαν κατὰ πρὸς παρὰ τὴν ἰσότητα.
157. ἀφ' ἡμῶν et a super. u ab
eadem manu.

163. si super ai text. Schol. καὶ
ἐνταῦθα οἱ θῖοι ἐπαρκεῖσθαι ὡς ἀδικήτα-
τοι:

164. δι' nunc, sed post rasuram.

165. πίφασκον.

167. ἀμύμων. et supra γρ. ἀπὸ
μαρ.

168. δὲ text. In marg. δασίως
ἐν ᾧ:

170. ἀποστέλλει et 195. αὐτῶν δ'
ἀποστέλλει.

174. πρὸς α.

179. ἀπ' αὐτοῦ.

181. ἀλλ' ἐν δὲ τούτων ἀπὸ ἴσους
ε' ὅλως. Et ἀπὸν diserte citat
schol. Aliud schol. habet ἀπὸν
et pro participio absoluto capit,
citans Eurip. Phoeniss. 294, 296.
Male. Si enim ἀπὸν est verum,
constructio est ταῦς δάκρυται, ut
στράτευμα εὐδύνοντα Eurip. Hec.
38. τρέφεις οὐκ εὐδύνεις Thucyd. i.
10.

195. γρ. εὐρυχίς τε.

196. μᾶλλον δὲ πείθων. et supra-
scr. γρ. μᾶλλον τ' ἐπιπείθων.

197. παρέλασεν ex em. ejusdem
m.

202. ἔκρουα a m. pr. Postea
additum v, sed a m. antiqua.

204. βέβαιον δ'. Deinde κατε-
βήσιν ἰσχυροῦ δ'.

206. ἰσόν.

209. ἰσόν text. sed primo fuisse
videtur ἰσιν, deinde lenis in aspe-
rum mutatus et i in u. Supra est
γρ. ἰσιν. In marg. ἰσιν (spiritus ex
emend. ejusdem m.) ἦμα ἰστί. ἰσόν
ἰσιν ἰσιν: ἀπὸ τοῦ παρὰ τὴν δασίως
ὄν. ζῆλον δὲ ἰσιν:—In alio schol.

sic: ἰσιν. Plutarchus habet οὐκ
μᾶλλον ἰσιν.

212. τῶνδε μνημονεύει et suprascr.
inter voces μν.

216. ἐνταυροφωγῶν.

220. ἐκασίλων text. sed eadem
m. in ἐκασίλων mutatum. In
marg. ἰσιν ἐκασίλων τῆς σκιάσης:

228. ἰσόν plane schol. sed i in
textu ex emend.

230. πρὸς α, sed u factum v ab
eadem manu.

244. ἰσόν. primo, sed ἰσόν ex
emend.

245. γλαφοῦς et suprascr. γρ.
καίσης.

246. φέταται et supra ἰσόν.

249. ἰσόν et supra ἰσόν.

250. τῶνδε: erat primo, ut ci-
detur; nunc τῶνδε. Schol. καλ-
λίστρατος ἰσόν. τῶνδε τῶνδε ἰσόν
καίσης τὸ τάχος τῆς ἀρπύγης:

252. οὐκ ἀρίστητος [id est so.]
i δι' καλλίστρατος διδάται: [Poëti-
cum verbum ex διδάται contumac-
tum, quo usus est Callimachus
fragm. 458.]

254. ἀσπείροντα δ', sed o supra-
scr. inter a et δ'; deinde ἰσόν.

255. ποτὶ.

256. καληγόντας, sed a super ὄν.
In marg. καληγόντας: ἰσόν διὰ τοῦ

α' προπερισπᾶται. ἰσόν δὲ διὰ τῶν ἰσόν
ὡς λέγονται: Voluit igitur καληγόν-
τας.

264. ἰσόν ἐν πόντοι ἰσόν.

268. 273. Utrouque loco a supra
et o supra v ult.

269. 274. Utrouque loco πρὸς
βέβαιον text. et γρ. φασγάνων.

272. ἴσμεν primo; sed ἴμεν ex
opp. antiqua.

275. ἴσμεν erat primo, sed in
statim mutatum in εἰ, et super
αἴσας positum αἴσας.

281. ἀδελφεῖς. Simplicius d habet
etiam Codex Townleianus in tri-
bus Illadis locis; ubi bis ita citat
Scholiastes locum Odys. A. 184.
Consentit MS. Ven.

284. ζῆντος ἀλλ' οὐτως καὶ
ἴσμεν ἴσμεν.

289. ἀδελφεῖς. text. sed δαυνίς citat
Schol.

290. διαφραίνοντι. In marg. δι-
αφραίνοντι. ἡμεῖς τοῦ ε' διαφραίνοντι
ζῆντος δι γε φίλον αἰνῶνι ἱταίραν:

297. ζῆντος βίαν' οἷον ἴσμεν. οὐ
τοῖσας δὲ πομπῆς ἰσχυράσιναι.
[Legobat Zenodotus βιάζω' οἷον
ἴσμεν].

298. ἀλλ' ἄρα δι γεας εἴν.

313. ζῆν text. et schol. sed in
hīs ζῆν memoratur. Citatur etiam
αἰσινῶνι ἀντιφάσι. ἐν τῷ αἰσινῶνι. καὶ αἰσινῶνι
καὶ αἰσινῶνι. quod ad aliam lectionem
ζῆν referendum est.

319. πῶς. et supra γε. πῶς,
sed glossa potius videtur quam
varia lectio; supra πῶς enim mi-
nutissimis literis scriptum est, in
αἰσινῶνι.

321. αἰσινῶν δι distincte.

325. πάντ' ἄλλῃσας et mox αἰ,
sed α. super α. Schol. in MS.
Townleiano ad Il. E. 526. δια-
σκεδάσιν αἰνῶνι: ὡς τίθενται ἀπὸ γὰρ
τοῦ αἰνῶνι τὸ δι παρ' αἰνῶνι ἀλλοσι δι
ἄλλαι αἰνῶνι, αἰσινῶνι:

327. οἱ δ' αἰς.

330. γε. ἰσχυράσιναι ἐν ἄρην. λεί-
πον γὰρ ἰσχυρά:

331. ε' post φίλος erasum.

337. ἴσμεν ex emend. ejusdem
manus. Nēppe voluit ε' delere
et ἴσμεν pro participio cepit.

347. ε' δ' πρὸς αἰνῶνι et κ' ex om.

αἰ. Supra ε' quoque additum α,
canante nimirum, librario. ε' de-
scribere, sed conatum non per-
fecit.

348. τις.

349. ἴσμεν.

351. ἀντιφάσι. et supra γε.
ἀντιφάσι.

354. 368. πῶς.

357. φύλλα δι γε.

363. σπίνδοντες.

372. κοίμῃσιν.

374. ἐν πολλῇσας δι ἡλίοιο ε' ἰ
αἰς ἀντιφάσι [ε' ἰσχυράσιναι αἰς]

375. αἰσινῶνι αἰς. et in marg.
αἰς αἰ δεινὰρχον.

385. φάσιναι et supra α.

388. ζῆντος ἀντιφάσι βαλάντι.

393. ἀντιφάσι (sic).

394. τίς.

398. γε. ἰσινῶνι.

399. ἀλλ' ἐν δ' ἴσμεν.

415. Turbavit aliquid in voce
αἰνῶνι librarius; sed hoc cum-
tem voluisse video, de spiritu,
lenis an asper esse deberet, dubi-
tatum esse dicere.

422. ἀρὰς et suprascr. ἰσινῶνι
ἰσινῶνι, quorum hoc certe fateri
pretamentum est, fortasse et illud.
Sed schol. marg. αἰ δεινὰρχον καὶ
αἰ πλείους ἀρὰς ζῆντος δι ἡλίοιο:

435. ἡσας et supra γε. πῶς.

441. τὰς δαῖρας ἀντιφάσι:

449. μίνας δ' ἰσινῶνι et α addi-
tum supra inter α et δ.

445. ἰσινῶνι δα.

447. ἰσινῶνι, sed α supra α.

451. τοι et supra τι.

ΟΑΥΣΣ. Ν.

4. Scholiastes legit ἰσινῶνι su-
pra H. 86.

5. ἰσινῶνι et mox γ' omīssum
ex rasura.

14. τις γε. αἰνῶνι καὶ δ' ἀντιφάσι
αἰνῶνι αἰνῶνι. φασί ἐν τῷ αἰνῶνι.

διαδοχῇ :

119. ἄριστος text. sed in marg.

ἀριστοφάνης πικρὸν δὲ

26. μήτε δι κήρυκτος οὕτως ἀρίστη. *χρη.*

28. τιτιμίνης ex emend.

31. δ ἀριστοφάνης οὐκ ἔστι συνέθεσι
φοιτὸν παύμας ἀλλὰ πάντ' αὐτὰ κατε-
δίειν τὸ ἔργον : [Legere tum debe-
bat ὁ πικρὸν ἄριστος.]

35. ὅς ἐδυσσεύει τὸ πλῆρες ἰδυοῦ.
ὅς ἔπει λαοκρίδοντι :

57. χυμὸν text. et schol.

61. χυμὸν et suprā γε. αἰών.

63. ἰδύοντο.

66. χυμὸν ex emend. et super-

scripsit ὕμνον. [sic in MS. ὕμν.] τὸς γυ-
μνασίου. In marg. ἡ ἰστία τοῦ ἀρι-
στοφάνους πικρὸν δὲ.

68. ὕμνον λαοκρίδον. et ζῆλον supra
τιν.

71. ἀγαπῶν scripserat, sed cau-
dam ε μ erasit. Infra vero 120.
ἀγαπῶν plane scriptum est.

74. εἰδοί.

75. ἰδύοντο et α supra s sec.
Deinde καὶ omittit.

76. supra τοὶ δέ, ut videtur,
scriptum, γε τὰ δέ. Mox ἔκαστοι.

78. καθ' οἱ ἀνακλιθῆναι, sed δ' ad-
ditum inter οἱ et α, et ὁ supra ι.

85. ὅς ε ὅς fecit eadem manus.

87. γε. πατριῶν [i. e. πατρι-
ῶν].

96. ἰδύοντο παφῶς ὅτι θαλάσσιος
θῆς ὁ φέρων. κακῶς ὁ ἀριστοφάνης
ἔγραψεν καὶ φέρωνος θυγάτηρ ἄλλος
ἀπενεργεῖν μέδοντος. [Quomodo igitur
legebat Aristophanes in Od.
A. 72? Nescio.]

100. ἰδύοντο. ἰδύοντο δέ σ' αἶνον.

106. πικρὸν δὲ. et ὁ super α.

107. ἰδύοντο.

123. μεμνημένος (sic, σ minuto in-
teruenit). Schol. ἀριστοφάνης μήτε χρο-
νισμὸν δὲ καὶ ἰππογῆν πρὶν ἰδυοῦ
ἔκαστοι :

124. καὶ ἰδυοῦ.

130. πῆρ τι.

131. ἰδύοντο ἰδύοντο.

135. ἀγλαὰ et suprascript. γε
ἄσκητα.

137. ἔξιστον.

143. ἢ πῆρ τις σι.

152. πῆρ text. sed schol. marg.
πῆρ et ἢ super ι. Paulo ante
schol. ἀριστοφάνης δὲ γε. καὶ δὲ σφιν
ἀπὸ τῆς δὲ ὁ πατριῶν ἀριστοφάνης :

[α. δ' ἢ ὁ πατριῶν.]

154. γε. ἢ et pro interpret. su-
prascript. οὕτως [ἢ sc. v. l. pro αἰών.]

155. ἀριστοφάνης et σ suprascript.
inter ὁ et ι.

157. θαλασσίον.

158. πῆρ ἀμφικαλῦναι et supra
αἰ scriptum α, post circumflexum
acutus.

161. ἔμιν, sed schol. τὸ ἔμιν ἔστι
τοῦ ἔμιν ὁ ἔστι καὶ ἔμιν :

164. κατὰ πρηνί.

178. ἀγλαὰ text. et schol.
Aliud schol. διὰ τοῦ ἀγλαὰ :

[Legendum videtur διὰ τοῦ ἀγλα-
αῖς et ad variam lectionem
ἀγλαὰ referendum. Nisi quis

pertendat legendum ἀγλαὰ τοῦ ἀγλα-
αῖς.]

177. πῆρ et ἢ super ι, ut et

183. Deinde ἀμφικαλῦναι [i. e.
duz lectiones exstant, ἀμφικαλῦναι
et ἀμφικαλῦναι.] Max schol. βαρυ-
τίον τὴν ἡμῶν.

179. ἡμῶν.

180. πατρίδα, sed σ suprascript.
inter ὁ et ι.

188. πατρίδα.

189. χυμῶν.

190. αὐτὸν et ὁ supra ι. Schol.
ἀριστοφάνης αὐτῶ γε καὶ τὸ μὴ ἐπὶ
τῆς ἰδύοντος τῆς :

193. μεμνημένος.

194. φαίνομαι. Quod per δια-
mon ita defendi possit, ut legas,
τοῦτον ἀγλαὰ ἀλλοτρίαν

196. τηλοτάτα.
199. δι προσέτις et suprascr. γε.
204. ὄφειλον et u super s, sed suspicor fuisse ὄφειλ. Schol. γὰρ ὄφειλον πληθυντικὸν ἴσται ;
213. τίσις ex emend. sed in marg. ζητάτεος τίσις ;
216. ὄχονται.
224. ἔχουσ' et an super ους, sed in marg. οὐ γράπτειν ἔχουσιν. ἢ γὰρ πῶς πιστεύει ὁ λόγος ;
225. ὅτι, deinde χρεῖ.
226. ἡντινὺν a manu prima.
227. γε. εὐφροσύνης δ' ἔπος ἡὺδα (sed dubito an huc referendum sit).
228. ἰελοτότητος τὴν σι ὡς καὶ ἀρτιότητος ;
229. ἐπιβλήταις et ης super αις.
232. τοῦτ'.

233. ἐγγράμναι.
243. οὐχ ὡρία et in marg. οὐδ' ὡρία, quomodo bis citat aliud schol.
245. γίνεαι et πορ τηλοτάτα ; ἴσται.
248. ἴται.
251. παρῳαί.
252. ἄβη et litera erasa.
258. χρέμασι et in marg. χρέμασι οὐν τοῖσιν προπαρονομαστίαις τὸ τοῖσιν ;
269. ὡρία.
274. ἡ βίβλος ἐποφύεται ἀπὸ τοῦ ψαι ;
279. προπαρνομαστίαι et u super ι.
282. ἐπιλλαβε.
296. καὶ αὐτὸν text. et schol., sed schol. πάλιν interpretatus. Paullo ante glossa marginalis pertinet ad var. lect. πλεονάζει, sed αὐτοῖς text. et schol. Vide infra ad Φ. 397.

NOTICE OF

Dr. MALTBY'S Edition of MORELL'S *Thesaurus Prosodiacus*.

1. Ἀναβρύχω.

χώρῳ ἐν οἰοπόλῳ, ὅθ' ἄλλης ἀναβέβρυχεν ὕδαρ. II. P. 54.

"Cum penultima præteriti et plusquam-perfecti, a βρύχω formatorum, semper sit longa, nequeo mihi persuadere vocem hanc esse a v. ἀναβρύχω derivari posse. Cur non credamus extitisse olim formam ἀναβρύζω, e qua ἀναβεβρύχεν, aut potius ἀναβεβρύχην, profuerit? Eiusdem notiois, ait Dammius, 'eiusdemque originis verbum est βρύειν, scilicet, protrudere, et βρύχειν, i. e. τραχέως καὶ μετὰ τοιοῦ τινος ἔχου ἰσθίειν: et βλύζειν, quod molliori sono nomen est quod βρύειν.' col. 2117. Addamus igitur βρύζειν. Jam valeo inter Morelli synonyma locum reperisse ἀναβρύζω, qua vero auctoritate, prorsus ignoro. Vetus item est lectio, ἀναβέβρυχεν, ab ἀναβρύχω: item, ἀναβεβρύχην, ab ἀναβρύω. Vid. Steph. Thes. Ind."

Maltbeius. Schol. Ven. ad II. g. 54.: Ζηνοδοτος δια τὸν θ, ἀναβεβρουχεν. Ἄναβεβρουχεν ὄθωρ ἀναπηγάζει, ἀναβλυσταίνει, ἀναδιδόταται. We quite agree with Dr. Maltby, in thinking that ἀναβεβρουχεν is to be derived from ἀναβρύζω. He would in all probability have spoken more decidedly on the subject, if he had been aware that the word βρύζω, though not admitted into the Thesaurus of H. Steph., is received into the Lexicon of Schneider, and may be found in a corrupt fragment of Archilochus ap. Athen. X. p. 447. (fr. xxvi. ed. Gaisf. V. ed. Liebel.) Casaubon reads ἐβλυζε for ἐβρουζε, and interprets it, "ut cum bryti vel zythi salientem ex ore mittit Thrax aut Phryx aliquis," ὥσπερ αὐλῶ βρύτου ἢ θραξ ἢ ἀνήρ ἢ Φρύξ ἐβλυζε: "αὐλὸν accipe ut ap. Homerum, quando κρουτὸν significat, βλύζειν αὐλῶ βρύτον, poetica elegantia, pro βλύζειν αὐλὸν βρύτου." Scaliger assents to Casaubon's interpretation of the word αὐλὸν, but retains ἐβρουζε. "Verbunt ἐβρουζε," says Schweigh., "quatenus de Thrace et Phryge homine dicitur, ea prorsus notione accipiendum, quæ a Casaubono exposita est: nec vero idcirco cum illo in ἐβλυζε mutandum. Nam, idem valere βλύζω atque βρύω satis superque docent glossæ Hesychianæ: Ἄναβλύει· ἀναβρύει. Ἄναβλύουσα· ἀναβρύουσα. Βλύζει· βρύει, ἀναβρύει. Βρύει· ἀναβλύζει." Quo minus mirum videri debet, eadem notione etiam verbum βρύζειν, quanquam a nemine Grammaticorum adnotata hæc forma, usurpatum esse ab Archilochō." Salmasius in Solim. p. 760. d: "Βρύειν et βρύζειν idem est, ut βλύειν et βλύζειν, πρίην et πρίζειν." "Βρύω et βρύζω," says Liebel ad Archilochum p. 71., "idem verbum est, alia tantum forma, ut βλύω, βλύζω, βύω, βύζω, μύω, μύζω, φύω, φύζω, et alia." Schneider in Lex.: "Ich würde —βέβρουχε von—βρύζω s. v. a.—βλύζω abgeleitet vorziehen." "

Dr. Maltby thus cites the words of Damm: "Ejusdem notionis ejusdemque originis verbum est βρύειν, scatere, protrudere, et βρύχειν, i. e. τραχέως καὶ μετὰ ποιῶ τινος ἤχου ἔσθλειν." But Dr. M. has inadvertently put βρύχειν for βρύκειν, as he may see by referring to Damm. Whether βρύχειν and βρύκειν have the same meaning, is a very disputed point among critics. Mæris: Βρύκειν, Ἀττικῶς Βρύχειν, Ἑλληνικῶς. Sallierius vehemently contends that these words are not synonymous, and Abresch entertains the same opinion. But Hemsterhuis, and Pierson, and Jacobs ad Anthol. vii. 108. et 413. ix. 360. think differently. Pierson says, "Βρύκειν et βρύχειν, a sono ficta, prima origine nihil differunt, et significant stridere, dentibus stridorem edere, frendere: dein, tam avidè et gulose edere et vorare, ut dentes strideant. Usus autem voluit, ut βρύκειν tantum pro edere sumeretur. Attici vero βρύκειν δόντας dixerunt pro βρύχειν, ut πέγειν pro πέγγειν. Atticos imitatur Hippocrates, scriptor Ionicus, quæ Dialectus, uti notum, in plerisque cum veteri Attica conveniebat." But Pierson is mistaken in saying that Hippocrates imitates the Attic writers in using

βρύκειν for *βρύχειν*. Hippocrates has no-where used the word *βρύκειν*, but always employs *βρύχειν*, if we are to believe Sallierius, whose note Pierson seems to have read with a hasty eye. "Etym. M." says Sallierius, "*Βρύγμος, νόσος*, inquit, *ἀπὸ τοῦ τοῖς ὀδοῦσι πίεοντα ψόφον ἀποτελεῖν, ὡς ἐν ῥίγῃ συμβαίνει· καὶ Βρύκρυτα, δάκρυον, καὶ Ἰπποκράτης τὸ Βρύκειν τοὺς ὀδόντας ἐπὶ τῆς συντριψεως τέθεικε· βρύκειν γὰρ τὸ λαβρῶς ἐσθίειν, ἀπο τοῦ τρίβειν τοὺς ὀδόντας.* Ut enim evincat *βρύκειν sumi pro mordere, s. edere*, auctorem Hippocratem laudat, in-cujus scriptis tantum vocem *βρύχειν* reperias, et ita quidem, ut semper significet *fremere, dentibus inter se collisis stridere.*" Galenus Gloss. Hippocr. confirms the remark of Sallierius: *Βρυγμός· ὁ ἀπὸ τῶν ὀδόντων συγκρουομένων ψόφος, καὶ βρύχειν τὸ οὕτως ψοφεῖν.*

2. "Σίδη, σίδιον, malus punica:

Λύτως τετρηχοντα ταμων απο κληματα σιδης. Nic. Th. 72.

καὶ τῶν σιδιων βατραχους ἐποιε, πῶς δοκαῖς; Nub. 879.

Σίδη, penult. longa, est malus Punica, item malum punicum quod etiam *σίβδη*. At *σίδη*, penult. brevi, est herba lacustris in Orchomenio lacu Bœotio frequens. Vid. in v. *Ψαμαθίης*. *Σίδιον* vero est mali Punici putamen, e quo pueri ranunculas fingeant: vide Suid. in v. Maltby. Dr. M. is quite correct in this distinction between *σίδη* penult. longa, *σίδη* penult. brevi, and by the aid of it we may correct an error, into which our illustrious Bentley has fallen:

Σπαρκίου, ἥ ἐ σίδας Ψαμαθίδας, ἃς τρέφει αἶα. Nic. Ther. 837.

"Corr. ἥ σίδας, Alex. 489. 609. *Ψαμαθίδας, ἃς corr. Ψαμαθίης ἃς.*" Bentleius ad Nic. Ther. ap. Mus. Crit. Cantab. iv. p. 458. While we admit the latter correction, we reject the former, because the penult. of *σίδη*, "herba lacustris in Orchomenio lacu frequens," is short, and that Nicander is speaking of this "herba lacustris," is apparent from the words of the Scholiast: "*Ἡ δὲ σίδη, φυτὸν ἐστίν, ὃ κατὰ Θεόφραστον ἐν Ὀρχομενῷ φύεται ἐν ὕδατι, ῥίζα δὲ ἔχει δὲ κάκους ἐρυθροῦς ὁμοίους ροῖᾶς, στρογγυλοτέρους δέ.*" Gortæus, p. 174. ed. Bandinii:—"Sida herba est lacustris in Orchomenio lacu Bœotio frequens, quam heic proculdubio Nicander intelligit. Id quod indicant urbium et fluminum nomina, quæ heic usurpat. Nam Psamathe, a qua *σίδας Ψαμαθίδας* appellavit, fons est ap. Thebas Bœotias." But, though Nicander always makes the penult. of *σίδη*, malum punicum, malus punica, long, yet in a verse of Epicharmus, preserved by Plutarchi Sympos. v. 8. 2., it is short:

Ὀννεκεν ὀψίγανοι τε σίδαι καὶ ὑπέρφλοια μῆλα:

Should Dr. M.'s book reach, as we are sure it will, a second edition, he will probably think it worth while to notice this verse of Epicharmus. Dr. M. makes the first syllable of *σίδιον* (*malus punici putamen*) short. But Mr. Blomfield in his Callimachus p. 136. refers to Lucian Tragodop. T. iii. p. 658. where it is made long:

ὄσχυραμον, μήκωνα, βαλβόες, σίβα.

Callimachus Eleg. in Lavacr. Palladis 28. :

ἢ ῥόδον ἢ σίβδας κόκκος ἔχει χροῖαν.

"Σίβδα, malum punicum," says Mr. Blomfield, "Hesych. Σίβδα ροιάι : interdum dicebatur σίδη : Photius, Σιδίρα κόκκοι ροιῶν." Nicander Alex. 486.

Βρύκοι δ' ἄλλοτε καρπὸν ἄλις φοινώδεα σίδης

Κρησιίδος."

Mr. Blomfield ought rather to have said : "Σίδη, malum punicum : interdum dicebatur σίβδα." For σίδη is the more common form, but σίβδα was peculiar to certain dialects. "Σίβδης," says the truly learned Spanheim, whose note deserves more attention than Mr. Blomfield has paid to it, "nempe Æolice, seu Dorum etiam more, pro σίδης, haud aliter ac μέμβλετο dixit Apollon. iv. 470. Let Oppianus ἐμέμβλετο Cyneg. iv. 282. pro ἐμέλετο. Sic ἔβα pro ἔα, ἐμβραμένη ap. Hesychium pro εἰμαρμένη, et quod apud Pamphylios usitatum notant Grammatici, ut αἴλιος, βαβέλιος, φᾶος, φάβος, &c." In the reference to Apollonius there is some mistake, as we cannot find the passage, to which Spanheim refers. It is worth while to notice the variations in the orthography of this word according to the nature of the different dialects. Σίδη, as we have seen in the Doric dialect, becomes σίβδα, and, as Callimachus so spells the word, perhaps this form was more particularly used by the Cyrenæans. Hesych. : Σίλβαι ροιάι : Σιλβία σιδία. Hesychius Σιδίον. κόκκος ροιάς. Hesych. : Εἰμβραι ροιάι, Διολεῖς. The true reading is Εἰμβραι. Hesych. : Εἰμβραι ροιάι μεγάλαι ἀμεμον ὑπὸ τοῦ ζ, Εἰμβραι. But, if εἰμβα be, as Hesychius tells us, the Æolic form, Spanheim is mistaken in saying, "Σίβδης nempe Æolice."

3. "Ψαγδαν, ἄνος, ο, et Ψαγδας, unguentum Egyptianum." Maltby. Dr. M. is, we think, quite correct in admitting both these forms. Schweighæuser in Athen. xv. p. 690. et p. 691. acknowledges the existence of ψάγδας as the nominative. Schneiderus in Lex. : "Ψάγδας, ἡ, ὁder ψαγδᾶς, ἡ." We know not where Schneider found authority for making ψάγδας feminine. But we have good reason for thinking with Salmasius in Solin. p. 497. d. that it is masculine, ὁ ψάγδας. Hesychius presents us with another form, ψαγδῆς, ὁ (ψάγδας, ψαγδῆς, μύρον ποιόν), and the Epitome of Athenæus gives ἡ ψάγδα : Pliny xxxvii. 10. has *sagda*, æ. Athenæus p. 691. quotes Theodorus as an authority for saying that the word sometimes signifies *θυμίαμά τι*, a sense unnoticed by H. Steph. and Schneider, who are equally silent about the use of the word in Pliny, Solinus, and Isidorus Origg. xvi. 7., to denote a gem, "quam Chaldæi adhærescentem navibus inveniunt prasini coloris."

4. "Λιστίω ab Hesych. explicatur per ἀπαθῆα, *florem decerpo*, unde in l. c. expon. *eligo*, sed est planissime mendosus." Maltby.

Τούτων τὰ λωῖα καὶ τὰ θυμηδέστατα

πάρεστι λωτίσασθαι. Æschylus Suppl. 970.

But this is to confound ἀπανθέω, *defloreo*, with ἀπανθίζω, *florem decerpere*. Dr. M. appears to have been drawn into this mistake by Schutz, who, when commenting on the passage of Æschylus, says: "Λωτίζειν et ἐκλωτίζειν ab Hesychio explicatur per ἀπανθεῖν, *florem decerpere*, unde vocabulum ad universam eligendi s. optima quævis eligendi notionem flexit." True indeed it is that we have in Hesychius: Ἐξελώπισεν ἀπήνησεν. But Salmasius, Kuster, and G. D'Arnaud have corrected this blunder of the transcriber by reading the gloss thus, Ἐξελώτισεν ἀπήνητισεν, and the correction is abundantly confirmed by two other passages of Hesychius, where we read: Ἐκλωτίζεται (ἐκλωτίζεται) ἐξανθίζεται, Ἀχαιοὶ οὐδὲν δὲ λωτίζειν ἀπανθίζεσθαι, ἀπολλύειν. Zonaras p. 1326: Λώπισμα τὸ ἀπάνθημα. "Eodem vitio ap. Hesych. ἐκλωτίζειν pro ἐκλωτίζειν. Eurip. Helen. 1609. τί μέλλει, ὦ γῆς Ἑλλάδος λωτίσματα. Hesych.: Ἀπώτισεν, ἀπανθίζειν, et λωτίσματα οἱ πρώτοι καὶ ἐπιλεκτοί. Proprie descripti et selecti flores. Hinc noster ἀπάνθημα, pro quo malim ἀπάνθισμα. [Non enim ἀπανθεῖν, sed ἀπανθίζειν hoc sensu dicitur.] Deinde selecti et præcipui λωτίσματα, ut Lat. *flor*, et λωτίζεσθαι, *eligere optimum*, ut apud Æschylum." Tittmann. Dr. Maltby pronounces the gloss of Hesychius to be "planissime mendosa." Λωτίζειν ἀπανθίζεσθαι, ἀπολλύειν. If he supposes the corruption to be in λωτίζειν, it may be removed by reading λωτίζεσθαι: but, if he objects to ἀπολλύειν, we are prepared to maintain that the gloss needs no correction. Heinsius and Abresch would substitute ἀπολαύειν, and they quote the passage of Æschylus to defend their conjecture. For our own parts we cannot see that, if Hesychius had written ἀπολαύειν, he could have intended to refer to the verse of Æschylus; for the sense of the verse required him to say not ἀπολαύειν, *frui*, but ἀπανθίζειν, *eligere optimum*. Explaining as he does λωτίζειν by ἀπολλύειν, *perdere*, he appears rather to refer to the Euripidean use of the word, when compounded with the preposition ἀπό: Suppl. 459.

ἔταν τις, ὡς λειμῶνος ἡρινοῦ στάχυν,

τόλμας ἀφαιρῇ, ἀπολωτίζῃ νέους.

"Ἀπολωτίζω, decerpo et demeto optima, coll. 717. ἀποκαυλίζω, a caule desecans et demetens, sicut Tarquinius capita papaverum a caulibus decussit." Dammius in Lex. p. 1358. In another sense Euripides says Iphig. Aul. 793.

τίς ἄρα μ' ἐπὶ λοκάμβους κόμας,

ἔρμυα δακρυόεντ' ἀνύσας,

πατρίδος οὐλομένης, ἀπολωτίζει;

The word ἐκλωτίζειν is omitted by H. Stephens. When Æschylus says in the Suppl. 970.

Τούτων τὰ λῶστα καὶ τὰ θυμώτεστα
πάρεστι, λωτίσασθε,

(so we read with Dr. Butler, who has well explained the passage) we are inclined to think the word λῶστα suggested to the mind of Æschylus by the word λωτίσασθε. Every reader of Æschylus knows how extremely fond he is of playing upon words.

5. Morell in the xxxviii. page of the Prosodia, says, "Vergara de Quantitate Syllabarum ait participia in *as* aliquando corrigi, raro tamen, laudatque Hesiodi versum,

δῆσας ἀλυκτοπέδῃσι Προμηθεα—

qui nusquam comparat; legitur enim, aut ita omnino legendum est,

δῆσε δ' ἀλυκτοπέδῃσι Προμηθεα, Theog. 821."

We do not pretend to say in what edition Vergara found the verse so written, but Morell was mistaken in supposing that the verse is no-where so written, as will appear from the following quotation: Draco Straton. περὶ μέτρων ap. Bastium ad Gregor. Cor. p. 340.: Σπανίως εὐρήσεις τὸ ἄ βραχὺ εἶναι δαρικῶ ἐπομένου φωνήεντος, ὡς παρ' Ἡσιόδῳ ἐν Θεογονίᾳ,

Δῆσας ἀλυκτοπέδῃσι Προμηθεα ποικιλόβουλος.

"Libri habent δῆσε δ' ἀλυκτ. *Πρ. π.*," says Schæfer, and in Etym. M. p. 73, 34. it is so quoted.

6. We are surprised to find so little notice taken of the word *μανός*. Morell in the second Appendix p. 1115. writes thus:—"Μᾶνικος, et μᾶνιακος Orph.—licenter—Μαινικος, μαινιακός, ut *μανίς*, μαινολιος: vel μᾶνικος, ut supr. ἄνομαι.—sic *μανός* sive μᾶνος, rarus. Hephæst." Dr. M. is here quite silent. Phrynichus Σοφ. πρόπαρ. p. 51.: Μανόν τὸ ἀραιὸν οὕτω λέγουσιν Ἀθηναῖοι. τὴν πρώτην συλλαβὴν ἐκτείνουσιν. So Bekker has edited the Gloss, but Ruhnk. ad Tim. p. 177. puts a full stop after λέγουσιν, and makes Ἀθηναῖοι refer to ἐκτείνουσιν. Tittmann ad Zonaræ Lex. p. 1334., perhaps rightly, after οὕτως inserts βραχέως. "In Xenophontis Cyrop. vii. 5, 6. scribam *μανότερον*, an, quod alii habent, *μανώτερον*," says Schæfer ad Schol. Apollon. R. ii. 1249., "paulum ambigo. Phrynichus quidem ap. Ruhnk. ad Tim. p. 177., Ἀθηναῖοι, inquit, τὴν πρώτην συλλαβὴν ἐκτείνουσιν. Sed Zonaras p. 1334.: Μανόν—βραχέως λέγουσι. Atque in Æschyli fragm., quod Etym. MS. servavit (v. Ruhnk. l. c.) ἄ manifesto corripitur, si fragmentum illud, quod suspicor, est aut exitus iambici versus, aut initium trochaici. Itaque propemodum huc inclino, ut, posthabita Phrynichi, quamvis gravi, auctoritate, assentiar Anonymo Hermanni, qui in Regul. de Prosod. p. 440. *μανός* dicit παρ' Ἀττικοῖς συστέλλεσθαι."

7. We are equally surprised to find that Dr. M. has observed a profound silence about the quantity of the first syllable of *δῆσι* in the celebrated Homeric verse, Il. M. 208., which Morell quotes, and of which he says in the second Appendix p. 1116., "Ὀφίς,

prima in loc. cit. produeitur consulto, ut versus ipse diriguisset videatur: Cl. ex, Dem. Phal.—f. 15.” See Clarke and Ernesti on this verse, the Scholia Veneta, Athenæus, xiv. p. 632., Schol. ad Hephæst. p. 148. et 183. ed. Gaisf. For our own parts we acquiesce in the opinion of Heyne, which is approved by Schweighæuser, who thus writes ad Athen. l. c.:—“ Multas rationes commenti sunt interpretes, cur in voce ᾠήν prima, cum natura brevis sit, pro longa usus sit poeta: quarum rationum haud dubie verisimilia illa, quam Heynio etiam probatam video, quæ statuit, geminata in pronunciando litera φ syllabam illam produci potuisse, productamque adeo a poeta in hoc versu esse; quapropter, curatius si scriptum versum velles, ᾠφην, vel ᾠπην scriptum oportuisse: quemadmodum v. c. in voce σῶρος prima syllaba brevis producitur geminata φ litera, et σῶρος scribingo; quod fecit Anacreon ap. Athen. xi. 198. c. et Panyasis ibid. lit. d.” See Tzetzes ad Lycophr. 935. et 425.

On a future occasion we shall offer some further remarks on this most useful work.

PRESENTATIONS AND CONGRATULATORY ODES,

*Recited in the Theatre at Oxford, at the Visit of the
PRINCE REGENT, and their Imperial and Royal Ma-
jesties the Emperor of RUSSIA, and the King of
PRUSSIA to the University, in June, 1814.*

At the conclusion of the Public Orator's speech,* Dr. Philimore, the Regius Professor of Civil Law, standing in the area of the Theatre, as is usual for the Professor or other public Officer presenting to Degrees, humbly informed their Majesties, the Emperor and the King, that the University had conferred upon them the Degree of D. C. L. by Diploma; addressing himself first to the Emperor of Russia, and then to the King of Prussia, in the following Speeches:

IMPERATOR AUGUSTISSIME!

Lætæ lubensque atque unanimis Academia summum quem pos-
tulat honorem tibi detulit;—jure enim et merito sibi gratulatur illu-

* For the Public Orator's Speech, see No. XIX. p. 183. of this Journal.

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tribus, quibus Fasti nostri inclarescunt, advenarum ordinibus describi etiam Heroa, qui, maximo quod novimus super Europæ atque Asiæ gentes imperio insignitus, ita tanto imperio usus est ut ceteras etiam Orbis terrarum regiones fama nominis sui impleverit.

Neque in segne omnino aut otiosum imperium natus es—incidisti enim in difficillima tempora—conflari ingens ancepsque bellum—ingruere conjuratæ acies—maximi quos vidit nostra ætas exercitus—fremere invicti Duces qui ‘bellis bella serendo’ usque ad intimum regni tui penetrare pervenerant:—quibus tamen omnibus adeo te constanter obtulisti—adeo invicta tuorum fide, atque eximia virtute, fretus es, ut non solum fusos fugatosque hostes magna et memorabili strage contuderis—sed, quod maximum est, statueris porro ire—pergere immo ad liberandas Europæ Gentes, atque ad omnia in pristinum restituenda.

Itaque transgressus Imperii tui fines, vastas illas et dissitas regiones Vistulæ amni et moenibus Lutetiæ interjacentes ita victoriis peragrasti, ut recte ad te tanquam auctorem referri possit admiranda illa et rerum et triumphorum series, quibus hæc nostra tempora inclauerunt.

Nobis autem, quos in gremio Academiæ enutritos artium pacis—que quam maxime amantissimos esse decet, alio quoque nomine commendatus venis;—

Quippe cum demum voti compos inclytam illam Urbem, summam rerum et caput belli quasi in manu ac potestate haberes—utouque ante oculos Patria omni bellorum clade diruta et eversa—utouque Moscua, gentis tue incunabula, antiquissima scilicet imperii sedes, vastata flammis atque ruinis perpetuo se obverteret,—ultioni tamen atque violentiæ indulgere, Te, sanctaque illa quam propugnasti causa indignum existimasti—itaque non solum artis egregiæ monumenta salva atque inviolata Europæ præstitisti,—sed nostri quoque hostium animos ad sanguinem et cædes irritatos lenire et compescere, et ad meliorem vitæ normam reducere.

Læti igitur superbientesque tibi honorem detulimus,—neve oblatum asperneris;—scias etenim (quod tibi, Augustissime Imperator, gratissimum fore arbitror) celsissimum nostrum Principem, cujus hospitio usus es, Principem sane nobis omni cultu et reverentia prosequendum, scias illum haud ita pridem eodem honore sese insigniri non dedignatum esse.

Rex AUGUSTISIME!

Tibi quoque qui illustrissimo illi Imperatori magni consilii particeps,—qui dubiis periculis, et pulcherrimis laboribus socius affuisti—Tibi, eundem quoque honorem læto lubentique animo detulit Academia.

Nobis enim et venerabilis, et carus accedis, tum ob augustam qua fruaris dignitatem, tum ob arctam qua cum regia nostra stirpe conjungeris affinitatem, quum ob paternum quod in Populum tuum transiit imperium.

Quando igitur tibi tuoque regno in maximum discrimen, et prope ad perniciem rerum perventum esset, idem ille Populus tuus totius Europæ oculos, animosque in se convertit—adeo justa piaque ira contra communem hostem unanimis surrexit; itaque ad prætorium concurrere—ultra poscere signa—ultra acies—omnes quasi uno eodemque impetu atque ardore ferri, pro patria ultima experiri, et præclara et nomine Borussiacæ digna edere facinora.

Nec Tu patriæ defuisti;—in omnibus expeditionibus et præliis princeps omnium et primus eras—immo tanta in vigiliis et periculis capessendis constantia,—tantum inter ipsa pericula mentis acumen,—tanta denique rei militaris scientia,—in te emicuit;—ut Magnum Fredericum redditum sibi veterani milites non temere augurarentur.

Tuis igitur auspiciis, tuoque ductu Borussiacum nomen quasi renatum (absit verbo invidia) quasi renatum tamen, et proprio vigore florens, instauratumque vidimus.

Crediderimus enim illustrissimum Patrum tuum, cum olim Victor septennium belli magnis clarisque triumphis illustrati pace stabili ac diuturna clauderet,—crediderimus nimirum inclytum illum Heroa non maiorem apud externos famam et splendorem jam tum sibi conciliasse—quam tu, Rex Augustissime, et multis fortibus factis, et gloria qua insigniris militari, tibi populoque tuo in perpetuum vindicavisti.

At the close of the first of these Speeches, the Chancellor, receiving the Diploma of the Emperor from the hands of the Pro-Vice-Chancellor, directed the Proctors humbly to present it to His Imperial Majesty, which they did kneeling. The same form was observed in delivering the Diploma of the King of Prussia; and each of these Sovereigns, as he received it from the hands of the Proctors, rose, and bowed to the Prince Regent, and then condescended to honour the Chancellor and the Convocation with a similar mark of their gracious acceptance of this token of respect.

The Chancellor next proposed that the Honorary Degree of D. C. L. should be conferred upon His Excellency Count Lieven, Ambassador Extraordinary and Minister Plenipotentiary from His Majesty the Emperor of Russia to this Court; upon His Highness Prince Metternich, Minister of State to His Majesty the Emperor of Austria; and upon Field Marshal Blücher, Prince of Wahlstadt, Field Marshal in the Armies of His Majesty the King of Prussia. Each of these Degrees was assented to unanimously, and with loud applause.

These illustrious Personages were then conducted into the Thea-

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tre, preceded by the Bedels, and attended by the Regius Professor of Civil Law, who presented them to the Chancellor and Proctors successively in the following Speeches :

INSIGNISSIME ET HONORATISSIME CANCELLARIE,
VOSQUE EGREGII PROCURATORES !

Præsto vobis prænobilem Comitem de Lieven, Augustissimi omnium Russiarum Imperatoris ad Dominum Dominum Regem Legatum ;

Qui in Livonia, ex nobili stirpe ortus belli pacisque artibus et strenuum et peritum se exhibuit, et is est præterea quem singulari cultu prosequi voluit Academia, tum ob patriam, tum, ut alia taceam, ob sanctum illud quo fungitur officium.—

Neque ingloriam omnino provinciam sortitus est ; illius enim opera atque ministerio antiquissima nobiscum et Russiaca Gente fœdera redintegrata sunt ;—nec minimum ei laudis est quod in tantis, tamque arduis negotiis procurandis, omnes consuetudine sua adeo sibi devinxerit ut merito nobis carus habeatur.

Itaque hunc præsto vobis ut admittatur ad Gradum Doctoris in Jure Civili honoris causa.

INSIGNISSIME ET HONORATISSIME CANCELLARIE,
VOSQUE EGREGII PROCURATORES !

Præsto vobis illustrissimum Principem de Metternich, a secretioribus consiliis Augustissimi Austriæ Imperatoris.

Neque profecto istiusmodi est Princeps hic ornatissimus, qui nullam omnino aut jejunam laudationis materiem Oratori sufficiat ;—his enim in illo dotes magnæ et præclaræ, exquisitum judicium, cognitio multiplex, in rebus tractandis mira solertia, ea denique morum comitas, quæ omnium sibi conciliat animos et in publicis negotiis lenit partium simultates et componit discordias.

Hac indole morum et virtutum gravissimis apud suos adeo muneribus perfunctus est, ut is demum sit quem Augustissimus Austriæ Imperator in omni administratione Reipublicæ actorem auctoremque habuit.

Hujus igitur consiliis ea fœdera inita et perfecta sunt, quæ uno eodemque societatis vinculo maximas et potentissimas Europæ Gentes contra Gallorum superbam dominationem colligaverunt.

Jure ergo Advenæ ita insignito, ita nobilitate gratulamur ;—auspicato enim hodiernæ interest frequentia—et ne ex Academiæ spatii indotatus abire videatur, hunc denique præsto vobis ut admittatur ad Gradum Doctoris in Jure Civili honoris causa.

INSIGNISSIME ET HONORATISSIME CANCELLARIE,
VOSQUE EGREGII PROCURATORES !

Præsto vobis illustrissimum Principem Blucher—

Heroa sane invictæ virtutis, atque antiquæ fidei—et quo neminem, inter illustres qui hodie nos nostraque invisere dignati sunt

Duces Proceresque, neminem quidem habemus cui libentius nostros honores deferamus :—

Is enim est, qui ad arma natus, et a prima statim pueritia in exercitiis versatus sub Magno Frederico tyro stipendia meruit, et exinde per varias provectæ vitæ vicissitudines tantarum gestarum fama, quam gloria qua inclaruit militari, et patria, atque ea quam juvenis admodum hauserat disciplina, se dignum ubique præstitit.

Itaque ubi illuxerat spes posse Europam in statum pristinum restitui, lætus alacerque fortissimo Principi suo quamprimum se adjunxit, (dudum enim senectutem excusans ab omni negotio publico se subdlexerat,) nec illo quispiam, ea tempestate ardua scilicet et difficillima, dignior videbatur summo in Borussiae exercitum imperio insigniri.

Audivistis nimirum quo vigore—quo ardore—septuagenarius ille omnibus periculis et vigiliis interfuerit—audivistis nimirum quo strenuo pioque odio contra Gallorum Induperatorem quasi ‘furiam facemque’ luctuosi istius belli quo per tot annos Europa confagraverat, efferretur; eum esse denique qui non aliam suis laboribus et victoriis metam intendebat, quam ut in Ipsa inimicorum Urbe inviolabiles pacis conditiones victis impositas aspiceret.

Hospiti igitur tot tantisque tropæis atque alacti qua fruitur senectute venerabili—fausta omnia et felicia omnia comprecamur—et cum apud suos reversus in otium quod meruit, se contulerit, reminiscatur aliquando nos eum grata mente excoluisse—reminiscatur aliquando nos, homines scilicet studiis, et literis deditos, in eum hoc quæcunque sit Academici honoris contulisse, ob egregia quæ in liberanda Europa navavit opera.

Quod reliquum est, hunc præsentō vobis ut admittatur ad gradum Doctoris in Jure Civili honoris causa.

At the close of each of the Professor's Speeches, the Illustrious Personage, who was the subject of it, was admitted by the Chancellor to his Degree in the usual form, and conducted to his seat amongst the Doctors.

The following Verses in honour of the occasion were then recited by Junior members of the University :

ΘΥΓΑΤΕΡ Διδς ὑψίστου,
θνατοῖσιν ἐπουρανίοις τ' ἐν ἱ-
σσομένην, σμενὰ Δίκα·
ἀ χειρὶ δαιμονία ἀναμαρτή-
τῳ μεγάλων ἀνάκτων
μεγάλης κατευθύνης τύχας,
τοὺς μὲν ἐκ' ἄκρων
ἐπ' ἀγρίας τε καὶ εὐαμορίας
τίθεισα κορυφάν·

τῶν δὲ καλαδαιῶν ἔβρον
 ἄρεος ἐριβρόμου βολαῖς
 φονίᾳ προσπελάσασα πύδην.
 τῶν κοτῇ, σιμνᾷ, βαμνῶν
 οὔτε λύρας ἄτερ οὐτ' ἀγαθοῖο
 χάριματος ἐρχόμεν', οἷσι τρέκων
 ἐσλῶν, εὐεργετῶν τε,
 καὶ θεοκτίστων νόμων
 χάρις παραιδύσσει φρένας,
 ὅσους ποθεῖν ἐστὶν ἡρώων κλέος,
 φίλος δὲ πατὴρ εἰς αἶα.
 Ἥλδης δὲ σωτηρία βροτοῖσιν
 ἔτ' ἐπ' οὐρανοῦ κατίβας,
 ἐν μάχῃ τ' ἐπιούσι Γάλλοις
 ἀντίους ἔστασας Ἰβάρους.
 Σαυρομάται δ' ἐτίρωσι παῖδες
 Σκυθαὶ τ' ἄμαχοι, δευροφόροι ὁ-
 μίλος, δουλοσύνας ἀπὸ πατρῴδος
 ἀπεῖργον οἱ ἴδον μὲν ἄστυ,
 Σαρματίας παλαιὸν ἔδος,
 ἐχθροῖς οἰκτροτάτως κατακαυθέν
 ἀλλὰ Γάλλους ταχέϊα
 πετῆλθε τίσις, χῶ μεγάλαυχος
 θραπέταις ποσὶν βασιλεὺς ἔφουγεν
 ἐλευθέρων φόβω.
 τότε σὺ γάθησας, Δίκα,
 τότε δὴ Σαυρομάται, Σκυθαῖν τε
 φίλιππος λαὸς ἄροντο κῦδος,
 Γάλλου δὲ στυγερὰ τυραννὴς
 ἔτρεμε δεινῶς, ὅποι' οὐράνιος
 χαιμανίων ὀμβρῶν πατήρ
 κρυδόντα βέλη τῇ παλυνάδρῳ
 ἐνέσκηψε στρατίᾳ·
 τοὶ δὲ παῖδες,
 Βορυσθένης εὐρυρέεθρε,
 φοβερὰν ὀπίσω
 πολέμου νεφελὰν κατέχευαν.
 Μοῦσα δ' ὑμῖν, κλεινοὶ βασιλεῖς!
 συμπλέκει καλλίνικον στέφανον,
 οἱ δόξας ἄστυ
 ἀπαδρέψατ' ἐς αἶα, φυλάξαντες
 γλυκυτάταν ἐλευθερίαν,
 ἀρετῆς τε συμμαχίᾳ καλλίστῃ
 πελώριον τελέσαντες ἔργον.

Spoken by the Hon. G. J. W. Ellis, of Christ Church.

COMPOSITIS jam tandem artibus; dum tota quiescit
 Europa, et justī agnoscens moderaminis usum,
 Vos, tanti auctores, illustria nomina; doni
 Grata colit, cingitque æterna tempora lauro;
 Nos itidem Musarum artes atque otia doctæ
 Pallados hic miti pacis servare sub umbra
 Assoliti, his ultro vocemque animumque triumphis
 Addimus, hospitibusque novis lætamur ovantes;
 Nec minus interea patriæ patrique movetur
 Imperii cura, neque te tua, maxime Princeps,
 Gratari dubitat Rhedycina, et amore fideli
 Excipit, et tanto felix se Præsīde jactat.
 Auspice te, placidam carpit segura quietem
 Pieridum sedes: tu namque exempla paterna
 Rite colens, nostras ultro dignaris Athenas
 Præsīdio tegere, et donis cumulare benignis:
 Scilicet omne tuum est, prisca quod ab Herculis urbe
 Eruta Niliaci pretiosa volumina Bybli
 Tandem insperatæ donari munere lucis
 Vidimus, et Sophiæ hæc intra sacraria condi.
 Nec minus interea studia in quæcunque vocetur
 Vitæ altrix artisque parens, Te, Dia Mathesis,
 Suspicit, et facilem veneratur læta Patronum.
 Illa adeo, seu, quæ magno lex imperet orbi,
 Edoceat, viresque ac pondera materiai,
 Seu quibus acta modis coeant, iterumque figuras
 Dissiliant habitura novas vaga semina rerum,
 Seu terræ scrutetur opes, quæ cæca metalli
 Semina, quas gremio sparsim ferat ubere gemmas,
 Illa sibi tantis præstari debita cœptis
 Otia, subsidiumque tuo de munere jactat.
 Ergo consiliis stabilita armisque suorum
 Dum regina viget Brittannia, pacis amorem
 Dum colit, et Phœbo doctum vacat Isidos agmen,
 Hæc tibi perpetuæ stabunt præconia famæ
 Victoris titulo, et belli potiora tropæis.

Spoken by Lord Clifton, of Christ Church.

Ὡ γαῖα πατρὶς, ἢ παρῆν ἐν ἡματι
 τῷδε στενάζειν, σίγ' ὅταν τὸν ἄθλιον
 ἄνακτα, πᾶσαν τὸν πλανώμενον χθονά,
 δακρύοισι γοῦν προσεῖπας ὀμμάτων ἄπο.
 τίς γὰρ προσέπτat' ἐλπίς; εἰ μὴ σῆς ὅτι
 ἄρρηε πίστις δεξιᾶς, κατοίσθᾳ τε
 εὐροντα κἂν ἀπόροισιν ἂν τὸν θεὸν πόρους.

οὐκ αὖν τὸ μὲν σὸν ἔσχεν ἐν κακαῖς τύχαις
 τὸν φύγαδα θέλγειν, χ' ὡ, τι λοιπὸν ἦν βίου.
 φιλοξένοισιν εὖ περιστέλλειν τοδὲ
 κόσμοισιν. ὁ δ' ἄναξ οὐχὶ τὴν ἄγαν φυγὴν
 ἀνόνητά γ' εἰᾶς, ἀλλὰ σῶν, πατρὶς φίλῃ,
 φρονημάτων εὖ οἶδε, θεσμίων τ' ἀπο
 σοφίαν βαθείᾳ φερβόμενος ἐσθλὴν φρενί.
 τοιγὰρ δι' εὐχῶν πολλὰ, καὶ τελεσφόρων
 λιτῶν κατῆλθεν, ὡς μάλιστα μὲν δόμον
 πατρῶον ἐκιδεῖν, μαλθακαῖς τε τὰς νόσους
 κηλεῖν ἐκωδαῖς, γῆς ὅτ' αὖ τὰ κύρια
 ἀπηγρύπται πέργαμ'. εἰ δὲ μὴ, ξένῳ
 ξένος οὐπὲρ ἦν τότε, ἔνθα κοιμᾶσθαι τάφ'·
 οὐδὲ κενὸν ἦν τὸδ' εὐγμα· καὶ γὰρ οὐρανοῦ
 πλάκας διφρεύσαν ἐσχάτων ἀφ' ἡμέρας
 στίβων ἔλαμψε, θαῦμα καὶ κώκυμ' ὄραν,
 σέλας τι χρυσοφεγγές, ὡς πύργου τινὸς
 πόλεώς τε, δεινοῦ πυρπολημάτων δορός.
 τοῦνθενδε πῶς εἰποῖμ' ἄν; ἡ γὰρ ἀνδράσι
 φρέν' εἰοικε παντοδαποῖσιν ἐμπλησσεῖν ῥόθος
 εὐνυχίας πῶς αὐτὸς, ὡς αὐδωμένης
 θεόθεν βοῆς, "ὦ παῖδες ἀνθρώπων, ἴτε,
 ἐλευθεροῦτε πατρίδ', ἐλευθεροῦτε δὲ
 καῖδας, γυναῖκας, θεῶν τε πατρῶων ἔδη,
 δήκας τε προγόνων νῦν ὑπὲρ πάντων ἄγων."
 καὶ δὴ πέπρακται· τῇδε γὰρ πανηγύρει
 γέρας τυράννων, τῶν τε τῆς γῆς κοιρανῶν,
 Ὀλυμπίας ἱερόσιν ὡς ποτ' ἐν μυχοῖς
 Ἕλληνες ἄνδρες τιμίους τοῖς Ἑλλάδος
 σωτήρας ἐπεγέραιρον, ἐκσεσασμένων
 παιᾶνες οὕτως ἐκελαδοῦν λαῶν πάρα.
 ὦ μακαρίων τόδε φασμάτων ἡμᾶρ πλέον,
 ὄλβου τ', ἐλευθερίας τε, τοῦ τ' αἰεὶ κλέους.

*Spoken by C. St. John Mildmay, Commoner of Brazen Nose
 College.*

ON THE ELGIN MARBLES.

As the author of an article on the Elgin Marbles, in No. XXVIII. of the Quarterly Review, expresses a wish to hear Mr. Payne Knight's explanation of the parts of his evidence concerning

them, which he has so grossly misrepresented, he shall be very concisely gratified; and if his motives are such as he professes, he will forthwith avow and retract his calumnies.

As to his observations on *μὲν, γὰρ* and *δὲ*, they only betray his extreme ignorance of the Greek language, in which the former is merely the initial, and the latter the consecutive connective in a sentence; and, as the words which were initial in Plutarch's sentence were consecutive in the witness's, he thought himself at liberty to introduce them grammatically, when he could do it without altering the sense, which he conceives (with all due deference to these heaven-born Hoogeveens) he has not altered in the slightest degree.

As for believing this mass of architectural sculpture to be the work of Phidias, it is a sort of belief which defies argument. Plutarch states that Pericles contrived to employ all the artists and artisans of Athens, who had votes, in his public works; and in the figures of the Metopes alone there is evidence of many different hands of various degrees of merit. In those of the pediments too, there is equally distinct evidence of their being of different and remote ages; if any reliance is to be placed on what have hitherto been deemed certain criteria in the Chronology of Art. The figure of Hercules, called a Theseus, is the Crotoniate Hercules, extant upon many coins of that city, some anterior, some posterior, to the time of Phidias, and with the title *κροτωνιάτας* always inscribed over it. Croto having perished long before the time of Hadrian, the statue was then without doubt at Rome; and it is extremely probable that he should have a copy of it made as a symbol to accompany his own image in the additional decorations of the Parthenon; but extremely improbable that Phidias, Callicrates, or Ictinus, should have borrowed the guardian god of a Dorian city of Italy to adorn the temple of the guardian goddess of Athens. That the image of Hadrian was there, such as it appears on his coins, Wheeler says positively; and when Mr. Visconti undertakes to prove that it was a Vulcan, he should have first proved that it had a cap, or that Vulcan was ever represented without one.

As for the head of Ajax, at Petworth, Mr. Knight assures the Reviewer that, had it not been in a much better state of preservation than that of the Hercules above-mentioned, neither he nor any of his colleagues would have praised it, or even admitted it into their publication. It has brows and features, of which the grandeur of the expression still remains, though the delicacy of the finishing is lost; but in all these remnants of the Metopes and pediments of the Parthenon there is not a single feature left.

The Frieze of Phigaleia is unquestionably inferior to the best

specimens from Athens, but it is as unquestionably superior throughout to the worst even of the Metopes; and the Reviewer, by calling it low relief, proves that he is unacquainted with it, the figures being very highly relieved; while those of the Frieze of the Parthenon are in low or flat relief.

As for the scale of pecuniary value, Mr. Knight formed it as accurately as he could from what his experience furnished of prices paid for articles of the same class; and if the Soros and Ægyptian Beetle are worth no more than the Reviewer supposes, why did the proprietor bring them to England at so great an expense, and then expect the public to pay it?

In page 541 of the Review, occurs an instance of fraud in quotation, unparalleled, it is to be hoped, in the malevolence of controversy or libel. The witness was examined as to the modes in which ancient artists described or recorded the execution of their own works, with their own names, of which he mentions three; and is then immediately asked whether the word *εἰργάζετο* is ever so employed. To this he answers: *No; I believe no artist would describe it (his work) so himself; it is the historical expression.* (See printed report, page 42.) But the Reviewer quotes the single syllable *no* as the whole of the answer; and then applies it to what the witness had clearly and distinctly answered in the affirmative; namely, the historical use of the word *εἰργάζετο* in describing the works of others, by Plutarch, Pausanias, and every other historian of art; while the artists themselves use *ἐποίησεν* or *ἐποίησε*. It is charitably to be wished that the confusion of ideas imputed to the witness could, on this occasion, be reasonably imputed to the Reviewer; since, if he has acted knowingly and with design, there is no epithet of scorn and detestation which language can supply, that will not appear feeble and inadequate when applied to him.

At the bottom of page 539 of the Review, is a note containing a narrative of a private transaction, which would be too trivial and unimportant to be obtruded upon the public, did not the gross and continued falsehoods of it implicate the reputation of another person, to whom it may be of serious consequence. The real transaction was as follows: About three years ago Mr. Bonelli, of Golden Square, sold to Mr. Payne Knight some engraved gems, and among them a fragment of a head of Flora, valued at *one hundred, not two hundred and fifty, pounds*; and paid for partly in money, and partly in duplicate medals. Though M. Bonelli gave no assurances of its being ancient, not only the purchaser, but the late Mr. Marchant, whom he consulted as usual, and other experienced judges, held it to be so; nor was it doubted till about four months ago, when Mr. Pistrucci, an artist from Rome, proclaimed it at Sir Joseph Banks's to be his own work, executed for Mr. Bonelli for twenty Roman crowns, exclusive of

the stone which his employer supplied. Mr. Knight, however, so far from persisting and blustering, as the Reviewer states, expressed his satisfaction in Italian, and in the presence of Sir Joseph Banks, that there was a living artist of so much merit; and from thence went to Mr. Bonelli and urged him to tell the truth, assuring him at the same time that, admitting the work to be Pistrucci's, he had no charge to make against him; the unique beauty of the stone being a sufficient reason for the price. Bonelli persisted that he had bought it among a parcel of others, said to have belonged to the late Sir Robert Ainsley, covered with a calcarious incrustation, which he employed Pistrucci to remove, and paid him twenty Roman crowns for his work, and the expense of having it set in a ring. As the readiest means of judging between them, Mr. Knight commissioned Mr. Pistrucci to make a fac-simile, which he accordingly did, and at the end of three months brought it, of the same form indeed, but in style and execution as different as possible to his eye, and demanded for it, not as the Reviewer states, *ten*, but *fifty pounds sterling*; and in addition, that the purchaser should formally acknowledge both to be by the same hand. This impudent proposal, repeated the next day in writing, Mr. Knight civilly, yet peremptorily, declined; but, so far from blustering or persisting obstinately, proposed that both works should be submitted together to the most able artists and experienced judges, to decide between the two contrary asserters, being himself quite indifferent in it, the article remaining the same, whoever made it; and its pecuniary value being no consideration, he never having sold, or attempted to sell, otherwise than at a public auction without reserve, any work of art, at any other price than that which he paid. Mr. Pistrucci having declined this proposal, he has only to repeat it to the present proprietor of his work, whoever he may be; and to add, in justice to Bonelli, that he has repeatedly offered to take back all or any part of the articles purchased of him, and to repay the money with interest. In the case in question too, the surface of the stone, though it has been carefully and skilfully cleaned, still bears such demonstrative testimony to his veracity, that, unless his opponent can bring other proofs of his own ability to counterfeit the slow effects of time on such bodies, his oath will not much avail with experienced and impartial judges.

R. P. K,

MANUSCRIPTS BIBLICAL, CLASSICAL, AND BIBLICO-ORIENTAL.—No. VII.

[Continued from No. XXI. p. 92.]

“* We have made arrangements for collecting an account of ALL Manuscripts on the foregoing departments of Literature, which at present exist in the various PUBLIC LIBRARIES in GREAT BRITAIN. We shall continue them till finished, when an INDEX will be given of the whole. We shall then collect an account of the Manuscripts in the ROYAL and IMPERIAL LIBRARIES on the Continent,

IN some former Numbers of the *Classical Journal*, a short account has been given of the Biblical, Classical, and Oriental MSS. in the Royal and Harleian Libraries, belonging to the British Museum. See Nos. XIV. XV. XVI. XVII. XX. XXI. It remains, agreeably to what was formerly announced, to give a similar account of the Cottonian and Lansdowne collection, contained in the same Library; and it will be proper to begin with the Cottonian, as being the first in the order of time.

It is well known that the great excellence of the collection consists in its Saxon and English MSS., relating to our History, both civil and ecclesiastical, our Charters and our Laws, Biographies, Leagues, and Treaties with Foreign Nations, together with several, which concern other churches and other states. Of its general excellence for the purposes of English History, Dr. Thomas Gale speaks as follows, in an Address to the Reader of his *Histor. Britan. Saxon*, &c.: “Denique, ut omnis causatio e medio penitus tollatur, sciat ille, quisquis bonâ fide Historiam nostram per omne ævum explicare sataget, nullum laudatum scriptorem a se desiderari exoptarique posse, quem Cottonianus ille incomparabilis Thesaurus promptissime non exhibebit.” But its Codices Biblici, Classici Latini, Græci, and Orientales, are few; and of these, some only a page or two, or tracts bound up with several

others. Still, though this Class of MSS. is not abundant or rich, there will be found under it two or three, that are both ancient and valuable.

COTTONIAN LIBRARY.

Codices Biblici, Classici, Latine.

TIBERIUS. A. 11.

Codex Membranaceus in 4to. Evangeliorum, Latine, aliorumque ad ipsa pertinentium: 1. Epistola Hieronymi ad Damasum. 2. Prolog. Quatuor Evangeliorum. 3. Epistola Eusebii ad Carpianum. 4. Sancti Hieronymi Epistola alia ad Damasum, cum aliis.

This Manuscript belonged to King Athelstan, and among the several papers it contains, one is a Charter of the King's, by which he gives to the Church at Dover the land of Folkston, near the sea, where formerly was a Monastery, dated 927. Another is a Declaration of Athelstan's, in which he gives this book to the same Church.

With respect to the four Gospels, which it contains, the three first pages are in large letters, and gilt. The three first of Matthew have, in addition, a purple colour spread over them.

Prefixed are the following lines, written in a fine illumination, wherein a King is seen kneeling.

*Saxonidum Dux atque Decus, primumque Monarcham
Inclitus, Ælfridum qui numeravit avum,
Imperii primas quoties meditantur habenas,
Me voluit sacrum regibus esse librum.*

These lines are written in a more modern hand, probably of the time of Richard the Second.

The four Gospels were in *Usum Regum Angliæ in Juramentum Coronationis. Sæc. IX.*

NERO. D. 1v.

Codex Membranaceus in Fol. Constans Foliis 258;

Liber præclarissimus elegantissimis et curiosissimis pro istius sæculi arte picturis et delineationibus ornatur.

Quatuor Evangelia, versionis vulgatæ cum interlineari Versione Saronica, præfationibus Hieronymi, Eusebii, &c.

Much has been written on this curious manuscript by Selden, Mareschal, Smith, and Wanley. *Sæc. VIII. IX.*

NERO. C. 1v.

Codex Membranaceus in Folio, constans Fol. 122. Continens, inter alia, Psalterium Latinum vetusto caractere exaratum,

cum versione Gallica: et Cantica Veteris et Novi Testamenti, Sac. VIII.

CLAUDIUS. E. 1.

Codex Membranaceus in Fol., constans foliis 185. Continens, inter multa alia, 17. 19. Explanationem Visionum Danielis ad Literam, secundum Magistrum Comestorem, et Esdræ Prophetæ librum secundum Apocryphum. Sec. XIII. or XIV.

VESPASIANUS. D. XXIII.

Codex Membranaceus in 8vo. majori, constans foliis 33. Continet inter alia Evangelistarum Concordiam Brevem.

VESPASIANUS. A. XIII.

Continet inter multa Ordinem de Veteri Testamento, quem Romana Catholica Ecclesia honorat.

VITELLIUS. E. XVIII.

Codex Membranaceus in 4to. igne adeo corruptus, ut pene inutilis hodie evadat; continet vero, vel potius continuit, secundum Smithium, Psalterium Latinum cum interlineari versione Saxonica. Vid. Wanley. in Catalogo. lib. Sept. p. 222.

The Latin version, Wanley says, was of the 9th century; and that the interlineary Saxon version was added somewhat later.

GALBA. A. XVIII.

Codex Membranaceus, in 8vo. minori, constans foliis 200.

Continet inter alia Psalterium de Translatione LXX. Interpretum, emendata de novo:—Psalmum Davidis cum pugnavit cum Goliath—Cantica Veteris et Novi Testamenti. Sec. VIII.

VESPASIANUS. A. 1.

Codex Membranaceus in 4to. foliis constans 160. Continens inter alia Præfationem de Utilitate Psalmorum—Psalmum Davidis; Hymnos, scilicet Cantica Isaïæ, Ezechïæ, Annæ Viduæ, &c. cum interlineari versione—Continet Fragmentum ex quodam Psalterio Latino, pulcherrime Literis minusculis circa adventum Normannorum, cum interlineari Saxonica Versione, scripto.

TITUS. A. xxii.

Codex Membranaceus in 4to. constans foliis 382. Biblia Latina, Vulgaris Translationis; præmittitur Prologus—accedit ad calcem vocum Hebraicarum Interpretatio.

TITUS. D. xviii.

In 8vo. constans ex foliis 147. Liber Alphabetarius, in quo continentur—Alphabetum vetus, ut fingitur Hebraicum, non vero Samaritanum—Hebraicum recentius hodie in usu—Græcum cum numeris—Duo alia Alphabetà Græca cum numeralibus vocibus—Alphabetum Latinum, Chaldæorum, et Syrorum, Gothorum—Runicum—Æthiopicum—Normannorum, cum multis aliis.

TITUS. D. xx.

Codex partim Chartaceus, partim Membranaceus, in 8vo. constans foliis 194. Continet inter alia, Epitomam Lucani, de Bello Civili.—X. Tragædiæ Senecæ—Martialis duodecim Librorum Epigrammatum Coci Epitomam—Poematum Claudiani Epitomam—Alexandri Epitomam ex Quinto Curtio.

Appendix III.

Codex Membranaceus in Fol. minori, constans fol. 86. continens 5. Matth. cum Gloss. interlineari et cum Commentariis. Latine.

Appendix XXII.

Periochæ Epistolarum ex SS. lectarum Diebus Dominicis et Festis Sanctis.

Codices Classici.

JULIUS. F. vii.

Codex Chartaceus in Fol. longiori, constans foliis 230.

This contains, with various other papers, unconnected with this inquiry—Capitula Quatuor Librorum Georgicæ Virgilii—Capitula XII Librorum Æneidos Virgilii—Summam Librorum Metamorphosæ Ovidii, quos in Linguam Gallicam etiam convertēbat Christianus le Goussier de St. Mauro, —Willielmi Boboner Registrum seu Excerpta Versuum Proverbialium de Libro Ovidii de Arte Amandi, de Fastis, et de Epistolis—Nomina Chronographorum, necnon Antiquorum Historicorum—Excerpta ex Senecæ Libris de Beneficiis—Capitula Librorum Ethicæ Aristotelis—Notæ ex Timæo Platonis, quæ reperiuntur in Bibliotheca Sancti Petri Cantabrigiensi—Indicem omnium operum Ciceronis, uti refert Leonardus Aretinus—Loci Communes de Amicitia, et Senectute, et alia argumenta, ex Cicerone, Seneca, Terentio, et sparsim disposita—Collectanea de Philosophiis Antiquis, Historicis, et Poetis—Vocabula Hebraica Explicata.—Cent. XV.

JULIUS. F. x.

Contains, among many other papers—Priora decem Capita proverbiorum Salomonis, cum Argumentis—Excerpta ex Vitruvio, Carmina, Epitaphia, cum aliis.—Excerpta ex Procopio, de Bello Gothico, Græce—Excerpta ex quibusdam antiquis Poetis—Excerpta, manu Camdeni, ex Tacito et aliis, de præfectis, Legionibusque Romanis in Britannia. XV. XVI.

TIBERIUS. B. v.

Codex Membran. in 4to. ampliori, ex diversis simul compactis consarcinatum, constans foliis 147.

The pieces that fall under our Class, are 39, containing something ex Arati Phænomen. Libro, a M. T. Cicerone adolescente in Latina Lingua translato: 46.—“Tullii Ciceronis Somnium Scipionis dictantis, et Macrobbii exponentis, ac Senecæ Philosophorum Auctoritatis,” (sic Rubrica.) 47.—Librum Periegesews, quam ex Græcis Dionysii Afri Latine reddidit Priscianus.

CLAUDIUS. B. vii.

Continet inter alia 13. Hist. Daretis, de Græco Translatam in Latinum, a Corn. Nepote,

VESPASIANUS. B. xxv. 3.

Daretis Phrygii de Bello Trojano Fragmentum; idem in Vitellio. C. VIII. 1.

VESPASIANUS. B. xlii. 3.

Continet inter alia, Enchiridion Sexti Pythagorici, cum Prologo Ruffini Presbyteri—Libri Cassiodori de Institutionibus divinarum Lectionum Partem: et in B. xlviii. 8. integer habetur, 17. Disticha Catonis. 18. Excerpta ex Ovidio, Horatio, et Juvenale. 25. Excerptiones de Seneca, Alphabetice; et sententias aliorum Philosophorum.

VESPASIANUS. B. xliii.

[Codex Membranaceus in 4to longiori: continet inter alia, Ovidii a Vetula Tres Libros.—Opusculum Probæ, Uxoris Adelphi, excerptum de Virgilio, ad Testamentum Vetus et Novum; h. e. Centonem Virgilianum Probæ Falconiæ—Æsopi Fabulas, Versibus Elegiacis.

VESPASIANUS. E. XII.

Codex Membranaceus in 4to. minore constans foliis 17: continet inter alia, 13. Lucii Annæi Senecæ Librum ad Calthionem; de Remediis fortuitorum Bonorum.

Codices Graeci.

TITUS. C. xv.

Fragmenta Quatuor Antiquissima in Folio sacra Scriptura, Literis Majusculis: in Charta Aegyptiaca papyracea scripta, purpurei coloris, et characteribus argenteis exarata, argento vero vetustate evanido; continentia periochas SS. Matthæi et Johannis.

They begin, a v. 57. Cap. XXVI. Sancti Matth. — τῶν συνεχθῶσαν. The names Ἰησοῦς, Θεός, Κυρίος, are abbreviated, as in the Cambridge and Alexandrine Manuscripts. Sæc. VII. vel VIII.

OTHO. B. III.

Liber Geneseos, pulcherrimis figuris Historiam sacram diversimode representantibus illuminatus.

Thus it was described by Dr. Smith, when it was entire. Vid. Smithii Catal. Bibliothecæ Cottonianæ, p. 70. This is one of the remains of a manuscript, preserved after the fire that happened in the Cottonian Library, and consists of several fragments, reduced almost to cinders. If, as it has been said by tradition, the original belonged to Origen, it must have been as old at least as the third century, for Origen flourished at the beginning of the third century. Curious engravings of the original, both of the figures, and various parts of the copy, may be seen in the first Volume of VETUSTA MONUMENTA, published by the Antiquarian Society in 1747.

Codices Orientales.

CLAUDIUS. B. VIII.

Codex Membranaceus in Folio; constans foliis 254. Penteteuchus Samaritanus, A Reverendissimo D. Jacobo Usserio Archiepiscopo Armachano Bibliothecæ Cottonianæ donatus.

The Archbishop has written in it as follows: Penteteuchum Samaritanum, a decem tribuum reliquiis, post Regni Israelitici excidium, primo acceptum, a Doritheo Samaritarum Pseudopropheta, temporibus Apostolorum interpolatum; ab Ecclesiasticis Scriptoribus (Eusebio, Diodoro, Hieronymo, Cyrillo, Procopio, Anesporo, Georgio Chronographo) identidem citatum, atque a Cuthæis hodiernis denuo redemptum. Bibliothecæ Cottonianæ (quæ amicissimi Domini summa humanitate semper mihi patuit)

L. M. D.

Jacobus Usserius Armachanus Hiberniæ Primas.

As according to the notation of the Librarian, this manuscript had been sold in 1390, it must be at least as old as Sæc. XIV. It may have been written earlier.

OTHO. B. VIII. *Vid. Smithii Catal. p. 71.*

Abuel Berkat Abdallat Nasfii Thesaurus Subtilitatum: Continet Synopsin Religionis et Legis Mohammedicæ, Arabicè. Ubi habentur multa de peregrinationa sancta, sive visitatione Templi Meccani,

GALBA. A. IX. X.

Two Arabic Manuscripts in 8vo. much mutilated, in a case: the one said to be a Koran, the other a Book of Prayers.

VITELLIUS. A. IV.

Codex Bombycinus, in 4to. being Liber Mohammedis Abugiaferis, Ben Glorair, continens Historiam Propheticam ad Tempora Pseudopropheta: De Quatuor Tomis Secundus,

TITUS. D. XVII.

Libellus Sinensis in Charta Bombycina impressus, Foliorum 62.

HEBREW CRITICISM.

IN Vol. VIII, p. 120, I submitted to the consideration of the learned reader the two Hebrew formulas of Baptism, adopted, according to Irenæus, by the Valentinian heretics; the former of which I then made an effort to decipher; leaving the latter to be illustrated and explained by some other of your correspondents, who might at the same time express his opinion of the success of my own attempt, and favor me with such corrections of the whole as should cause it to approximate still nearer to the truth. No notice having been taken of my invitation, I shall proceed to attempt an illustration of the other formula likewise; begging, that, wherever the reader may see room either for opposing or

^{*} In all the other numbers the regular Catalogue by Mr. Planta is followed.

qualifying my positions, he would willingly step forward, and frankly state his objections.

Before I advance, however, to the consideration of the second formula, it may not be amiss to corroborate more strongly what I have affirmed of the first. In elucidating the several constructions I expressed my uneasiness at, **בשדודה**—*in id quod est*—not that I deemed it abhorrent from the Hebrew idiom, but because I could find no authority for it exactly as it stood. Since making that remark, I have met with a passage in the preface of R. Jacob ben Ohavif, author of *Een Yaacob*, which contains the very construction in question. The learned Rabbi is there apologising for having altered the arrangement of the arguments in a certain chapter of Massacheth Sanhedrin, in order that the subject might be rendered more clear and intelligible; and, along with others, alleges the following reason: **מה יוסיף או מה ינרע בשדודה המאחר מוקדם** והמוקדם מאחר כיון שהכל בתוך הפרק: What will it either add or diminish in that which is last being put first, or that which is first being put last; since the whole is still in the chapter? *Een Yaacob*, Part II, Pref. fol. 4, col. 4; *Amst. ed.* There exists, therefore, no doubt of the Hebraicity of the phrase; as a writer so justly celebrated as the author of *Een Yaacob* would not have adopted an expression unwarranted by authority, or of which use had not been already made by others before him.

Though the second formula was given at full length, along with the first, it may not be impertinent to repeat it. It is thus narrated by Irenæus. *Nomen quod est restaurationis, messiau formagno in seenchaldia mosomeda eaacha faronepseha Jesu Nazarene. Et horum interpretatio est talis: Christi non divido spiritum, cor, et supercœlestem virtutem misericordem; fruar nomine tuo, salvator veritatis.* In Epiphanius, though the interpretation remains the same, the Hebrew is somewhat different. *Μεσσια, ουφαρεγ, ναμψαιμαν, χαλδαιαν, μωσομηδαα, ακφρανα ψαουα. Ιησου Ναζαρια.* Vid. *Iren. lib. I, c. 18.* Now, if from both these we select such parts as may render the whole of the formula more consonant to the Hebrew dialect,—which in an attempt of this nature is very allowable;—it will stand as follows: *Messia ouphareg namempsaiman chaldia mosomeda eaacha faronepseha Jesu Nazaria.* By a just distribution of the syllables, thus: *Messia ou pharegna mempsai man chal dia moso medaeo ach afore nepseha Jesu Nazaria.* That is, when invested in their proper characters: **משיחא אי פרנא מן נפשא מן כל רחיא משה: מדיא אך אפרה נפשך ישו נוצריא:** *Christ I divide not from the soul, from all life, being exalted above the living; only let me make thee fructify, thou Jesus of Nazareth:* that is to say, I do not, in my baptismal confession, divide or separate Christ, who is exalted above all living, from the soul, not from any vital

principle, whatever; but on the contrary do maintain, not only that he hath a soul and every vital principle, but that he is soul and life itself. Therefore, thou Jesus of Nazareth, let me cause thy soul, that is, thyself, to fructify within me.

That the translation here afforded is somewhat different from that of the two Fathers, is acknowledged; but the difference is rather apparent than real. The particle, **א**, is the common contraction, in the modern chaldaic dialect, for **אֵן**, *non*; and, in pronunciation, *i* has been turned into *ou* by the Greek Fathers, in imitation of the Greek adverb of the same signification. The construction, **אֵן אֲנִי**, is the chaldee participle associated, as is usual, with the pronoun of the first person singular; making, literally, with the adverb going before it—*non sum dividens ego*. The terms soul, and life, do certainly comprize what in another point of view might be enumerated spirit, heart, and celestial virtue; nor can I think, that either by the one or the other more is intended to be expressed than the incorporeal part of man; which, with the Platonists, was divided into three gradations; into reason, of which the seat was the head; into passion, of which the seat was the breast; and into lust, of which the region was the heart; but which, with the Hebrew physiologists, might well be comprehended in the terms soul and life.

In the postscript to my preceding paper, I animadverted on a mistake or two, into which your valuable correspondent Mr. HAILS had fallen, respecting the Jewish expositors. The justness of my observations he has the manliness to acknowledge; but expresses his surprise, that, after having denied the assertion, that Onkelos ever renders, *the angel of Jehovah*, by, *the glory of Jehovah*, I should further subjoin: God forbid that he should. Now, of Onkelos I have by me three different copies, and have seen still more; but in none of them is there any thing to support the truth of his assertion. This targumist is so scrupulously exact in rendering the words of the original, and especially in the narrative parts, that in no place where the Hebrew is, *the angel of Jehovah*, has he dared to say any thing else than *the angel of Jehovah*; nor, where the term is simply *Jehovah*, has he presumed in his paraphrase to ascribe that to an angel of Jehovah, which Moses had affirmed of Jehovah himself; but has rendered it either simply, as it stands in the original, *Jehovah*, or, *the Word of Jehovah*, or, *the Habitation of Jehovah*, or, *the Glory of Jehovah*; that is to say, if he does not expound it of Jehovah personally, he at least expounds it of something essentially belonging to him, and exclusively his own; but never of an angel. That in an interpreter, who regarded the angels as an order of intelligences, inferior to the deity, would have been the height of blasphemy. *The Glory of Jehovah* is used by the targumists for the visible

splendor which accompanied Jehovah in the manifestation of himself to the patriarchs; the same with the visible Shechim or Habitation of Jehovah; which is no other than the Holy Ghost; but must not be confounded with the legate, *Metatron*, the second personality of the godhead. That this legate, or angel of Jehovah, is called Jehovah, I readily acknowledge; and if Mr. Hails should do me the honor to look into the first volume of my work, entitled, *The doctrines of the Trinity and Incarnation considered and maintained on the Principles of Judaism*; he will there find, I believe, this position more fully and satisfactorily illustrated than in any other work whatever; and will at the same time be given to see the great difference maintained in the Jewish church, between the angel, emphatically so styled, and the glory, of Jehovah.

The worthy writer, however, seems disposed to insist, that whoever carefully examines the Hebrew text, the Arabic version, and the targum of Onkelos, must be convinced, that whether he, who appeared to the patriarchs, is called Jehovah, or Elohim, or the angel of Jehovah, one and the same being is to be understood. Now I, on the contrary, maintain, that Onkelos often distinguishes in these cases, between *Jehovah* and *Elohim*: since by all the Jewish expositors, as well as by the targumists, the latter term is not unfrequently expounded of the angels, as well as of Jehovah himself. In Gen. xxxii. 30, Onkelos renders, *Elohim*, by, *angel of Jehovah*; because from the context nothing can be more evident than that the man, with whom Jacob wrestled, was merely an angel, here called God, as in other places; but not Jehovah himself, nor any thing whatever essentially belonging to him. But in the intercession of Abraham for the cities of the plain, the targumist has scrupulously abstained from introducing any mention of the angel of Jehovah; because, it is in the Hebrew simply, Jehovah: only in the final clause, where the text is—*And Jehovah went away*—he endeavours to remove the idea of corporeity from the godhead, by the gloss, that it was the visible splendor accompanying the deity, and not the deity himself, which literally departed. The Arabic version, as every scholar must know, has nothing to do with the targum of Onkelos; whose sense is to be ascertained, not from other versions of the Pentateuch, but from his own style and language; and from the annotations of those, who have undertaken, in a special manner, to comment on the targumin.

I might have asked Mr. Hails, how he came by the knowledge that R. D. Kimchi, as well as R. Moses Gerundensis, had expounded the coming of Shiloh of other times than those of the Messiah; as I could never learn that Kimchi commented on the Pentateuch: though in a conversation, which I once held with a Jew of considerable parts and literary information, I remember he

said, that he thought he had seen such a work; but of this ~~was~~ was by no means positive. It may, however, be so expounded in his *Sepher Miclot*, under the root, Shiloh; if that be the place, your correspondent should have afforded the reference, or have given his author, if he had it at second hand; for such, I observe, is the modesty of the biblical critics of the nineteenth century in general, that they dare to refer to Rabbinical authorities which they have never seen, and which, if they might see, in all probability they could not read.

JOHN OXLEE.

Stonegrave, Jan. 1816.

ON THE
PHILOSOPHICAL SENTIMENTS OF
EURIPIDES.

Euripidi tu quantum credas nescio; ego certe singulos ejus versus singula testimonia puto.—*Cicero Lib. xvi. Ep. viii. ad Tironem.*

PART I.

AT the conclusion of an article inserted in the *Classical Journal*, Number XXII. p. 207—220, I observed, that to collect the philosophical sentiments of Euripides would be an easier task than to deduce from the writings of Æschylus his opinions on similar subjects. The reason is evident. To the extensive and daring spirit of Æschylus the limits of this world appeared insufficient: making excursions beyond the walks of mortal man, he cast his scenes with that awful and majestic grandeur, which all must admire, but few can imitate. His language generally placed in the mouths of gods and heroes is highly characteristic; hence he seldom condescended to apply it in maintaining or impugning the rules and customs of ordinary society: Euripides, more frequently recurring to the familiar scenes of common life, uses the opportunity thus obtained to impress upon his audience salutary precepts for their moral conduct. Æschylus, indeed, never indulges in philosophical remark, except when the occasion expressly calls for it: Euripides, on the contrary, never scruples to sacrifice what is technically called *stage-effect*, if thus he can introduce one of his favorite strains of moral reflection. Nor are we much surprised at this circumstance, when we consider the time and place in which this latter writer existed. Born at a period, when Athens was the only emporium of science and literature, he devoted himself from his tenderest years to the study of eloquence and philo-

Reply. Of a temper destitute of ambition, he was too indolent to employ the powers of eloquence, which nature had given and art improved, in the acquisition of the honors and dignities of the state. By nature timid and averse to public controversy, he was deterred, by the fate of his master Anaxagoras, from openly attempting to eradicate from the minds of his countrymen those errors, which, originating in ignorance, had been rendered venerable by time. Determined however not to dream away existence in an inglorious silence, he employed both his eloquence and knowledge, as far as circumstances permitted, for the advantage of mankind. Relying on the support of the theatre, he applied himself with diligence to Tragedy, and thus under a feigned character, unseen and unnoticed, instilled into the hearts of the Athenians those doctrines which it would have been highly dangerous for any one to have promulgated in person. The idle superstitions of the age, in which he lived, were in this manner covertly attacked: nor were the other prejudices, to which his fellow-citizens were attached, suffered to escape without animadversion. Hence he acquired the title of “ὁ ἐπὶ σκίης φιλόσοφος;” and hence, as he frequently placed the most exquisite “maxims of divine philosophy” in the mouths of illiterate slaves and nurses, he was ridiculed by the comic poets, his contemporaries. One instance, from the *Ranæ* of Aristophanes, v. 948., may here be quoted:

ἀλλ' ἔλεγεν ἡ γυνὴ τ' ἐμοὶ χῶ δούλος οὐδὲν ἤττον,
χῶ δεσπότης, χ' ἡ παρθένος, χ' ἡ γραῦς ἀν.

Αἰσ. οἷτα δῆτα

οὐκ ἀποθανεῖν σε ταῦτ' ἐχρῆν τολμῶντα;

Εὐρ. μὰ τὸν Ἀπόλλω,

δημοκρατικὸν γὰρ αὐτ' ἔδρων.

Yet this, and similar attacks have been more than compensated by the approbation of the wise and good of all ages. The ancient philosophers quoted the authority of Euripides in confirmation of their opinions as often as they did the verses of Homer. Quintilian asserts, that he is “in sententiis densus, et in iis, quæ a sapientibus tradita sunt, pœne ipsis par.” Aristotle and Longinus concur in bestowing the same praise. The various sects of Sophists were perpetually referring to his works, either to attack the arguments of their adversaries, support their own systems, or give an air of greater elegance and variety to their abstruse declamations. So conversant were the Stoics in his writings, that, to use the words of Porson, “hujus sectæ princeps Chrysippus tam frequenter in quodam libro suo versus ex Euripidis *Medæa* desumptos pro testimoniis posuerat, ut is liber a festivis hominibus Chrysippi *Medæa* vocaretur.” And it is owing to these circumstances that we have more numerous and more valuable fragments of Euripides than of any other ancient author.

To view then such passages as display the philosophical sentiments of Euripides may not be an unpleasing occupation. In pursuing it, great assistance will be derived from the perusal of Cudworth's Intellectual System of the World, and Valckenaer's celebrated *Diatribe* on the Fragments of the lost Dramas of Euripides. Indeed with such

ability and industry has the latter collected what he calls the "Anaxagorean principles of Euripides," that all that remains to those who succeed him is, to arrange in as clear and concise a manner as possible what is dispersed through his various treatises on these subjects. To perform this task, to add a few passages which had escaped the notice of so great a scholar, and to correct one or two of his mistakes, "*quas aut incuria fudit, aut humana parum cavit natura*," is the object of the present essay.

The sentiments, which the ancient Greeks entertained regarding the nature and existence of the gods, were not merely ridiculous in the extreme, but were totally unworthy of that almighty and boundless Being, by whose power every thing was created. Indeed the absurdities of Grecian polytheism were so striking that, even among the enlightened of "elder times," they had but few defenders. No wonder therefore that when every mountain produced its Oread, every wood its Dryad, every fountain its Naiad, and every sea its Tritons and Nereids, the ideas held by the vulgar concerning the attributes of the divinity were loose and indeterminate. Here and there only, as stars glittering for a moment through small bright openings in a stormy sky, we behold opinions not less worthy the poet than the philosopher. Homer's Theology, and it is to him that the Greeks of after-ages are indebted for their religious tenets, is as dark and confused as the ages in which he lived. The gods, as he has painted them, are stained with all the vices which deform and disgrace humanity. Jupiter, the chief of them, is neither omnipotent, all-seeing, nor omnipresent: subject to various weaknesses, and liable to be overcome by gusts of passion, he is described as not merely reluctant to contribute to the happiness of mankind, but as the parent of Atë, the goddess of mischief, who is represented as his eldest daughter. Consistently with this, says Mitford, we find the inferior deities in general more disposed to disturb than to assist the government of their chief, who in return is without the slightest confidence in their wisdom and right intention, and places his whole dependence in his strength alone. Hence is derived their reverence for him, not because he is wise and good, but because he is strong. Minerva, the goddess of wisdom, speaks of him in the reproachful and debasing terms of "raging with an evil mind, in perpetual opposition to her inclinations."

Ἄλλὰ πατὴρ οὐμὸς φρεσὶ μαίνεται οὐκ ἀγαθῇσι,
Σχέτλιος, αἰὲν ἄλιτρός, ἐμῶν μενέων ἀπερρώς.

Il. viii. 360.

In the fourth Iliad the same goddess advises Pandarus to endeavour to bribe Apollo with the promise of a hecatomb to assist him; in what? in assassinating Menelaus contrary to the faith of a solemn treaty; and even Jupiter himself joins with that goddess and Juno in promoting so foul a murder, which was to involve in it the basest treachery, and most offensive, because deliberate, perjury.

When the system of Grecian theology was thus defective, it excites no wonder to find that it was violently attacked in periods of greater civilization and more improved science. Anaxagoras of Clazomenæ,

bred in all the learning of the Ionian school, was the first who dared openly to impugn the synod of Grecian divinities. Enlightened by his precepts, Euripides learned to consider these deities as worthy of little, or rather no, respect; and, in consequence, often attacked them in his dramas with the utmost severity. In the Bellerophon, he has boldly asserted that *εἰ θεοὶ τι δρῶσιν αἰσχρὸν, οὐκ εἰσὶν θεοί*. And in Ion v. 486. Apollo is thus addressed :

νουθετητέος δ' ἐμοί.

Φοῖβος, τί πάσχει, παρθένους βίᾳ γαμῶν
προδίδωσι, παῖδας ἐκτεκνούμενος λάθρα,
θνήσκοντας ἀμελεῖ· μὴ σὺ γ'· ἄλλ', ἐπεὶ κρατεῖς,
ἀρετὰς δίδωκε· καὶ γὰρ, ὅστις ἂν βροτῶν
κακὸς πεφύκη, ζημιούσιν οἱ θεοί·
πῆς οὖν δίκαιον, τοὺς νόμους ὑμᾶς βροτῆς
γράφαντας, αἰτούς ἀνομίαν ὀφλισκάειν·
εἰ δ', οὐ γὰρ ἔσται, τῷ λόγῳ δὲ χρήσομαι,
δίκας βιαιῶν δώσας· ἀνθρώποις γάμων,
σὺ καὶ Ποσειδῶν, Ζεὺς θ', ὃς οὐρανοῦ κρατεῖ,
ναοὺς, τίνοντες ἀδιτίας, κενώσετε.
τὰς ἡδονὰς γὰρ τῆς προμηθίας πάρος
σπεύδοντες, ἀδικεῖτ'· οὐκ ἔτ' ἀνθρώπους χακοὺς
λέγειν δίκαιον, εἰ τὰ τῶν θεῶν κακὰ
μιμούμεθ', ἀλλὰ τοὺς διδάσκοντας τάδε.

Nor are these lines more civil to that deity.—Androm. 1162.

τοιαῦθ', ὃ τοῖς ἄλλοισι θεσπιζῶν ἄναξ,
ὃ τῶν δικαίων πᾶσιν ἀνθρώποις κριτὴς,
δίκας διδόντα παῖδ' ἔδρας· Ἀχιλλέως
ἐμνημόνευσε δ', ὥσπερ ἄνθρωπος κακός.
παλαιὰ νείκη· πῶς ἂν οὖν εἴη σφφός;

And the following verses extracted from the Herc. Furens are not remarkable for excess of piety.—V. 1814—19.

οὐδεὶς δὲ θνητῶν ταῖς τύχαις ἀκράτος,
οὐ θεῶν, αἰοιδῶν εἴπερ οὐ ψευδεῖς λόγοι.
οὐ λέκτρα τ' ἀλλήλοισιν, ὧν οὐδεὶς νόμος,
ἐνηψαν; οὐ δεσμοῖσι, διὰ τυραννίδας,
πατέρας ἐκηλίδωσαν; ἀλλ' οἰκοῦσ' ὅμως
"Ὀλυμπον, ἠνέσχοντό θ' ἡμαρτηκότες.

There is, besides these, another passage from the Ion, deserving our attention, especially as the custom, which he there censures, was productive of great practical evil in his day, and also in the darker ages of Christianity, when a similar privilege was held to belong to churches and monasteries. I mean the right of giving an asylum to the robber and assassin against the pursuit of justice.

θνητῆς τοὺς νόμους ὥς οὐ καλῶς
ἔθηκεν ὁ θεός, οὐδ' ἀπὸ γνώμης σοφῆς.
τοὺς μὲν γὰρ ἀδίκους βωμὸν οὐχ ἵζειν ἔχρην
ἀλλ' ἐξελάνειν· οὐδὲ γὰρ ψεύειν καλὸν
θεῶν ὀλμυρὰν χεῖρα· τοῖσι δ' ἐνδίκοις

ιερά καθίζειν, ὅστις ἡδικεῖτ', ἐχρῆν.
καὶ μὴ 'πὶ ταῦτ' οὗτ' ἰόντ' ἔχειν ἴσον
τόν τ' ἐσθλὸν ὄντα, τόν τε μὴ, θεῶν πάρα.

Ion 1312—19.

These out of many examples may serve as a specimen of the respect with which he treated the gods of his country. Yet though we cannot be induced from them to suppose that he denied the existence of a divinity, we still may conclude that his ideas regarding the adoration to be paid to him were vague and indistinct. In the *Hecuba* v. 492. Talthybius exclaims :

ὦ Ζεῦ, τί λέξω; πῶτερά σ' ἀνθρώπους ὀρᾶν;
ἢ δόξαν ἄλλως τήνδε κεκτηῖσθαι μάτην
ψευδῆ, δοκοῦντας δαιμόνων εἶναι γένος;

and Polymestor, on beholding Hecuba, utters a similar impiety :

φύρουσι δ' αὖθ' οἱ θεοὶ πάλιν τε καὶ πρόσω
ταραγμὸν ἐντιθέντες, ὥς ἀγνωσίᾳ
σέβωμεν αὐτούς.¹

Yet in the *Heraclidæ* v. 901. he says,

Ἐχεις ὁδόν τιν', ὦ κύλις,
δίκαιον (οὐ χρὴ ποτε τόδ' ἀφελέσθαι)
τιμᾶν θεοῦς· ὁ δὲ μὴ φάσκων
ἐγγὺς μανιᾶν ἐλαύνει
δεικνυμένων ἐλέγχων τῶνδ'.

And in a fragment preserved by Clemens Alexandrinus in *Strom.* V. p. 732, 8.

Δυσδαίμων, δε τάδε λείσσω
θεὸν οὐχὶ νοεῖ ———
———μετεωρολόγων δ'
ἐκὰς ἔρριψεν σκολιὰς ἀπατάς,
ὣν ἀτηρὰ γλῶσσ' εἰκοβολεῖ
περὶ τῶν ἀφανῶν,
οὐδὲν γνώμης μετέχουσα.

However, after this, he gives a curious reason for believing in the existence of a God, as the reader will see by referring to *Hec.* 795.

ἀλλ' οἱ θεοὶ σθένουσι, χῶ κείνων κρατῶν
νόμος· νόμῳ γὰρ τοὺς θεοὺς ἡγούμεθα,
καὶ ζῶμεν ἄδικοι καὶ δίκαι' ὀρισμένοι.

After all, we must not attempt to conceal that he more than once attempted, perhaps was forced, to make *l'amende honorable* to these offended deities, having discovered, by the sad experience of calumny and misrepresentation, the truth of Pindar's observation, τὸ γε λοιδό-

¹ These well known lines of Ennius are said to be translated from the Greek of Euripides :

Ego Deum genus esse semper dixi et dicam cœlitum :
Sed eos non curare opinor, quid agat humanum genus :
Nam si curent, bene bonis sit, male malis : quod nunc adest.

ῥῆσαι θεοὺς, ἐχθρὰν εἶναι σοφίαν. For instance, he was allowed by his audience in *Troades*, v. 888., to speak thus doubtingly of the deity ;

ὃ γῆς ὄχημα, κατὰ γῆς ἔχων ἔδραν,
 ὅστις ποτ' εἰ σὺ δυστόπαστος εἰδέναι
 Ζεὺς, εἴτ' ἀνάγκη φύσεος, εἴτε νοὺς βροτῶν,¹
 προσηυξάμην σε· πάντα γὰρ δι' ἀψόφου
 βαίνων κελεύθου, κατὰ δίκην τὰ θνήτ' ἄγει.

Yet though these lines passed off quietly enough, and attracted not the attention of the Athenian ochlocracy, having, in the opening of his *Menalippe*, begun thus :

Ζεὺς,² ὅστις ἐστίν, οὐ γὰρ οἶδα πλὴν λόγῳ
 κλύων.

he was attacked so furiously by his adversaries, that on its second representation he altered the line to Ζεὺς, ὡς λέλεκται τῆς ἀληθείας ἄπο, and thus the verse now stands corrected, in *Aristoph. Ranæ*, v. 1245. Another instance in which he was also forced to retract his real opinion may here be given. Anaxagoras, we know, was a determined enemy of the priests, augurs, interpreters, and seers, and, as far as he could, diminished the importance of their order. Hence

¹ On this line H. Stephens remarks, "Fuerunt qui serio mentem humanam pro Deo haberent. Huic Cicero de Nat. Deor. i. c. 11. 'Cur autem quidquam ignoraret animus, si esset Deus?' To this he might have added the following line of Euripides, quoted by Grotius in his *Excerpta Stobæana*, ὃ νοὺς γὰρ ἡμῖν ἴσται ἐν ἑκάστῳ θείῳ. Cic. Tusc. i. c. 26. "Animus, ut ego dico, divinus est; ut Euripides, Deus." In the Scholiast to Pindar's 6th Nemean Ode, v. 7, we are said to resemble the gods κατὰ νοῦν· θείῳ γὰρ τις ἐν ἡμῖν κατὰ τὴν ἑρμηνείαν. Notwithstanding this, I am inclined to read with Bouhierius, νοὺς κρατῶν, which reading, Burges informs us, "Musgravius non inepte videbatur propter illud πρόνοιαν κρατοῦσαν, Plutarchi Mor. p. 657." But perhaps Euripides is not so much alluding to the πρόνοια κρατοῦσα, as to the νοὺς δημιουργός of the ancient philosophers. Thales had asserted that God was τοῦ κόσμου νοὺς : Anaxagoras went further and said that the νοὺς κοσμοποιὸς was God.—Diog. Laert. Proem. §. 4. 'Ἀναξαγόρης πάντα ἐκ χρημάτων γιγνόμενα ἐμοῦ νοῦς ἢ ἰδόντα αὐτὰ διακομίζει. If we therefore suppose (as we know to have been the case from other passages which it will be necessary to quote hereafter) that Euripides had adopted the sentiments of Anaxagoras regarding the formation of the world, we shall more clearly see the distinction between ἀνάγκη φύσεος and νοὺς κρατῶν. Spanheim. ad Callimach. Hymn. in Del. v. 122. says: "Platonem per ἀνάγκην nihil aliud designasse quam τὴν φυσικὴν κρίσιν, seu naturalem rerum effectiōnem tradit Proclus in sua Theol. v. p. 314." The meaning of the line therefore is this: "I adore thee as God, whether thou art to be considered as the necessary and fated production of nature, or as the all-ruling mind, which created both itself and every thing existing."—Cf. the fragment hereafter to be quoted, Σὺ τὸν αὐτοφυῆ καὶ τ.λ.

² I prefer this reading of Valckenaer, as it is also the reading of the MSS. to the elegant emendation made by Porson in his note on *Orest.* v. 412. "δουλεύομεν θεῷ, ὃ, τι ποτ' ἴσῃ οἱ θεοί. Eodem modo in initio *Menalippæ* posuerat Ζεὺς, ὅστις ὁ Ζεὺς, οὐ γὰρ οἶδα πλὴν λόγῳ κλύων. Sic legendus iste locus ubique occurrit, ut liquet ex *Herc. Fur.* 1264. Ζεὺς, ὅστις ὁ Ζεὺς, πολυμήν μ' ἐγείνεται."

we are not surprised to find that his pupil, ad Helen. v. 753., bursts out into the following invective against them :

τὰ μάντεων
ἐσεΐδον, ὡς φαῦλ' ἐστὶ, καὶ ψευδῶν πλέα·
οὐδ' ἦν ἄρ' ὑγίης οὐδὲν ἐμπύρου φλογός,
οὔτε πτερωτῶν φθέγματ'· εὐήθες δὲ τοι
τὸ καὶ δοκεῖν ὑρνίθας ὠφέλειν βροτούς·
τί δῆτα μαντευόμεθα ; τοῖς θεοῖσι χρὴ
θύοντας αἰτεῖν ἄγαθὰ, μαντείας δ' ἐᾶν.
βίου γὰρ ἄλλως δέλεαρ εὐρέθη τόδε,
κούδεῖς ἐπλούτησ' ἐμπύροισιν, ἀργός ὦν
γνώμη δ' ἀρίστη μάντις, ἢ τ' εὐβουλία.

and Iph. T. 956. — τίς δὲ μάντις ἐστ' ἀνὴρ ;

ὅς ὀλίγ' ἀληθῆ, πολλὰ δὲ ψευδῆ λέγει.

but in the Suppliant Women, v. 410., where he puts into the mouth of Theseus a long string of moral maxims that have nothing to do with the business of his drama, he reckons among the blessings of life that

ἀ δ' ἐστ' ἄσημα κοῦ σαφῶς γινώσκωμεν,
εἰς πῦρ βλέποντες καὶ κατὰ σπλάγχνων πτόχας
μάντις προσημαίνουσιν, οἰωνῶν τ' ἄπο.

It is also said that the Bacchæ, a play which made its appearance after the death of its author, was written for the express purpose of rescuing our poet from popular indignation on account of his impiety. — Be that as it may, it is certain that Euripides there shows himself a most strenuous defender of the established superstition of his country. Many passages, indeed the whole play, sufficiently indicate this intention. Where instances are numerous, one suffices as well as a thousand : we will therefore produce, v. 203-7., which are quoted by Plutarch in his tract “ de iis quæ deos spectant,” Ἀρκεῖ ἡ πάτριος καὶ παλαιὰ πίστις, ἥς οὐκ ἔστιν εἰπεῖν οὐδ' ἀνευρεῖν τεκμήριον ἐναργέστερον· ἡμεῖς οὖν

οὐδὲν σοφισζόμεσθα τοῖσι δαίμοσιν·
πατρίους παραδοχάς, ἃς θ' ὀμηλικὰς χρόνῳ
κεκτήμεθ', οὐδεὶς αὐτὰ καταβαλεῖ λόγος,
οὐδ' εἰ δι' ἄκρων τὸ σοφὸν εὔρηται φρενῶν.

Also in a fragment of the Erectheus a similar declaration of his adhesion to the religious institutions of his country is made,

προγόνων παλαιὰ θέσμι' οὕτως ἐκβαλεῖ.

This however must have been done to gain the favor of the multitude ; for we know from the Areopagitic oration of Isocrates that the Athenians thought ‘one test of piety to consist ἐν τῇ μὴδὲν κινεῖν, ὥν αὐτοῖς οἱ πρόγονοι παρέδοσαν. And such is the opinion of Valckenaer, who asserts that, in the two passages last quoted, “Euripides aut plebis indignatur superstitionem aut Poetarum de Diis figmenta damnat (ut in Hercule, v. 1346, αἰσιδῶν αἰτ' οἶδε δύστηνοι λόγοι) aut quod sæpenumero callide fecit Plato, ad suæ se civitatis mores accommodat.”

Having seen the low estimation in which the “bard of Pella” held the mythological figments of the age in which he lived, as also the

occasional conformity which he was obliged to pay to them, the reader (si quis erit) may perhaps be desirous to know what was the real opinion of Euripides concerning God. This, imperfect as it was, advanced nearer the truth than that of his contemporaries. Anaxagoras had taught that there existed one God, eternal, almighty, and all good, a pure and perfect mind, independent of body, the cause and creator of all things. Plutarch de Plac. Philos. I. vii. 'Ο Ἀναξαγόρας φησιν, ὡς εἰσὶν κατ' ἀρχὰς τὰ σώματα πάντα· νοῦς δὲ αὐτὰ διεκόσμησε θεοῦ καὶ τὰς γενέσεις τῶν ὄλων ἐποίησεν. Of such doctrines, he had the first conception, and his pupil Euripides was not afraid of giving publicity to them in his various tragedies. In what respects he differed from Anaxagoras, at such a distance of time and with such a scanty portion of his works as have come down to us, cannot be positively ascertained. This however we do know, that, like his master, he deemed the deity *αὐτοφύης*—witness a noble fragment of his Pirithous, preserved by Eusebius Præp. Ev. xiii. p. 681.

Σὲ τὸν αὐτοφύη, τὸν ἐν αἰθερίῳ
Ῥύμβῳ πάντων φύσιν ἐμπλέξανθ',
Ὅν περὶ μὲν φῶς, περὶ δ' ὄρνεα
Νῦξ αἰολόχῳ ἀκριτός τ' ἀστέρων
Ὅχλος ἐνδελεχῶς ἀμφιχερεῖται.

On the second of these verses I must beg leave to make a remark : Euripides has in another fragment asserted that no human temple could contain the divinity. Clemens Alexand. Strom. V. p. 691. λέγει κύριος—κοῖον οἶκον οἰκοδομήσετε μοί, &c. &c.; παγκάλως καὶ ὁ Εὐριπίδης συνάδει τούτοις, γράφων

ποῖος δ' ἂν οἶκος, τεκτόνων πλασθεὶς ὑπο,
δέμας τὸ θεῖον περιβάλοι τοίχων πτυχαῖς ;

He here asserts that the heavens are the only fitting habitation for him. Thus Orpheus, in Hymn iii. v. 4. εἰς Οὐρανὸν has "Ὀἶκε θεῶν μακάρων, ῥόμβου δίναισιν ὁδεύων."—vide Platonis Theætet. p. 181. C. Parmen. p. 138. C. With regard to the phrase αἰθέριος ῥόμβος cf. Theoc. ii. 30. ὡς δινεῖθ' ὅδε ῥόμβος. Hesychius explains it by ὁ οὐρανός. "Cælum enim sive ὁ κόσμος," says Valckenaer, "secundum veteres περιέχει τὰ πάντα, terram, mare, quæque in iis sunt omnia complectens : in talibus τὴν φύσιν sive τὰ πάντα dicant, sive τὴν τῶν πάντων φύσιν, nihil interest ; quique adeo omnia mundo intexit, ὁ ἐν αἰθερίῳ ῥόμβῳ πάντων φύσιν ἐμπλέξας, Deus est ædificator mundi. Est autem ῥόμβος αἰθέριος quod vocat Arist. Nubes v. 379. αἰθέριος δῖνος : quem locum, si vis, conferas : vel κύκλῳ περιφορὰ prout Platoni dicitur."

But to proceed : He, who could suppose that the Deity by his own omnipotence had called himself into existence, was not likely to think that he would stand in need of mortal aid to prolong that existence or support that power. Hence in the Herc. Furens, v. 1345, we have this γνώμη :

Δεῖται γὰρ ὁ θεὸς, εἴπερ ἐστ' ὄντως θεός,
οὐδενός.

With these noble ideas of the divinity, I cannot refrain from comparing similar ones expressed by Aristides, t. 1. p. 5. Θεὸς ἐστὶ πρῶτος

Ἡ δ' ὑδροβόλους σταγόνas νοτίους
 παραδεξαμένη, τίκτει θνατοὺς
 τίκτει δὲ βορὰν φύλα τε θηρῶν·
 ὅθεν οὐκ ἀδίκως
 μήτηρ πάντων νενόμισται.
 χωρεῖ δ' ὀπίσω, τὰ μὲν ἐκ γαίας
 φύντ', ἐς γαῖαν τὰ δ' ἀπ' αἰθερίου
 βλάστοντα γυνῆς εἰς οὐράνιον
 πόλον ἤλθε πάλιν· θνήσκει δ' οὐδὲν
 τῶν γιγνομένων· διακρινόμενον δ'
 ἄλλο πρὸς ἄλλου
 μορφήν ἰδίαν ἀπέδειξεν.

These or similar lines are thus ridiculed by Aristophanes *Thesmoph.* 13.

οὕτω ταῦτα διεκρίθη ποτέ·
 αἰθὴρ γάρ, ὅτε τὰ πρῶτα διεχωρίζετο,
 καὶ ὧ ἐν αὐτῷ ξυνετέκνον κινούμενα,
 ὃ μὲν βλέπειν χρή, πρῶτ' ἐμχανήσατο
 σφθραλμὸν ἀντίμυμον ἡλίου τροχῷ.

Notwithstanding this ridicule, Pacuvius adopted this doctrine from Euripides in his *Chryses*; the lines are these:

Hoc vide circum supraque, quod complexu continet
 Terram: nostri cælum memorant, Graii perhibent æthera:
 Quicquid est hoc, omnia is animat, format, auget, alit, creat,
 Sepehit recipitque in sese omnia: omnium idem est pater:
 Mater est terra: ea parit corpus: animam æther adjugat.
 Indidem eademque oriuntur: de integro atque eodem occidunt.

Some of this, however, appears to be taken from a fragment of the *Cressæ* of Euripides, which ought not to be omitted in a dissertation like the present:

Ὅρᾳ τὸν ὑψοῦ τόνδ' ἀκείρον αἰθέρα,
 καὶ γῆν πέριξ ἔχονθ' ὑγραῖσιν ἀγκάλαις;
 τοῦτον νόμιζε Ζῆνα, τόνδ' ἡγοῦ θεόν.

As this subject is connected with the marriage of Uranus and Terra, I shall beg leave to refer to what I said on that subject in the *Classical Journal*, No. xxii. p. 219. and as I quoted the lines of the *Danaides* of *Æschylus* preserved by *Athenæus* in his *Deipnosoph.* xiii. 8. in a very corrupt state, I shall take the opportunity of presenting them to the reader free from some of those blemishes—

Ἐγὼ μὲν ἀγνὸς οὐρανὸς τῷ σοι χθόνα·
 ἔσως δὲ γαῖαν λαμβάνει γάμου τυχεῖν·
 Ὁμβρος δ' ἀπ' οὐραίνης οὐρανοῦ πιστῶν,
 θεοὺς γαῖαν· ἡ δὲ τίκτεται βροτοῖς
 μήλων τε βοσκὰς, καὶ βίον Δημήτριον, 5
 δίδρυον τ' ἐσάμαρ, ἢ ἄν' ἐκτίζοντος γάμου
 τίλως ἴσσι.

In v. 4. *ἔσως* was the reading—quod verbum in linguæ Atticæ analogiam, dum *ἔσως* in metrum peccat—"Posui," says Valck. "*ἔδωκε γαῖαν terram subire* ~~ἔδωκε~~;" eleganti conjecturâ corripbat *Ruhnkenius* *ἔδωκε γαῖαν*, memor in *Alope* dedisse *Tragicum* *πλάσας δὲ τοῦτον*—"Why not read *ἔδωκε*?" "Versum sextum recte a me arbitror emendatum"—Which he thus translates, "*frugesque arbores quæ ex maritis imbribus suam adipiscuntur maturitatem*."—The former reading was *δίδρυον τις ὥρα δ' ἐκ γ.*

On the strength of these lines, the stoic Chrysippus asserted "*Æthera esse cum quem homines Jovem appellarunt*;" at least so Cicero informs us in his treatise de Natura Deorum, I. 15. But this idea may be traced as high as Homer, who in *Iliad* T. 357. says: *ταρφειαί νιφάδες Διὸς ἐκπρότερονται*, where it is of little consequence whether in such a case we say *ἐκ Διὸς*, *ἐξ οὐρανοῦ*, or *ἐξ αἰθέρος*. Euripides in the *Helen* thus clearly identifies *Zeus* and *Aithēr*, v. 500.

ΕΑΕ. Οὐκ ἦλθον εἰς γῆν Τρωάδ', ἀλλ' εἰδωλον ἦν

MEN, Καὶ τίς βλέποντα σώματ' ἐξεργάζεσθαι;

ΕΑΕ. Αἰθῆρ, ὅθεν σὺ θεοπόνητ' ἔχεις λέχη;

The comic poet Philemon quoted by Stobæus, p. 6. and p. 25. says,

— οὐτός εἰμ' ἐγὼ

Ἀθρ, ὃν ἂν τις ἀνομάσειε καὶ Δία.

Macrobius Saturn. iii. c. iv. tells us: "*Qui diligentius eruunt veritatem, dixerunt esse medium æthera Jovem, Junonem vero imum aera cum terra*." Cornutus gives us another passage in which Euripides calls *Æther*, the chief of the gods, and if the expression may be used, marries him to *Terra*. De Natura Deorum p. 184. Κορυφή δὲ θεῶν, κατ' Εὐριπίδην, ὁ περὶ χθόρ' ἔχων φαεινὸς αἰθήρ; which is the same as the opinion expressed by Lucretius, v. 319.

Hoc circum supraque quod omnem

Continet amplexu terram: quod procreat ex se

Omnia (quod quidam memorant) recipitque peremta.

to which may be added Eurip. apud Macrobi. Saturn. i. c. 23.

καὶ γαῖα μῆτερ' Ἑστίαν δέ σ' οἱ σοφοί

βροτῶν καλοῦσιν, ἡ μένην ἐν αἰθέρι.

Valckenaer has observed, that, though Euripides frequently calls *Jove* by the name of *Æther*, yet, in the common exclamation "*heavens and earth*," he has inverted his custom and makes it "*earth and Jupiter*." Thus *Orest.* in *Elect.* 1177. Ἴδ' γὰ καὶ Ζεῦ Ἰδὲ ράδ' ἔργα; *Chorus* in *Medea*, v. 148. Αἶες, ὦ Ζεῦ καὶ Γᾶ καὶ φῶς Ἰαχάν. *Hippol.* v. 1025. νῦν δ' ὀρκίον σοι Ζῆνα καὶ πέδον χθονὸς Ὀμνυμι. *Med.* 746. Ὀμνυ πέδον γῆς πατέρα θ' ἥλιον πατὸς Τοῦμου, θεῶν τε συντιθεῖς ἅπαν γένος. *Medea*, complying with the custom of her country, might have been contented with swearing by heaven and earth: for in *Apoll.* *Rhod.* iii. v. 699. to her sister saying ἀλλ' ὅμοσον γαῖάν τε καὶ οὐρανὸν she answers at v. 714.

Ἴστω (Κόλχων ὄρκος ὑπέρβιος, ὄντιν' ὁμόσσαι
αὐτὴ ἐποτρύνει) μέγας οὐρανὸς ἢ θ' ὑπένερθε
γαῖα, θεῶν μήτηρ.

It has been before¹ remarked that Euripides was of opinion that a substance once created could not be again reduced to annihilation, though it might be resolved into its original elements; an idea thus poetically expressed by *Ovid Metam.* xv. 253.

"Nec perit in tanto quidquam (mihi credite) mundo,

Sed variat faciemque novat: nascique vocatur

Incipere esse aliquid quam fuit ante, morique

¹ Cf. the sentence quoted from *Vitruvius*.

Desinere illud idem : cum sint huc forsitan illa,

Hæc translata illuc : summâ tamen omnia constant."

Anaxagoras affirmed τὴν φύσιν εἶναι σύγκρισιν καὶ διάκρισιν, τοῦτ' ἔστι, γένεσιν καὶ φθοράν. This dogma was derived from the priests of Egypt whither Anaxagoras had travelled, φυσιολογίας χάριν καὶ θεολογίας ἀκριβοστέρας. Keeping this idea in our mind, viz. "that every thing created of earthly materials returns to earth, whilst every thing of ætherial and therefore diviner origin returns to æther," we shall better understand the kind of immortality which Euripides attributes to the soul. Thus in Suppl. v. 541. which I give as emended by Toup and Porson :

ὅθεν δ' ἕκαστον εἰς τὸ φῶς ἀφίκετο
ἐνταῦθ' ἀπελθεῖν, πνεῦμα μὲν πρὸς αἰθέρα,
τὸ σῶμα δ' ἐς γῆν· οὔτι γὰρ κεκτῆμεθα
ἡμέτερον αὐτὸ, πλὴν ἐνοικῆσαι βίον
κάπειτα τὴν θρέψασαν αὐτὸ δεῖ λαβεῖν.

and in a fragment preserved by Plutarch, de Plac. Philos. iii. c. 2.

Ὁ δ', ἄρτι θάλλων σάρκα, διοκετῆς ὅπως
δοτῆρ' ἀπέσβη, πνεῦμ' ἀφείς ἐς αἰθέρα
μιαρὸν δὲ σῶμ' ἐς γῆν—

In the Orest. v. 1092, "Μῆθ' αἱμά μου δέξαιτο κάρπιμον πέδον Μῆλαμπρός αἰθῆρ," the Scholiast adds τὸ πνεῦμά μου δηλονότι—and in the Helen v. 1020. Euripides writes thus—ὁ νοῦς

τῶν καθανόντων εἴη μὲν οὐ, γνώμην δ' ἔχει
ἀθάνατον, εἰς ἀθάνατον αἰθέρ' ἐμπεσών.

which is thus excellently translated by Hugo Grotius :

— anima, post fati diem,
Jam non, ut ante, vivit ; at sensus tamen
Servat perennes, hospes æterni ætheris.

Notwithstanding this, in some places he speaks doubtfully, and in others totally denies any state of future existence for the soul. And as the subject is curious, and from its very nature interesting to every feeling mind, I shall without any comment whatsoever, place the passages before the reader. Eurip. Hipp. v. 189.

πᾶς ὀδυνηρὸς βίος ἀνθρώπων,
κούκ' ἔστι πόνων ἀνάπαυσις.
ἀλλ', ὅ, τι τοῦ εἴην φίλτερον ἄλλο,
σκότος ἀμπίσχων κρύπτει γεφέλαις.
δυστέρωτες δὴ φαίνόμεσθ' ὄντες
τοῦδ', ὅτι τοῦτο στίλβει κατὰ γὰρ,
δὲ ἀπειροσύναν ἄλλου βίοντος,
κούκ'—ἀπόδειξιν τῶν ὑπὸ γαίας.
μύθοις δ' ἄλλως φερόμεσθα.

on the third of which lines Professor Monk remarks, "Docet Scholiastes Aristoph. (Ran. 1114.) locum Euripidis Phrixii Τίς δ' οἶδεν, εἰ τὸ εἴην μὲν ἔστι καθανεῖν, Τὸ καθανεῖν δὲ εἴην ἢ Κομικο rideri." Noster apud Stob. cxx. p. 608, 50.

ὦ φιλόζῳοι βρόττοι,
οἱ τὴν ἐπιστείχουσαν ἡμέραν ἰδεῖν
ποδοῦσ', ἔχοντες μυρίων ἀχθος κακῶν.

οὕτως ἔρως βροτοῖσιν ἔγκειται βίον·
τὸ δὲ γὰρ ἴσμεν¹ τοῦ θανεῖν δ' ἀπειρία,
πᾶς τις φοβεῖται φῶς λιπεῖν τόδ' ἡλίον.

in Meleagri fragmento

ἦδὺ γε τὸ φῶς μοι· τὸ δ' ὑπὸ γῆν ἄδου σκότος
ἀτερπνον οὐδεὶς εἴλετ' ἀνθρώπων ἰδεῖν·
ἐγὼ μὲν οὖν, γεγῶσα τηλικήδ', ὅμως
ἀπέπτυσ' αὐτὸ, κοῦποτ' εὐχομαι θανεῖν.
ψυχῆς ἄρ' οὐδὲν ἔστι τιμώτερον,
τὸ μὲν γὰρ ἐν φῶ· τὸ δὲ κάτω σκότος, κακόν.

Herc. 589.

οὐ γὰρ ἐνδεῆς

ὑμῖν παρέστην, ἀλλὰ προύθανον γένους.
τάδ' ἀντὶ παιδῶν ἔστι μοι κειμήλια,
καὶ παρθενείας, εἴ τι δὴ κατὰ χθονός.
εἴη γε μέντοι μηδὲν εἰ γὰρ ἔξομεν
κακῇ μερίμνῃς οἱ θανούμενοι βροτῶν,
οὐκ οἶδ' ὅποι τις τρέψεται· τὸ γὰρ θανεῖν
κακῶν μεγίστων φάρμακον νομίζεται.

Ipfig. in A. v. 1250.

τὸ φῶς τόδ' ἀνθρώποισιν ἡδιστον βλέπειν·
τὰ νέρθε δ' οὐδὲν· μάλινται δ' ὅς εὐχεται
θανεῖν.

Troad. 641.

οὐ ταῦτόν, ὦ παῖ, τῷ βλέπειν τὸ καταθνεῖν·
τῷ μὲν γὰρ οὐδὲν, τῷ δ' ἐνέϊσιν ἐλπίδες.

ex Meleagro fragmentum:

καθανῶν δὲ πᾶς ἀνὴρ
γῆ καὶ σκιά· τὸ μηδὲν εἰς οὐδὲν βλέπει.

In all leading points then, in his contempt² for the gods of Greece, in his idea of the divinity, in his account of the origin of the world and the immortality of the soul, Euripides certainly adopted the doctrine of Anaxagoras.

G. T. X.

[To be continued.]

¹ Shakespeare, Hamlet, Act iii.

But that the dread of something after death—
That undiscovered country, from whose bourne
No traveller returns—puzzles the will,
And makes us rather bear those ills we have
Than fly to others which we know not of.

² I had almost forgotten to state that there is a sentence in the Hippolytus containing greater impiety than any writer durst now express, v. 1413. *πῶς ἢ ἀραῖον δαίμοσιν βροτῶν γίνεσθαι*, which the Scholiast explains, *εἴθε ἦν καταρῆσθαι ἀνθρώπων θεῶν*; which is not exactly the meaning of the passage. Translate it thus: "O that the race of men may be a heavy curse to the Gods;" and this sentence proceeds from the mouth of Hippolytus, ὁ σιμῆς καὶ θεοσέβης, ὁ ἀσφραγίστης πάντας ἀκαρχαῖος, who is dear to Diana, ἰδοὺ βεβαίως καὶ γαυθῆς φρανὲς χάρειν !!! In Hom. Il. x. 15, 20. Achilles thus addresses Apollo:

Ἐβλαψάς μ', Ἐκάργε, θῶν δλωτάτε πάντων,
ἦ σ' ἂν πισάμην, ἡ μοι δύναιμις γε παρῆν.

but this is conformable to his character and therefore does not so strongly attract our attention.

ORATIO

*Ad Virum Nobilissimum, Marchionem de HUNTLY, &c.
Academiæ Marischallanæ Abredonensis Cancellarium
inauguratum, die Decembris XXII. An. MDCCCXV.*

A GULIELMO LAURENTIO BROWN, S. S. T. D. et P. Acad.
Marisch. Præfecto, &c.

UTINAM, Nobilissime, Magnificentissime Vir! unam profecto, hodierno die, Academiæ obtigisset Orator, qui, et huic celebritati ornate accommodata, et auribus digna tuis, proferre valeret. Quod quidem me minime efficere posse ingenii mei exiguitatis conscientia monet.—Muneris tamen mei est, ut, in hoc cœtu solemni, in hisce totius Academiæ Comitibus, Te, Cancellarium nostrum, Magistratumque Supremum salutem, celebrem, tibi gratuler, Academiæ nomine, ad te verba facturus; Tibi, denique, annunciem, quanto animorum consensu, quanto applausu et exultatione, quam sincera voluptate, te præsentem intuemur; te Magisterii hujus Academicici sellam occupantem; te Senatui nostro, nostræ reipublicæ literariæ præsentem, suspicimus, colimus, veneramur. Si partibus hisce meis minus apte fungar; si ita dicam, ut satis neque dignitati tuæ, nec hujus literarum Universitatis honori, factum sit, id, rogo, ne erudito huic Choro, qui ore meo erga Te, Vir Nobilissime! hodie utitur, ascribas, quod facultatum mearum exilitati est omnino ascribendum. Quid est, autem, cur tantopere reformidem, ne de me judicium severius, asperiusve feratur? In indulgentia enim tua atque lenitate certissimum mihi perfugium paratum esse confido. Imo forsitan interprete lingua hic loci non admodum opus est, cum eorum, quæ lingua efferri soleant, clariora adsunt, et pleniora indicia, atque demonstrationes! Circumspice, quæso! Vir illustrissime! hanc, non modo Academicorum, verum et omnis ordinis, atque loci, et conditionis civium, hospitumque, qui huc spectandi audiendique causa confluerunt, concionem; hanc frequentiam oculis lustrato; facile perspicies qua in te mente afficiantur. Ad te enim omnium intenduntur ora. Te, tanquam supremum Academiæ lumen, suspiciunt. A te pendet omnium expectatio, vultumque tuum, animi benigni pariter atque generosi indicem, omnes observant! Quanto cumulantur gaudio! Quanta lætitia gestiunt, spectaculo hoc Academico fruentes, quod nobis, antecessoribusve nostris, hucusque non concessum fuit! Nam, si valde fallor, Academiæ huic Marischallanæ, summum Magistratum, privilegiorum suorum conservatorem, defensorem sui juris, famæ atque honoris vindicem, nunquam antea licuit publice et solemniter

inaugurâre. A te, illustrissime Vir! hæc exorsa est celebritas— atque longe lætissima lux huic Musarum Sedi, te inaugurato, affulsit.

Nec hoc omnino voluptatis est; verum et quam maxime commodi nobis et emolumentum.—Nam præsens res nostras interius cognoscere et discernere queas, quæ antecessoribus tuis, in hac dignitate Academica constitutis, e longinquo tantum essent audiendæ. Sedes enim propinqua tua nobis adeundi te facilitatem, te sæpius inter nos videndi felicitatem, pollicetur. Quinimo honorum, titulorum, fortunarum, nobilissimæ, et in hisce regionibus potentissimæ, Gordonianæ gentis hæres dignissimus, haud fieri potest quin enixe cupias, studeasque, ut hujus Scotiæ septentrionalis partis res literaria quam plurimum vigeat, emineat, splendeat.

Ecce! igitur, Spectaculum, omnino insolitum, idemque gratiosissimum, suavissimumque, cui mens cum insigni quadam voluptate immoretur, ut *Pater* nobilissimus, cujus absentiam ob adversam valetudinem dolemus, *Veteris*; nobilissimus *Filius*, hujus *novæ*, Academiæ Abredonensis, simul sint Cancellarii, atque Patroni. Quod quidem nescio an ulli genti nobili, præter tuam, unquam contigerit. Hicque, pace tua, Vir illustrissime! de peculiari hujus dignitatis, et muneris literarii, quod nunc tuum est, gloria, pauca proferre audebo.

Longa avorum potentium serie, plurimis majorum nobilium imaginibus, jure exultare, et quasi gloriari potes. Ipse Gordonianorum titulorum, ac longe lateque patetium possessionum, Hæres, ad Patriciorum ordinem in Imperii Britannici Comitibus evectus es; Regisque Legati in hac nostra provincia Abredonensi munere fungeris, regiæque auctoritatis quodammodo sustines personam. Fortem te, peritumque ducem præstitisti, atque in acie pugnans honorifico vulnere accepto, pro patria sanguinem effudisti. Ea quidem magna et præclara sunt. Si vero rem accuratius æstimaveris, vir illustrissime! et expendaris; si respexeris ad regum exempla magnanimatorum; invictissimorum imperatorum; prudentissimorum rerum publicarum rectorum; quorum res gestæ atque virtutes æqualium excitaverunt admirationem; quorum fama omnem terrarum orbem peragravit, ad seros etiam posteros perventura; si ad hæc patiente animo attenderis, mihi, ut fallor, ignoscet affirmanti supremum hunc Magistratum Academicum, quem die inis hodierno, in honorum tuorum minimo nequaquam esse habendum. Testes hic appello, Alexandrum Magnum, Asiæ dominum; Scipiadas, duo fulmina belli; Julium Cæsarem; Cæsaremque Augustum, utrumque armis insignem, ast, proh dolor! patriæ victorem; Marcum Tullium Ciceronem, Consulem, Romanæ eloquentiæ et philosophiæ principem, Romæ ipsius Servatorem; Imperatores, Trajanum, et Marcum Antoninum; Ludovicum XIVum; Galliæ regem, tyrannum quidem, sed saltim elegan-

tioris ingenii patronum; denique optimum Regem postum Georgium III^{um}, jamdiu, fato heu! adverso laborantem! Hi omnes, non modo literarum humaniorum, liberaliumque disciplinarum patroni extiterunt, verum etiam literas et excoluerunt ipsi, et in virorum doctorum ingeniosorumque consortione maximam suam gloriam posuerunt. Nam, si Julium Cæsarem, Ciceronem, et Antoninum eximas, quorum scripta æternam auctoribus famam pepererunt, ceteri omnes, quorum mentionem feci, ex ingeniorum, quæ coluerunt, et habuerunt in honore, monumentis, nominis sui immortalitatem anticipârunt. Sine his revera monumentis, eorum, qui priscis temporibus vixerunt, nomina vel omnino extincta fuissent, vel confuso quodam murmure ad aures nostras pervenissent.

Vixere fortes, ante Agamemnona;

Multi; sed omnes illacrymabiles

Urgentur, ignotique, longa

Nocte, carent quia vate sacro.

Hor. Carm. l. iv. ix. 25.

Vides igitur Vir nobilissime! quanta, quam præclara, quam magnifica sit Res publica literaria, in qua tantum honoris dignitatisque gradum occupas. "Rectius enim videtur ingenii, quam virium, opibus gloriam quærere, et quoniam vita ipsa, qua fruimur, brevis est, memoriam nostri quam maxime longam efficere. Nam divitiarum et formæ gloria fluxa, atque fragilis; Virtus clara æternaque habetur." Tantum Sallustius—Opes, cunctæque res externæ dilabuntur. Potentia et imperium limites habent suos, et inopino sæpe casu ruunt. Honos et existimatio arbitrio popularis auræ feruntur. Caduca sunt omnia et incerta, quæ extra nos animosque nostros sita sint. Animus solus viget, et perdurat, et fortunæ aleam contemnit. Literis excolitur animus. Literis igitur in primis verus honos, vera, et nunquam peritura, dignitas constat—Fallor: nam ab humano fonte profectæ literæ sunt sæpe fallaces, vanæ, futes. Ea sola doctrina solida, certa, frugifera, haberi debet, quam Deus ipse tradidit, quæ ad vitam probe et honeste instituendam conducit, quæ tandem contendit ad ipsam immortalitatem. Cum autem humanæ divinis conjungantur disciplinæ, tum demum præstabile aliquid, et præclarum, et ad hominum societatem perutile, efficitur.—Hanc præstantissimam disciplinarum conjunctionem alere, fovere, tueri nunc muneris est tui, ornatisissime Vir! almæ hujus Academiæ Patrone! Cujus quidem dignitatis et momentum et claritatem te recte æstimare eo magis inducor ut credam, cum mecum reputo, Te natalium splendorem sermonis affabilitate et comitate morum temperare; te ita tua uti potestate, ut probis laborantibus subsidio sit et adjumento; te denique tuas ita opes impendere, ut miseri et indigentes gaudeant eandem esse tuas.

In hoc munere Academico, Viro Nobilissimo, Domino de Auckland, succedis, fidissimo Regis Consiliario; integerrimo et

eloquentissimo Senatori; civi erga Patriam variis meritis insigni; bonarum literarum, artiumque humaniorum, cum cultori felici, tum strenuo defensori; homini, denique, cui nihil humani unquam alienum fuit. Quem si æquipares, non erubescas; si superes, glorieris. Si fas esset privata publicis immiscere, adderem, certissimum mihi amicum, benignissimumque patronum, inopinato ejus interitu, eheu! ademtum fuisse. Cujus memoriæ mœsta certe, sed non insuavi, animi affectione semper inhærebo. Scio te, Vir generosissime! hanc mihi animi grati erga amicum patronumque defunctum, ignoscere testificationem. Optimi enim optimorum virtutes libentissime agnoscunt, collaudantque.

Alacer igitur capesse supremum hunc magistratum Academicum, quem te suscepisse lætamur omnes. Tuæ potissimum fidei, tuo maxime præsidio gradus honoresque Academicos, virtutis solum, bonarumque literarum præmia, quin et privilegiorum nostrorum tutelam custodiamque concedimus. Tibi obsequium, observantiam, obedientiam, jure debitam, spondemus, integreque pollicemur. Tibi in hoc Magistratu, nunc constituto, longam annorum, prosperæque valetudinis seriem concedat Deus Optimus Maximus; eundemque ita geras, ut Tibi honorificus, almæ huic Academiæ sit omnino fructuosus!

Hic autem, Magnifice Rector! est mihi religio, te præterire indictum, quem non modo laudibus efferunt cives tui, verum et imo corde venerantur; quem Collegio nostro assidentem nobis gratulamur. Tu non de hac alma Academia solum, sed etiam de humano genere bene meruisti.—Amplissimas scilicet fortunas tuas, honestissime, imo honorificentissime partas, non tibi soli, nec tuæ domui, sed omnibus, qui egeant, acquisivisse videris. Tanta est beneficentia tua, ut certissimum in te perflugium necessitates, cum publicæ, tum privatæ, inveniant agnoscantque. Qui *Carolus Forbesius* nominaverit, is *Liberalitatem ipsam* nominasse censeatur. Ea tamen es modestia, Vir eximie! ut laudes propriæ solæ sint tibi graves. Qua de causa abstineo, multaque alia taceo, ne sim tibi inolestus.

Erga Vos quoque, Viri nobilissimi! qui adestis, natalium splendore dignitatisque titulis conspicui, gratissimum fovemus animum, ob honorem, quo nos hodie dignati estis.

Vobis etiam, Veteris Academiæ Aberdonensis principalis Vir, et Professores! gratiæ sunt agendæ, quod solennem hunc cœtum aspectu vestro et favore condecoretis. Vigeat semper erga alteram utriusque Academiæ benevolentia, neque ullum aliud sit illis unquam certamen, quam quod bonarum literarum, disciplinarumque liberalium studium atque cultura exhibeant.

Prætor Civitatis Aberdonensis amplissime, ceterique Magistratus honorandi! hanc quoque vobis gratiam referimus, quod hujus actus magnificentiam favore vestro augeatis.

Sacrorum antistites venerandi, verbique divini Præcones facundissimi, præsentis vestre ornatum grata memoria prosequemur.

Cujuscunque ordinis, et loci, et conditionis Cives! qui huic interestis solenni, vos salutamus honorifice; vobis grates persolvimus!

Ad vos denique, Juventus Academica! memet ipse converto. Hunc diem, omnium quos hucusque videritis, longe candidissimum judicate. Tale spectaculum nondum vobis obigit, neque simile aliud forsitan in posterum contemplaturi estis. Cancellarius, Rector, Gymnasiarcha, Professoresque, loco quisque suo, hic assident, gradumque proprium occupant. Quorum autem causa atque gratia hi omnes adsunt, quorum ob emolumentum existunt hi Magistratus, hi Præceptores, hicce apparatus Academicus, hæc hujus diei celebritas, hoc solenne? Quam ob causam fundata est et constituta hæc Musarum sedes, et quasi domicilium? Ob vestras utilitates hi constant, hæc omnia fiunt, et celebrantur. Vos curant; vobis provident; pro vobis solliciti sunt, et Cancellarius, et Rector, et universus Academicus Senatus. Hoc potissimum exoptant, ut solida doctrina, probisque moribus emineatis, ut fructum capiat uberrimum ex institutionibus quæ vobis offerantur. Obsecro vos igitur et adhortor, ut spem hanc legitimam et benevolam expleatis. Diligentem studiis operam navate. Eam vobis doctrinæ suppellectilem comparate: eam morum puritatem colite; eam pietatem imo corde foveite, quæ vos parentibus et propinquis merito dilectos, patriæ utiles, generi humano caros, Deo ipsi gratos acceptosque reddant. Vobis faveat, vos tueatur Deus, et numine suo omnipotente ducat, informet, regat—Dixi.

* * * Quinque juvenes; scilicet, a Theologis, Gulielmus Campbell KIDD, A. M.; a Morali Philosophiæ, Thomas CUNLIFFE; a Naturalis Philosophiæ et Mathematicæ, Alexander BARRACK; ab Historiæ Naturalis, adjuncta Mathematica, Arthurus DINGWALL; a Linguae Græcæ, Alexander GALE; singuli classibus delegati, Cancellarium oratiuncula sunt allocuti.

BENTLEII EMENDATIONES INEDITÆ IN ARISTOPHANEM.

NO. VII. [Continued from No. xxvi. p. 351.]

IN THESMOPHORIAZUSAS.

2. Frob. ἀπολείτ: Suid. in Ἀλοῦν legít ἀπολείμ et sic edit. 1544. Grynaei. [Intelligenda est non ipsius Grynaei editio Basil. 1532. apud Cratandrum et Bebelium, sed Francofortensis 1544.

apud Brubachium. Repetitur quidem ibi Grynaei Praefatio, sed passim discrepat textus a Basileensi. Editorem ignoro; en collationem. Ubi versuum numeri simpliciter ponuntur, consentiunt Brubachii lectiones cum iis quas Grynaeo tribuit Bentleius. 7. 18. 20. 24. 43. 53. 74. 87. 92. (105. *ἀν*) 112. 141. 165. (180. *ἐκ παύσαι βαδίζον*) 205. 216. 332. 341. 362. 371. (387. 388. 390. Γυ. praefixum) 397. 414. 425. 443. 486. 500. 565. 658. 661. 709. 783. 766. 791. 800. 810. 818. 849. (853. *ἰλλὰς—ὁ δ' οὐδέπω*. 859. *κυρκανῆς ἢ κοικύλλαις*) 864. 867. 879. (886. *τι ταύτω τῷ κ.*) 887. 961. 1010. 1016. 1082. (1113. *τί λέγει τῇ γ.*) 1136. 1140. 1149. (1166. *ἀντόμεθ'*) 1173. 1196. 1200: (1219. *ταῦτα γὰρ sic*. 1242. *ἀνταποδοίτον*.)]

7. *ἀν*: lege *ἄ γ' ἀν*. sic Gry. vel *ἀν ἀκούειν*.

9. lege *παραινεῖς* [ita Scal.] 11. lege *ET. χωρὶς* et 12. dele *ET.* [12. *MN.* τοῦ: legit Tyrwhitt.]

[18. *AKOHN*: lege *ΔΙΚΗΝ*. Tyrwhitt.]

18. Gry. *διακινῆματο*.—20. Scal. *γε* et sic Gry.

21. lege *ποῦ 'στιν* [ita Scal.]—24. Gry. *προσμάθοις*.

30. lege *ὦ γάβων*.—32, 3. lege *ἰόρακας* [vid. ad Nub. 325.]

36. Citat Suid. in *Πτήσσει*: et 39. in *Εὐφημεί*.

40. Suid. *Ἐδημεί*: at *ἐπιδημεί* in *Θιασος*.

41. Ordo est *Θιασος μελοποιῶν* (particip.) ἔνδον μελᾶθρων τῶν *δοσποδίων*.—43. *πνός* Gry. et Suid. Ed. Med. in *Ἐχίτω*.

53. Gry. Scal. *πρόμος*.—57. *ΘΕΡ.* adscripsit Benti. [ita Br.]

58. Frob. *ἀσπίδας*: lege *ἀψίδας*: et ita Suid. in *Δρύοχος* et *Λαικάζει*. [et *Χιανούς*.]

61. lege *γογγυῖζει*: at *γογγυλίζει* Suid. in *Λαικάζει*.

64. lege *ἐργουίωτας* [ita Br.]—65. lege *τοῦ τα θρηγκοῦ*.

69. Frob. *νέο ἄγιόν*: lege *νέος γ' ἀν* [ita MS.]

74. Frob. *κατακάμπειν*: Gry.—*μπταιν*.

75. Frob. *θέρπει*: lege *θύραζε*.

76, 7, 8, 9. lege *ΘΕ. περίμεν*—*MN.* ὦ ζεῦ—*ET.* καὶ τοὺς—*MN.*

80. *χρη* Suid. in *Κηδεστής*. [vid. Elmal. ad Heracl. 959.]

81. Per totam hanc scenam personas disposuit Benti. ut Kust.

87. *τοι*: Gry. *τι* recte: immo recte *τοι*: vid. *Lys.* 47. *τοῦτ' αὐτὸ propter id ipsum*: vid. *Lys.* 888.

92. *δικαί' ἀν*: Gry. *δικαίᾳ γ' ἀν*.

99. Citat Suid. in *Κομφόν*.—100. Cf. *Equit.* 277.

101. lege *ὡς Ἀγάθων* vel *ὦ γάβων* [ita Br.]

102. lege *ὀγκυκλουμένος*.—105. Gry. *αὐ*.

106. *ἦ τι* Suid. in *Μύρμηξ*: sed *fo. ἔτι*.

109. lege *χερεύσασθε* [ita Kuster in Not.]

112. Frob. *δαίμονα ἔχεις*. Gry. *δαίμονες ἔχει* et Suid. in *Σεβαστός*.

113. *fo. ὀλβίζει*: vid. 124.

128. lege *δινετόματα* [ita Br. in Not.] *κουρήταν*.

132. Adscribitur *ΑΓ*.—133. Frob. *ὅπως*: al. *ὅπως*.

134. Scal. ἀγαλλε.
 136. Scal. ὀλοῦζοις: [sed] vid. 283. [ubi τὸ ἐπιφώνημα delet Bentl.]
 141. Gry. νεανίσκ', εἰ τις.—146. ἀξέμφορον Suid. in Βάρετρος.
 148. Suid. in Πίος habet τρέφῃ: at u. Atticum est. [mox idem] πῶ δὲ τὸ πῖος: at πῶ τὸ πῖος in Λακωνικαί.
 156. [Deest τὸν in edd. prim.] lege γὰρ [ita Scal. et Porsonus.]
 166. Scal. συμπῖος: male.
 Ibid. Frob. ἰστηκώς: lege ut in Gry. ἰστυκώς. Galenus Σατυ-
 ρισμῶς, αἱ τῶν αἰδοίων ἐκτάσεις.
 169. Frob. οἱ περὶ—ἐχύμασαν: lege οἵπερ—ἐχύμισαν: ut Suid.
 in 'Εμιτρώσατο.
 170. Frob. διεκίνων Suid. διεκρίνουν in 'Εμιτρ—et διεκρίνουν in
 'Ιωνικῶς: lege διεκρίνουν.
 175. In margine sine l. vel. f. scripsit Bentl. Φιλοκλῆς et Ἰενο-
 κλῆς: [et sane Br. voluit Ἰενοκλῆς.]
 180. Gry. ΕΤ. παῦσαι.
 185. συντίμνειν Suid. in Οἶος: in Σοῦ habet συντεμνῖν.
 186. κοινῇ Suid. in Κοινολογία et Σοῦ: sed potius lege κοινῇ [et
 sic Kuster. e Biseto.]
 191. Scal. ἄκας.—193. lege μου σοφῶς [vid. Elmsl. ad Ach.
 401. sed cf. Nub. 1247.]
 200. Citat Eustath. ad Il. A. p. 3.—203. γὰρ ἂν Suid. in 'Τφέξιν.
 205. Frob. στενάσματος. Gry. στενάγμασι: Suid. Τεχνάσματος
 [ut Kuster.]
 213. Lege MN. ἰδοῦ.—215. ΕΤ. τί.—ΑΓ. μή.
 216. ΕΤ. δ' [ita Br.] ibid. Gry. τρισηκονταίμην.
 224. lege ἑμαυτὸν [ita Scal.]—230. lege ἰατταται [ita Rav.]
 238. lege μύεις; πάντα.—239. MN. οἶμοι [ita MS.]
 249. Frob. ἀντιλαβίσθαι πρωκτόν: lege πρωκτὸν αὐτόν: at in
 margine Scal. τὸν γε πρωκτόν.
 255. lege τὸν γ' ἑμὸν.—259. MN. τί οὖν [ita Br.]
 261. MN. νή—
 268. lege λάβ' [ut Kuster in Not.] etsi Suid. in 'Εγκυκλιον
 habet λάμβαν'.
 270. Suid. Χαλαρὰ, χαυνὰ, χαλαρὰ γοῦν χαίροις φορῶν [id mo-
 nuit Kuster.]
 282. lege ᾧ ἢ [non male: vid. Porson. ad Hec. 112.]
 283. Voces ἐλοῦζουσὶ τε ἱερὸν ἀθεῖται uncis inclusit Bentl.
 285. Scal. Θεμοφορεῖν. Suid. Θεμοφόρεα in Σημείον.
 290. lege καὶ πάλιν [ita Br.]
 292. lege ὡς [Bentleio igitur suboluit Dawesii canon; cui suc-
 currit Dobræus, in M. Rev. App. Vol. lii. p. 522. legendo τὰ πόκαι'.]
 296. Scal. τὸν θυγατέρος. — 298. Scal. φάληκον vel φάληα
 [sic Biset.]
 332. Gry. ἐναλίσου: recte.—341. Gry. τοῖς τ'.

347. dele τις [probante Elmsleio ad Ach. 178. in Auct.]
 348. Frob. ἐντερούλλισεν : ita Suid.
 362. Frob. ὄσαι : al. et Gry. ὄσαις. Scal. ὄσα.
 367. lege εἶνεκ' vel οὖνεκ' : ut 878.
 371. lege τοῖς ἡμετέροις λέγουσ' : ut Gry. et Suid. in Ἀπερίρητα : recte.
 381. ἐπιγραμμάτευσ : Suid. in Ἐπιστάτης.
 383. Scal. ἦν—σχολή. Al. ἦν ἄλλ' ἐστ' ἡμῖν σχολῆς. lege
 ἦν ἀλισθῶμεν σχολῇ. vid. Hesych. et Suid.
 383. Gry. addit. ΓΥ.
 397. Frob. ἐν βραχύ. Gry. ἐν βραχεῖ. lege ἔμβραχυ, ut Suid.
 [et in Οἰνοπίκτας.]
 399. μοιχοτρόπους Suid. in Οἰνοπίκτας.
 407. fo. τίς που.—412. lege ὦ δελφός [ita Scal.]
 414. Gry. εἰ δ' ἄν : lege εἰ δ' αὖ.
 425. Frob. ἄθην. Gry. ἄ δ' ἦν.—426. Scal. λαθεῖν.
 430. τοῦτο δοκεῖ Suid. in Κυρκανῶν : lege τοῦτῃ [ut Dawes et
 MSS.] vel τουτῇ.
 431. ἀλλυποῖξαι Suid. in Κακοηθέστατα sed in Λακωνικαῖα ut edi-
 tum : lege ἀνθυποῖξαι vel Προτοῦ μὲν οὐκ ἄλλ' ἦν.
 437. Scal. γέ τοι.—443. Gry. ἰδέας.
 447. Scal. αὐτῇ. [mox] lege Ἐνοκλῆς [ita Br.]
 450. lege αὐτῇ vel αὐτῇ τῇδε.
 463. lege τοῖς λαχάνοις [ut Br. e Plutarcho et Gellio.]
 481. lege ἡμῖν δρώσαις vel ἡμᾶς—δρώσας.
 484. forte δαίνα πόλλ' [et sic Dawes.]
 486. lege Καθεῦδεν [ita Br.] Gry. ἔμ' ἐκάθευδεν. Scal. καθῆυδεν.
 497. Gry. εἰφ' ὠρᾶτ' : lege εἰφ', ὠρᾶτ', ut infr. 504. ταῦθ' ὠρᾶς,
 Οὐκᾶποι' εἶπεν [ita Dawes et MS.]
 499. Frob. μῆχωμεν : lege μὴ ᾠχωμεν vel potius μὴ σχῶμεν.
 500. Gry. κινῶμεθα : lege ληκῶμεθα. Suid. Ληκῶμεθα, κινῶμεθα,
 deinde hunc locum adducit. Hesych. Ληκᾶσθαι, περαίνεσθαι : vide
 Photii lexicon : quod sic habet Ληκᾶσθαι, περαίνεσθαι Ληκῆσαι,
 παῖσαι καὶ ἐπὶ πλησιάζαι τίθεται. οὕτως Φερεκράτης ληκῶμεσθ' ὅλην τὴν
 νύκτα [ita quoque Pierson ad Mœr. p. 6.]
 501. lege σκόροδα διαμασώμεθα.
 502. lege ὁσφρόμενος [ita Kuster et Dawes.] vid. Vesp. 788.
 ὁσφρόμενος. [mox] dele τοῦ [ita Elmsl. ad Ach. 179. collato Av.
 497. ἔω τείχους.]
 507. lege ὑπαγῆς.—519. lege ἢ σίφερε vel —ρεν : vid. 1231.
 521. Suid. in Κύτταρον, Λέων, et Πόσιον habet γέγονεν ἔμπαγμα :
 an legend. γέγονε παῖς ἔμπαγμα : Frob. εἶγμα. Scal. εἶγμα : Al.
 ἔμπαγμα.—539. Suid. in Ἄλλ' οὐ γὰρ habet πλὴν ἄλλαι γυναῖκες.
 553. lege ἐπιτῆδες [ita Br.]—555. lege ἐπέησ' [ita Porson.
 Præf. Hec. 40.]
 556. lege οὐκ ἂν [ita MS.]—560. lege αλεῖον'.
 562. lege τὴν γε [quod probasset Porsonus. Vid. Advers.
 p. 33.]

565. Gry. *ad τὰ: recte: mon lege κρ' ἐξ* [ita Br.]
 570. lege ταῦτα.
 574. Sub οὐδὲ lineam induxit Bendl. conjecturam aliquam scripturus, quam non perfecit.
 575. lege φιλόστη [ita MS.]
 584. lege ὑμῖν [ita MS.]—585. lege ὄλιγον.
 601. lege οἶμαι γων'.—603. lege πεπύσμεν ταῦτα [ita Br.]
 607. lege δῆμας [ita MS.]—[608. Bendl. *ἑυέξουσ',* [si beneveniamini.]
 612. lege ἐμ', ἤτις εἰμ', ἤρου [sic Tyrwhitt.] vel ἐμ', ἤτις, ἤρου; τοῦ.
 613. Frob. *ἦδε:* lege *ἦδ' ἡ γωνή:* vel *ἦδ' ἡ* [sic Kust.]
 618. lege μὲν εἰ.
 637. lege Φέρ' ἴδω τί πρῶτον ἦν; Τὰ πρῶτ' ἐπείνομεν immo Φέρ' ἴδω τί ἦν τί πρῶτον ἦν; ἐπείνομεν. sic Nub. 785. Φέρ' ἴδω τί μῆντοι πρῶτον ἦν; τί πρῶτον ἦν;
 632. lege τί δαί [ita Elmsl. ad Ach. 105.]—lege δ' *ad τρίτον.*
 640. Pollux X. c. 9. §. 45. e Polyido citat *Ἐκάρων ξένυλλ'* ἤτησαν οὐ γὰρ ἦν αἰμῖς. [ita Br.]
 642. lege αὐνῆς [ita Br.]
 651. lege ΓΤ. Τοῦ δ' ἔκρυψε.—652. lege ΓΤ. μὴ ἀλλά: vid. Ran. 103.
 654. Alii addunt Ἰσθμὸν e Suid. in Ἰσθμός.
 658. Frob. *εἰσεκύλισα* Gry. —λησα lege —λιστα [ita Kust.]
 vid. 774. vel lege —κλησα. vid. 272. [sic Br.]
 660. Scal. *οἰχοιτόπη:* lege *οἰχέσονται* [ita Dawes.]
 661. Gry. *Προτάνοισιν* [ita MS.]
 664. Frob. *ἰσαλήλυθε:* lege *ἰσαλήλυθε* vel *ἰσαλέλυθε* [sic Kust.]
 665. Scal. *πνύκα.*—669. lege *χρῆν* [ita Br.]
 686. Frob. *ῥοια:* lege *ἀπόρροια* [ita Kuster.]
 693. lege *παράδειγμα* ut 677.—696. lege *κοῖ κοῖ* [ita Bisbt.]
 700. lege *ἀφῆτ'* [ita Dawes.]
 704. [In Frob. deest καί: supplet] Scal. *νῶν.*
 709. Gry. *ὡς ἔπαν γὰρ:* lege *ὡς ἔπαν' ἄρ' ἐστί.*
 711. lege *ἐκάρῃ* [ita Toup.] vel *ἐκάρῃ* [ita Tyrwhittus.]
 713. lege *δῆτά γ' ὅτι* vel *δῆθ' ὅτι γ'* [ita Rav.]
 714. *ὅτι:* lege *ὡς.*
 717. Suid. in *Ἥκεις* ut editum: ubi Kusterus corrigit *ἐλλ' οὐκ ἐπεῖς:* perperam. sententia est, *Unde quidem veneris, nescio. Non tamen dices te facinus tale ausum facile effugisse.*
 733. Gry. *χρῆ* [et sic Zanettus teste Br.]
 737. *σὺ δὲ τὸν* Suid. in *Κρητικόν.*
 748. Bendl. hic apponit MN. et deinceps pro AA. ΓΤ. scripsit MN.—752. lege *τουνουτοφ.*
 754. lege *χάσον.* [prox] ex *Διονυσίων,* e Suid. in *Διονύσια* [ita Br.]
 756. lege *ἐμπίαπαρε* [ita Br.] Gry. *ἐμπίαπαρε.*
 761. lege *σφάγιον* [at τὸ delet Tyrwhitt.]—765. *τι:* fo. εἰ.
 775. Frob. *φίρε τίς ἐν ἀγγελόν;* lege *ἐξ ἀγγέλων.*

779. γ' ἔκιντο Suid. in Παλαμίδης.—mox lege πόθεν, πότε [ita Dorvill. ad Charit. p. 200. et Bisetus.]

780. Scal. εἰ τοῦ τὸν γάλακτος ut Suid. in Παλαμίδης.

784. χρῆ Suid. in Πορίων : lege χρῆν [ita Br. in Supplem.]

786. Cūat Suid. in Σμίλη.—791. Gry. ταῦτα.—799. Gry. δύρασιν.

800. Prob. μαινέθ'. Gry. μαινέθ' ἄν : lege μαινέσθ' [ita Kust.]

810. Prob. ἑκαστός. Gry. ἑκαστον : al. ἑκαστον [ita Kust.]

811. lege χείρων : [mox] Scal. Χαρίνος.

818. Prob. ζεύγη. Gry. ζεύγει [ita Kust.] al. φεύγη. Scal. ζεύγη.

[819. Kust. ἐφέληται, Prob. ὑφέληται.]—820. lege ἀνταπέδωκεν;

822. lege vel ἀποδείξωμεν vel —ξαιμεν [ita Br.]

841. Prob. ἐπὶ τοῖς : lege ἐπὶ τοῖς : vid. Suid. in Στήνια et ibi Kuster. al. θησίοισι.

849. Prob. χρήματά τ' ἢν χρῆν. Gry. χρήματ' ἢν : lege χρήμαθ' ἢ χρῆν ἢν δανείσιν : [olim scripsit Bentl.] “fo. οὐ χρῆν ἢ, et mox καὶ τέκον.”

853. Prob. ἄλλος, Gry. ἴλλος. Si ἴλλος legis, tum sic oportet ἴλλος γαγένηται περιβλέπων· ὁ δ' οὐδαμῶ ; Kuster. legit αὐός. Ut edictum Suid. in ἴλλος.

Ibid. Prob. ὁ οὐδέπω. Scal. Εὐριπίδην : alii. ὁ δ' οὐδέπω : lege ὁ δ' οὐδέπω, et sic Suid. et Gry. [et Kust.]

858. lege πάντας δ' : vid. 1021.

859. lege τί δ'—[mox] dele ἦ. Gry. omittit τι.

Ibid. Gry. κοιμαῖς. Suid. in κοικύλλαις habet καὶ τί [ubi] Kusterus κυκανῆς. Nota κοικύλλαις est περιβλέπων : ergo lege ἴλλος.

864. Prob. μελανοσμαίων. Suid. Μελανοσυμαίων [λέοντα]. ita Gry. [et Kust.]—867. Prob. σοί γ'. Gry. σύ τ'

870. γυναικίστας δίκην δοῦναι Suid. in Γυναικίτις.

875. lege et distingue MN. τί οὖν ἔτι ζῶ ; IN. τῶν κορύμπων ποτηρία. MN. ἀλλ'. Scal. τῇ pro τῶν. Veraus Euripidis sic habetur τί δῆτ' ἔτι ζῶ ;

879. Prob. ξένος : fo. ξένους. ut Gry.

881. lege IT. ποίου Πε. Ὁ τρισκακοδαίμων.

886. Gry. τί τοῦτω : lege τί τῷδε.

887. Prob. τουτενί : lege τουτοί [ita Kust.] Gry. τουτογί.

890. lege ὅστις γ' [ut Scal.]—896. lege δὴ vel δαί [ita Br. in not.]

905. Prob. εἰ μή : lege εἰμ [ita Kust. et MS.]

908. lege Μενέλαον [ita Br.]

917. Prob. μένελαιον ὅσα γ' ἐκ τῶν ἀφύων. Andreas Divus [si recte vocem illam legere queo] legebat ἐφρύων. Euripides. Μενέλαος γέ σ' οὐδ' ἔχω τί φῶ. [ita Kust.]

933. Scal. πολλῶς.—936. lege ἔλεγ' [ita Br.]

946. lege χαριῶμαι [ita Br.]

952. lege Ἰαττωταίης : vid. Eq. 1. mox ἔστ' : sed Suid. utrumque agnoscit in Ἐπειοί.

954,5. lege ταῖς [versibus conjunctis: idem voluit Bentr. in] 956,7. [ita Br.]

960,1. [Conjunctis versibus]. lege *ἐνεπαυχόμενος* [ita MS.] mox μέλειν, ut Gry.

968—978. [Bentr. disposuit in tria systemata, utroque de tristico constante.]

978,9, 980. Systema trium versuum.

978. Frob. *ἐλύρων*: alii *ἐλύρων*: ut *χρυσολόρον* Apollinem.

981. [Versui abesse numerum voluit Bentr.]

982—989. In duobus systemasin quatuor versuum legit Bentr.]—*παῖζει τε καὶ Κλῆδας*—et mox *προτομαί Ταῖς ἡμετέραις*—*χαρίντα ταῖς χο-*

990. [Systema quatuor versuum] lege *ἡστέομεν*. 991: Scal. *χάριν* [post Bisetum] alii *διπλαῖν χερσίν*.

995. [Nihil hic adnotavit Bentr. qui emendavit *τόρνευ* ad Horat. A. P. 441.]

998. lege *φιλοχόροισι*.—1000. lege vel *τερόμενον* vel — *μεν*.

1010. Gry. *οἰμῶξ*: fo. *οἰμῶξ* [ita Br.]

1011. lege *ἱκετεύσα*: i. e. *ἱκετεύσον*.

1014. lege *μᾶλλο*—*ἱατταταί*.

1016. lege *ἐνιγκι* [et] ut Gry. *πόρμος* [Frob. *πόρμος*] i. e. *φορμός*.

1022. lege *ὑπάρχειν* [at in marg. interiori] “immo *ὑπάρχει*: vid.

858.” [mox] *deest τάχυν*, vel simile quid [post *ἔτι*.]

1025. lege *ὑπέλθοιμι*.

1026. fo. *λάβοιμι* [ita Br.] at Bentr. super *λάβοιμι* scripsit “recte.”

1028. Frob. *προδούσσαι*: Alii *προσιδούσα*. Scal. *πρός σε Διὸς* *ἄντοισιν* *ἄντομαι*: vid. 1166. [ubi vulgo *αἰτούμεθ'*]

1048. Scal. *ἄλλα* vel *ἄλλαν*.

1063. Alii *διαμένων* vel *δαιμόνων αἰόλων*.

1068. Suid. in *Ἠχῶ* habet *ἐπικοαστρία ἤγουν γελασγία*.

1071. fo. *τὸ σαυτοῦ*.—1073. *an γῶων*.

1082. Gry. *σταμυλλομένη* bis cum *ο*.—1080. dele utrumque *τό*.

1097. *πατετοπανή*: i. e. *ποῦ ἡ φωνή*. [et sic dividit voces Tyrwhittus *πάντε τὸ πανή*.]

1097. lege bis *κλαύσειμι*—et *κακκάσκη*.

[1108. *λάλο καὶ κατάρατο γυναῖκα* TYRWHITTUS.]

1113. dele bis *τῇ* et lege bis *Γοργόνο*. et *λέγει* cum Gry. [ita Br.]

1119. lege *λαλήσο*.—1128. lege *κλέπτο* [ita Br.]

1125. Scal. *κύστο μή τι*: mox lege *μικρόν*.

1126. dele alterum *δεῦρο* [ita Br.]

1130. lege *ἐπτόνησά σ' αὐτὸ* [ita Br.]

[1134. *γέροντο πύγισο* Tyrwhitt.]—1136. Gry. *δέσμα*.

1139. lege *ET. αἶ* [ita Br.]—1140. lege *ισθίξαιτο*. Gry. *δείξαιτο*.

1146. lege vel *μάστιγας* vel *μάστιγος*.

1149. Gry. *παρθένων*.—1164. Scal. *ἐν λαμπάσι*.

1166. Gry. *ἀντόμεσθ'* [ita voluit Brunck. in Supplement.]

1173. Gry. μηδμή.
 1177. lege μοῦ ποτε—ἀκούσεται [hoc quoque Br.]
 1193. τοῖσι [ita Br.]
 1194. ὑπολύσῃ: fo. [sic Benti. conjecturam, quam daturus erat, non perfecit.]
 1196. Frob. τερὶ τὸ, Gry. τερπό.
 1198. dele ΓΤ. [mox] lege κλαῖσι.
 1199. [deleatur] παραπιγραφῇ ut saepe.—1200. Gry. καλῇ [ita Br.]
 1201. lege ΕΤ. καλῶς [ita Br.]
 1203. lege ΕΤ. πάνι. [mox] ἀπαπακταπαί.
 1206. lege νακί [i. e. ναιχί.]
 1207. Benti. olim deleverat ΓΡ. et scripserat ΕΤ.—sed postea reposuit.—Scal. ἀέριστο [ita Br.]
 1209. dele τό. Suid. in Συβάνη. Ἄλλ' οὐκ ἔχω οὐδέν, ἀλλὰ συμβῆ-
 νη λάβε. [vid. Elmsl. ad Ach. 178. in Auct.]
 1210. lege κομῖς αὐτός vel αὐτός.
 Ibid. Hic et 1212. legit Benti. ΕΤ.—1219. Gry. ταῦτά γ' ἔσονται
 1220. lege λένουσαι [ita Elmsleius in Mus. Crit. No. ii. p. 180.]
 1225. lege ὃ γρά'—1236. lege γεαῦ σύ.
 1242. lege πέπαισται: ut Gry.—1245. lege ἀνταποδοίτην: ut Gry.

IN LYSISTRATAM.

Inter Dramatis Personas.

Στυμμοδάρος] MS. στρυμοδάρας: [vid.] Ach. 272. [adde Vesp. 233. at] Lys. 259. στρυμμόδας [Liber ille MS. est apographus Codicis Vossiani. Ipse Codex Vossianus hodie exstat in Bibliotheca Lugduno-Batavæ: et Apographus in Bibliotheca Collegii S. S. Trinitatis Cantabrigiæ. Lectiones hæ semper fere consentiunt cum MS. Reg. Paris. 2715. vel 2717.]

2. lege ἢ 'ς κωλιάδος.—8. Citat Suid. in Τοξοποιῖν.

10. MS. ὕμων.

13. Al. εἰρημένον. [Quid velit istud al. nescio:] sed Atticus nominativus, teste Suid. in Ἐιρημένον.

16. τε: lege δ' ἢ ut [Fl. Chr. Scal. et] MS. vel τοι [ut T. Burges et Br.]

20. lege γ' ἄρ' vel γ' ἦν ἂν vel ἄτερα γὰρ ἦν: MS. γράφεται. Ἄλλ' οὐκ ἐκείνων ἦν ταῦτε προεργαίτατα: sed in textu ut editum.

31. MS. εἴχετο.—33. MS. μήτε: sed in Schol. μηδέ.

37. Citat Suid. in Ἐπιγλωττήσομαι.

42. ἐργασαίμεθα Clemens Pædagog. III. 2. p. 93. [quem locum citat Kust. et Gataker A. M. P. p. 497.] et ἐργάζαντο in II. 10. p. 87.

43. ἐξηρισμέναι Clemens in II. 10. p. 87. at ἐξανδρισμέναι in III. 2. 93.

Ibid. ἐξηρισμέναι i. e. τὰς τρίχας: vid. Hesych. Ξανθίζεσθαι. et

Menander ibidem [Fragm. 199.] Νῦν δ' ἐπ' ἀπ' οἴκων τῶνδε τὴν γυναῖκα γὰρ τὴν σάφρον' οὐ δεῖ τὰς τρεῖσας ξανθὰς ποιεῖν.

44. Κροκατοφοροῦσαι MS. et Clemens.

45. Frob. καὶ κιμβαρινκοθεστάδια καὶ περιβαρίδας : lege περιβαρίδες : et praeterea lego, Τί κιμβερικά' ὀρθοστάδια — i. e. ἐργάζονται [At Fl. Chr. κιμβερικά' ὀρθ — : Berglerus quoque περιβαρίδες.]

46. H. v. MS. ponit post 48. [i. e. vulgatum ante Kusterum ordinem exhibet : at] Suid. in 'Εξηρισμένας sic habet [ut in Kust.]

52,3. MS. μήτ' [bis.] — 56. MS. τοι προ, γα. — 60. MS. ὄρθιαι.

61. MS. ἐγώ : MS. lacer est usque ad 192.

64. Bentr. olim voluit aliquid, postea deletum : et dein adscripsit : “ immo τοῦκατίων ” [vid. Bentr. ad Callimach. Frag. 227.]

79. dele σοῦ [cum Fl. Chr. et Biseto] vel potius δ.

80. Citat Suid. in Σφριγῶν. — πῦρ ἀν' Gry. [et Fl. Chr.]

83. Frob. τῶν τιτίθων : dele τῶν [ita Kust.] vel lege τῶν τιτίθων [ut Scal.]

88. ΚΑ. καὶ — τὴν [ita Br.] — 90. dele μὲν [ita Rav.]

92. lege οὐδ' ἐνταυθα γὰρ καὶ ταυθενί.

94. Fl. Chr. μυσίδδεο : fo. μύσιδδέ τοι [ita Br.] vid. 1078.

95. Scal. ἀμμο : G. ποτ' ἀμὲ. vid. 10.

100. dele MT. [sic Tyrwhitt.] — 102. MT. ὃ γ'. — 104. ΚΑ. ὁ δ' ἐμὸς

105. Citat Suid. in 'Αλλ' ἐμὸς γ'.

106. Frob. πορκατισάμενος. Gry. et Schol. πορκακι —

109. lege ὀκταδάκτυλον [ita Br. in Supplemento.]

113. lege 'Εγὼ μὲν ἂν κἀν εἴ μ' ἔχρην vel με χρεῖ, ἤ : Suid. in 'Εγκυκλιον sic 'Εγὼ γ' ἂν εἴ μοι χρεῖ ἢ τοῦγκυκλιον ?

115. Gry. ὥσπερ εἰ : et Suid. in Ψῆτα.

116. Gry. et Suid. omittunt ἄν : an δαίειν ἑμαυτὸν ?

118. Gry. ὅπα — 124. lege ἔστιν ἡμιν.

125. lege τί μοι μυᾶτε [ita Kust.] vide Suid. in Μυᾶτε : qui habet μου μυᾶτε et μοχ κατεῖβετε.

129. Suid. in 'Ερρέτω explicat χαίρετω οὐδεμίαν φροντίδα τοῦ πολέμου ποιούμεθα. Respicit ad hunc locum. Vid. Eq. 670.

132. MS. iterum incipit.

136. lege δαλ [ita MSS.] — Ibid. fo. MT. καγιά.

138. Citat Suid. in Οὐκ ἔτος.

141. Scal. πρᾶγμα σωσαίμεσθ' : MS. πρᾶγμ' ἀνασωσαίμεσθ'.

144. Scal. γὰ μὲν δεῖ τὰς : MS. γιμάν.

146. MS. MT. εἰ δ' — δὴ συ.

147. MS. τουτονί. — 151. Citat Suid. in Δέλτα.

152. Scal. σπεκλῶν. Hesych. Σπλεκῶν. Suid. Πλεκῶν καὶ τὸ αὐτὸ Πεκλῶν καὶ σπεκλῶν.

155. Frob. πο : Gry. που et Suid. in Μῆλα. MS. πᾶ.

156. Frob. παρεῖδαν : al. παρενίδαν ut Suid. Gry. παρεσίδαν.

157. MS. MT. τί δ. — 159. MS. MT. Bentr. ΚΑ. [ut Kust.]

160. Bentr. MT. — 162. lege τύπτωσι [ita MSS.]

162. MS. *MT.* ἐὰν——et *χρη* κακὰ κακῶς.
 165. Citat Suid. in Ἀπειροῦσιν.—168. MS. ἀμῖς et 170. γομῖν.
 171. Gry. πλεῖδιῖν: sed vid. 989.
 173. Scal. σκοπῶς. Al. οὐ λιστόπυγας. MS. Voss. ἀς σκοπῶς:
 lege αἱ et ἔχοντι.
 174. MS. τὰ σίω [ita Kust.]
 180. MS. γ' ἔχοι [noix] lege παντᾶ—καὶ τᾷδε [ita Br.] vid. 1012.
 181. MS. τάχιςτ' ᾧ—183. MS. et Schol. ἐμῶμεθα.
 186. MS. *MT.* Λυσιστράτη.
 188. Frob. φᾶς' ἐν Αἰσχύλῳ: lege φασιν ἐπ' ἐν Αἰσχύλῳ vel
 οἱ πτ' vel οὐπτ': i. e. οἱ ἐπτά. MS. φᾶσιν Αἰσχύλος.
 189. Frob. μηλοσφαγούσαις. MS. et Gry. ————σαις [ita Kust.]
 191,3. MS. bis *MT.* pro *ΚΑ.*—199. lege *ΑΤ.* φερ—
 199. Deficit MS. usque ad 268.
 200. lege *ΚΑ.* ᾧ φιλάτῃ γυναιξὶ κεραμῶν ὄσον. i. e. ᾧ κύλιξ.
Omniū, quotquot sunt, vasorum fictilium gratissima mulieribus.
 202. lege *ΑΤ.* κατα—— 205. Al. κάποκισσιζμι.
 225. Suid. in Κύλιξ habet εἰ δὲ μ—βιάζεται—προσκαυήσονται et
 τυρρόκηστιδος.
 237. lege ξυνεπόμυθ' [ita Br. in Supplemento.]—240. τίς δ' ἄλλωγά.
 253. Frob. κακλύμεθ': lege κεκλήμεθ' ut Gry. vel κλυοίμεθ'.
 255. lege βάρος χλωρᾶς φέρων ἐλαίας. [ita Br.]
 256 et sqq. } Systemata esse decametra voluit Bentl. sic fere
 271 et sqq. } Br.
 256. lege ἀελαπτά γ': ut MS. [ita Br. tacite post Scal.]
 265. Citat Suid. in Πακτοῦν.—277. MS. ᾧχην θ' ᾧπλα.
 281. Fl. Ch. ὅμως ἐκπῖνον [ita tacite Br.] an ἐκπῖνον ὁμῶς.
 285 et sqq. } Systemata enneametra esse statuit Bentl. et sic
 296 et sqq. } fere Br.
 289. MS. ἐξαμπεύομεν et Suid. in Ἀμπεύοντες [ita Br.] Scal.
 χῶς τόδ' ἐξαμπεύομεν.
 291. Ita Suid. in Ἐξεπιώκατον. Scal. ἐξεπιάκατον, [vid. Eustath.
 'Ιλ. i. p. 759=662.] vel ἐξυπακιάκατον vel ἐκπεπιάκατον.
 294. Voci τελευτῇ adde τῆς ὁδοῦ e MS. [et Schol.]
 299. lege κάστιν γε. MS. κάστι γε.
 306. Ante ἔκατι MS. θεῶν. Scal. προῶς fo. χύτρης vel σπορῆς:
 vid. Ach. 452.
 307. Frob. ἀν οὖν: MS. ἀν εἰ [ita Kust. e MSS.]—ibid. Fl.
 Chr. ex ed. Ven. τῷ μὲν ξύλῳ——αὐτοῦ: lege αὐτῷ. ibid. MS.
 θέμεσθα. Frob. θάμεσθα.
 316. MS. πρῶτος ὅπως ἐμοὶ συτόσεις: lege ὅπως ἐμὰ πρῶτον. Fl.
 Chr. πρῶτην.
 319, 320. MS. β'. εἰ et ὥσπερ pro ᾧς in Frob.
 321. et sqq. } Systemata quinque versuum ad mentem Bentl.
 335. et sqq. } [vid. et Br.]
 323. Scal. τυρὶ φυνήτω.—326. dele Ἥμυχ—

327. et sqq. } Systemata enneametra.
341. et sqq. }

327. Frob. οίκιαν : lege ὑδρίαν : quin et Fl. Chr. ex Veneta edit. ὑδρίαν, ut MS.

331. Frob. στιγματίαις. MS. μαστιγίαις : sed Schol. ut editum [scil. στιγματίαις.]

335. et sqq. sic dividit et legit Bentl.

* Ηκουσα γὰρ τυφογέροντας ἄνδρας ἔρρειν στελέχη φέροντας ὥσπερ βαλανεύοντας ὡς τριταλантаία βάρος δεινά τ' ἀπειλοῦντας ἐπῶν } [Inter hæc delevit ἐς πόλιν : mox τριταλантаία emendatur : et sic fere Hermannus.]

338. MS. ἐς τριτάλαντον.—345. lege σᾶς Πολιοῦχ'.

346. MS. ξύμμαχον.—352. τι delet MS.

352. In Frob. abest ἰδεῖν : scripsit Bentl. “ fo. δράκης : vid. 254. et mox [in 355.] ὁ φαιδρία sed MS. ἰδεῖν.”

353. MS. θύραισιν βοηθῇ.

354. βδύλλεσθ' : Scal. βδύλλεσθ' ἡμεῖς ; Suid. in Βδύλλεσθε habet ut editum : sed ed. Med. βδύλλετε. MS. βδύλλεσθ'.

356. MS. τοσαυτὶ—MS. τύποντα χρῆν.

358. Frob. χήμαῖς ὅπως ἄν : adde ἡμῖν : sed MS. χήμαῖς χαμαῖς ὅπως ἄν.—359. MS. τοῦτ' ἐμποδίζη.

360. Frob. εἰ νῆ Δία τὰς : fo. εἰ νῆ Δία γέ τις τὰς γνάθους τούτων ἄν ἢ δις ἢ τρις vel καὶ νῆ Δι' ἦν γε τὰς : [vel] forte pro νῆ Δία lege νῆ τὸν Ἀπόλλω vel simile [quid] νῆ Ποσειδῶ [vel] νῆ Διόνυσον : sed MS. εἰ νῆ Δι' ἦν τὰς γν. recte.

361. Suid. in Βουκαλος et Κέπτω [citat] versus Hipponactis Λάβετέ μου Θιδματίον κόψω Βουκάλου τὸν ὀφθαλμὸν : Vid. Hadrian. Junii Animadv. I. xvi.

361. fo. ἀνίχον.—362. dele τις [ita Fl. Chr.]

364. Ita Suid. in Ἐκκοκῶ : et MS. fo. τρίχας σοῦ : vid. 449. et 1224.

366. Frob. τί δ' ἡ——δακτύλοις——ἐργάση : MS. τί δ' ἡν——κονδύλοις——ἐργάσει.

367. πλεῖμονας MS. et Suid. in Βρύκουσα : at πνεύμονας in Ἐξαμήσω.

[Ibid. ἑξαλήσω Suid. in Βρ—et τάρταρ' in Ἐξαμ—]

368. MS. ἐστίν : fo. ἐστὶν ἄρ' Εὐριπίδου : [ita Elmsl. Ed. Rev. No. xxxvii. p. 87.] sed Schol. ut editum.

370. Frob. ὕδατος : fo. ὕδατος αὐ vel θοῦδατος ut MS.

371. MS. θεοῖς.

372. lege δαι [ita Fl. Chr. et Elmsl. l. c.]—σαντόν.

Ibid. fo. τυμβόγερον [vice τύμβ' ἔχων.]

375. Frob. τοῦ μή : MS. τοῦ μὲν : lege τοῦ μὲν ut Gry.

376. MS. et Schol. οἰδά σ'.—Ibid. MS. σταθεύσαν. Schol.—σα.

377. λουτρόν, adde γ' : at Gry. σ'.

380. MS. ἔτ' ἡλιάξεις : sed Schol. ἡλιάξεις. δικάσεις : recte tamen ἡλιάσεις : nam futurum est ἡλιάσεις, πρὸς ἥλιον.

387. MS. *συγχλιαυῖς*.—389. lege *πικνοί* [ita Br. e MS.]
 390. Gry. *ἰδανιασμός*. MS. *ἰδανισμός*.
 392. MS. *ᾠρας ἵμεν*: au forte *μὴ ὅς ᾠρας*: quia *μὴ* utrobique longum est: vid. 1036.
 399. MS. *τοιαῦτα π' αὐτῶν*: lege *τοιαῦτ' ἀπ' αὐτῶν* [ita Br. e MS.] vid. 407. [mox] *ἀκολαστήματα*.
 400. MS. *χόρος γερόντων ἢ ἄγγελος*.
 404. Frob. *Ἀλύκω*. MS. et Schol. *Ἀλυκόν*. Hesych. *Ἀλικούων*, ὁ Ποσειδῶν. *Σόφρων*: ubi Gyraldus *Ἀλικλύων*.
 409. lege *ὃν γ'*: sed MS. *ὃν ἐπισκεύσας*.—411. MS. *τρίμματος*.
 414. Frob. *εὐάρμοσον*. MS. *εὐάρμοσον* et Suid. in *Πάσῃ τέχνῃ*.
 427. *ποῖ κέχνηας*: Bisetus et MS. *τί κέχνηας*: lege *ποῖ κήχος*: vide Etymol. in *Ποῖ κήχος*: ubi Aristophanem citat.
 Ibid. MS. *δέ*.—429. MS. *ὑποβαλόντες*.
 430. lege *ἐνταῦθεν δ'* vel *ἐνταυθοὶ δ'* vel *ἐνθαδὶ δ'*. MS. *ἐνθένδε δ'*.
 431. MS. *ἐκμοχλεύετε*.—440. MS. *μόνην*.—454. MS. *τέτταρες*.
 459. Frob. *σκοροπαν*—MS. *σκοροδοπαν*—et Suid. in *Ἦ σπερμ*—
 460. Frob. *ἐξέλκετ'*: MS. *ἔλκετ'*. fo. οὐκ *ἔξετ'*: al. [i. e. ed. Ven. teste Br.] οὐκ *ἔλθετ'*. Gry. οὐκ *ἔλκετ'*: Suid. οὐκ *ἐξελησσετ'*.
 462. Frob. *παύσασθ'*: lege *παύσασθ'*, et sic MS. vel *παύεσθ'*.
 466. Frob. *μά*: MS. *νή*.
 467. *πολλήν γ' εἰς*: Inse-re γε vel *τις*. Fl. Chr. *πολλὴν εἰς γε*. MS. *εἰς περ*.
 468. *τῆσδε γῆς*] Inse-re τῆς [ita Kust.]
 477. *ὦ ζεῦ* extra versum: vid. 541. [quasi hæc essent antistrophica.—478. lege *τοῖς κνωδάλοις*.
 479. lege *οὐ γὰρ ἔτ' ἀνεκτὰ τὰδ' ἐστ'*, ἀλλά.
 485. lege *παιδοῦ* [ita MSS.].—486. MS. *τοιούτων*.
 488. Frob. *τὴν πόλιν ἡμῶν*—*τοῖς μόχλοις*. lege *τοῖσι μόχλοις* [ita Dawes.] MS. delet *τοῖς*.
 489. MS. et Gry. *παρέχοιμεν*.—490. MS. *γε*.
 492. lege *αἰδὶ* [ita Br.] MS. *οὐνεκα*.—493. fo. *καθελούσιν*.
 495. Inse-re τὸ vel δὲ [Br. δέ.]
 499. Addit versum MS. *Ὡς σωθήσει καὶ μὴ βούλῃ. ΠΡ. δεινὸν λέγεις. ΑΤ. ἀγανακτεῖς*: Ἀλλὰ ποιητέα: et Schol. [habet] *Ὡς σωθήσει καὶ μὴ βούλῃ*: [vid. Porson. Miscell. Crit. p. 21.]
 500. Frob. *ἀλλ' ἀποδεκτέα*, lege *ἀλλὰ ποιητέα*: al. *ἀποδεκτέα* Fl. Chr.
 505. Pro *ΑΤ*. Bntl. *Γραῦς* [ob versum proxime sequentem.]
 506. Citat Suid. in *Κρωξείν*.
 507. MS. *ἡνεχόμεσθα*: lege *ἡνεχόμεσθα* ut Gry.
 508. lege *ἄττα ποιεῖτ' ἄν*: vel *ἄττ' ἄν ἐποιεῖτ'*: vel *ἄττ' ἐποιεῖτ' ἄν* vel *ἄττ' ἄν ἐποίουν*. MS. *ἄττ' ἄν ποῖτε*. Fl. Chr. *ἄττα ποιεῖτε*.
 509. Frob. *ἡρσικετ' ἡμᾶς*.] Inse-re *ἄν*: MS. *γ'*.
 510. MS. delet *ἄν*.—514. Fl. Chr. et Gry. *ὅς ἄν*: MS. *ἦδ' ἄς*.
 516. Frob. *ᾠμωξες*. MS. *ᾠμωξας*.

516. Frob. ἐγὼγ' ἐσίγων] Inserere αὐτίκ' vel simile quid. MS. ἔδον.
 517. fo. εἰ δ' αὖ ἕτερον : vel "Ἐτερόν τι πονηρότερον πολλὰ."
 519. MS. omittit ἔφασκε : fo. δεινόν.
 523. lege ὅτε δὴ δ' ut MS. [ita Elmsl. ad Ach. 10.]
 524. Al. et Fl. Chr. ταύτη : at Bentl. inseruit εἰς ante ἕτερος :
 mox in summæ paginæ ora "MS. et Schol. μὰ Δι' οὐ δὴδ' ἕτερός
 τις] ἀντὶ τοῦ ἄλλος τις ἔφη οὐ μὰ τὸν Δία οὐκ ἔστιν ἄνθρωπος ἐν τῇ πόλει :
 ergo legendum μὰ Δι' οὐ δ' — [ita spatium vacuo relicto] ἕτερος τις."
 530. MS. ΠΡΟ. σοί γ' ὧ κατάρχετε σιωπῶ γὰ καὶ ταῦτα κάλυμμα
 φορέουσι.
 531, 2. Bentl. delet ΠΡ. et ΑΤ. et ΠΡ. [nescio an ex MS.]
 535. Frob. τουτονι : lege τοῦτον δὴ. MS. τοῦτον τὸν —
 536. MS. ξυσσωσάμενος et 540 συλλάβωμεν.
 539. MS. αἰρεσθ' ὧ. Gry. αἰρεσθε δ'. Seal. αἰρεσθέ γ'. Fl. Chr.
 ἀρετέ' ὧ : lege αἰρώμεθ' ὧ.
 541. Sic dividit Bentl. Ἐγὼ γὰρ οὔποτε κάμ—οιμ' ἂν δρχουμένη.
 542. lege ἔλοι με καματηρὸς ἂν [Br. quoque ἔλοι.]
 544. fo. τῶνδε φίλων vel potius μετὰ τῶνδ' ἀρετῆς σφετερῆς.
 546. MS. ἐνὶ θράσος ἐνὶ σίφον.
 549. lege ἀνδρείοταται. Suid. in Τηθῇ habet ἀνδρείοτάτη necnon
 Athen. III. p. 90. sed recte Kuster. ἀνδρείοταται [tacite post
 Scaligerum.]
 551. lege ἤπερ γ'.—552. lege ἡμῖν.
 553. MS. Voss. ἐντέξη. MS. Br. ἐντεύξη et Suid. in Τέτανος.
 [Quis fuerit ille Codex Br., quem Bentleius hic (et fortasse ad finem
 fabulæ aliquoties) in partes suas vocavit, Kusterus vero sæpissime
 inter Scholia, nescio; nisi fortasse sit idem atque Codex Baroc-
 cianus 38.]
 Ibid. Frob. ῥοπαλίνους : lege ῥοπαλισμόν. Gry. ῥοπαλισμούς et
 Suid. in Τέτανος.—560. MS. ἀνήται.
 561. MS. ἐφ' ἱππου et Suid. in Λέκιδος.
 565. lege πῶς οὖν γε δύνασθ' ὑμεῖς παῦσαι : vel πῶς οὖν ὑμῖν δυνατόν
 [ita Kuster. in Notis.] MS. δύνασθαι.
 [Ibid. Egrege TYRWHITTUS in Not. MSS. Πῶς οὖν ὑμεῖς
 πράγματα παῦσαι τεταραγμένα πολλὰ δύνασθε; Porsonus, in Notis
 MSS. penes amicum quondam et mihi condiscipulum, ὑμεῖς δυναταί :
 et sic Elmsl. ad Ach. 78.]
 567. lege κλωστήρ'.—568. MS. ἐνταυθοῖ hic et in 570.
 574. MS. πρῶτον.—575. MS. ἐπὶ κλίνης.
 576. Frob. ἀπόλεσαι : lege ἀπολέσσαι vel ἀπολῦσαι : MS. ἀπο-
 λέσαι.
 577. Frob. θλιβοῦντες. MS. πιλοῦντας.—579. MS. εἰνοῖαν.
 581. Frob. ἡ φ' ὑμῖν] lege ἔστιν ἐφ' ὑμῖν : MS. ἡ φίλος ὑμῖν.
 588. lege λακκατάρχετε. Photius in Lexico Λακκατάρχοι, οἱ
 ἄγαν κατάρχοι καὶ Λακκαταπύγων, ἄγαν καταπύγων. Vid. Ach. 664.

302. Gry. στρατιάς.—394. MS. κῆδεις.
 395. MS. ὁ μὲν ἔκων γάρ. Al. ὁ γὰρ ἔκων μὲν.
 596. Frob. τοῦτο. Scal. τούτου et MS.
 597. Frob. θέλει. MS. θέλει.—598. ἔτι Fl. Chr. [tacite Br.]
 599. lege XO. ΓΤ. at MS. ΑΤΣ. ibid. Scal. παθόν.
 600. lege ἀριόν ἔστιν : [mox] ἀνήσει emes. Scal. χάριον vel παλῖον
 ἔστιν σαρὸν ἀνήσει.
 601. lege μελιτοῦταν.—Ibid. Frob. δὴ μάζω : al. δὴ μάσσω. MS.
 δὴ μάζω.
 604. lege τοῦτον δὴ.—605. lege τοῦ δαί.—606. lege χώρει 'ς.
 613. MS. σοὶ πρῶ πάνυ ἤξει : al. ἔξει.—614. Fl. Chr. τὰ τρεῖ.
 615. στρ. α'. [ita Hermann. de Metr. p. 358.] 638. ἀντιστρ. α'.
 616. al. ἄνδρες : MS. ἄνδρες.—630. MS. οἷσιν οὐδὲν πιστόν.
 631. MS. omittit ἡμῖν et habet ἐπὶ cum Gry. pro ἐπεί.
 631. lege Τυραννεύσουσ' ἐπεί ut MS. [ita in Kust.]
 634. lege Ἀριστογαίτου ut Gry. et MS. [ita in Kust.]
 635. al. αὐτὸ γάρ. MS. αὐτὸς et annotat. "λείπει βοήθης."
 636. Frob. τοῖσι θεοῖσι : lege vel τοῖς θεοῖς vel τῆς θεοῖς ut supra
 [v. 624.]
 637. lege εἰσιόντα σ' [at ea non est scriptura Bentleyi, nisi
 senescentis].—643. Frob. ἡρῆφθουν.
 644. Frob. ἦ : al. ἦ i. e. ἦν Attice et MS. ἦ. ἀντὶ τοῦ ἐπὶ ἔρχαν.
 645. lege οὐσά τ' ἀρχηγέτις : [MS. et Schol. οὐσά τ' ἀρχηγέτις]
 τῇ δεσποίνῃ Ἀρτίμειδι, ὡς Δήμητρι. Ergo ordo est ἀλετρίς ἢ δεσπότης
 οὐσά τῇ ἀρχηγέτι κατ' ἔχουσα τὸν προκατὸν ἀγκυρὸς ἢ Βραυρωνίαις.
 Scal. καταχέουσα τὸν προκατὸν—ἦ γ'. Vide Suid. in Ἀρκτος ἐν
 Βραυρ.—[MS. apud Br. καταχέουσα.]
 648. lege καλὴ σχοῦσ' [ita Br.]—649. dele ΠΡ. et mox XO. ΓΤ.
 654. fo. ἐπὶ τῶν : vid. Suid. in Μηδικῶν : at ex Suid. in Παππῶν.
 655. MS. εἰτ' ἀναλώσαντες] τὸ εἶτα παρέλκει : sed forte ἀντανα-
 λώσαντες.
 658. Frob. κατάξω. MS. πατάξω.
 659. στρ. β'.—683. ἀντιστρ. β'.—659. lege ταῦτ' οὖν ut MS.
 664. Citat Suid. in Ἐνταθρ.—665. in Λυκόποδες.
 674. lege λιπαροῦς [ita Bergler.] at λιπαρᾶς Suid. in Διπαρῆς.
 675. lege ταῖς κοινῶνται [ita Scal. et Fl. Ch.]
 677. lege διαγράφω [ita Br.] MS. διαγράψαι. In Schol. διαγράφω-
 νται, περιπαρῶ.
 679. Frob. ἀναπολίσθαι : lege ἀν ἀπολισθῆ. MS. ἀν ἀπολίσθαι.
 680. lege ἔγραψ' [ita Fl. Chr.]—683. Citat Suid. in Ζωκυρήσις.
 685. lege καὶ δὴ, ut passim.—693. lege κακῶς μ' ἐρεῖς.
 697. dele ΑΛ. ΓΤ.—MS. ὑμῶν.
 699. Citat Suid. in Ψήφος. et 701. in Παύλα.
 700. fo. παῖσι.—702. MS. ταῖσι.
 703. Frob. καμπατήν. Vet. κάγαπητήν et MS. Scal. καπατήν.

An dixisset potius, Παῖδα χρηστὴν ἐκ Βοιωτῶν ἑγχέλων Καπαῖδα ut Ach. 880. ἑγχέλεις Καπαῖδας. et Pac. 1005. Καὶ Καπαῖδαν in Anapæstico. Sed Steph. Byz. ὁ πολίτης Καπαῖτης.

705. MS. παύσῃσθε, lege παύσεσθε [ita Dawes.]

Ibid. Frob. ψηφισμάτων πρὶν αὖν] fo. τούτων: at MS. Suid. in Ψηφοφῶρια omittit τούτων.

706. Suid. l. c. ἐκτραχηλίσῃ θέλων: an leg. θένων. vid. Kusterum.

Ibid. lege τις ὁμᾶς et sic MS.—715. Frob. τι. MS. ὅτι.

720. MS. διαδράσκουσι.

721. Al. διαλύουσιν. Suid. Διαλύεσθαι, συνουσιάζειν.

723. Frob. τροχειλάς. Fl. Chr. τροχιλιάς. Gry. et MS. τροχειλάς.

Ibid. Frob. κατελισπωμένην. Gry. et Hesych. Κατελυσπωμένην.

733. lege διαπετάννυ. [ita Br. e MSS.]

735. lege Ἄλλ' ἢ πολέσθαι—τούτου.

741. Scal. et MS. τοῦτο σὺ; lege τουτοῦ.

744. Suid. in Ὅσιον habet ἀπέλθῃ: an fo. ἀπέλθω pro μόλω γώ.

750. MS. ἀλλ' ἢ χαλκίον. Frob. ἀλλὰ χάλκειον.

754. Frob. ἔχεις: Scal. εἶχες et MS.

755. ὁ τόκος ἐν]: Scal. ὁ τόκοςτος MS. ὁ τόκος ἐτ' ἐν.

757. MS. τί προφασίζει.

758. lege οὐ τἀμφιδόμια: [ita Br.] MS. οὐδ' ἀμφ——

759. Frob. δύναμι' ἔγωγ': lege δύναμαι ἔγωγ' [ita Kust.] MS. δύναμαι γ' ἔγωγ'.

761. dele γε [et sic citat Elmsleius ad Ach. 127. in Auct.]

765. MS. delet γ' et τ'.

767. MS. προσταλαιπωρήσατ' ἔτ' ὀλίγον [ut Kuster.: vid. Porson. ad Med. 356.]

775. Frob. ἦν δ' ἀποστῶσιν: lege ἦν δ' ἄρ' ἀποστῶσιν [et sic ed. Amst. 1670.] MS. ἦν δὲ διαστῶσιν.

777. Ita Suid. in Καταφυγανέστερον: MS. ————ανίστερον.

782. στρ. 806. ἀντιστρ.

786. Frob. Μελαν—, et 797. lege Μελ—— [ut in Kust.]

788. καὶ Suid. in Μελανίωνος.—789. MS. ἐνώκει.

790. Suid. in l. c. καὶ κύνα τιν' εἶχε κατ' ἐλαγοθήρῃ: v. 791. omisso.

793. Suid. κοῦκ ἔτ' ἦλθεν οἰκαδ'.—797. Suid. Μελανίωνος σωφρονέστεροι.—798. Frob. ΠΡ. quod delet Bentl.

799. τ' ἄρ' Suid. in Κρόμμυον: lege Κρομμύων ἄρ' οὐ δει, i. e. δει, χρήζεις, non opus est tibi cepis, ut fleus.

800. dele τὸ σκέλος.

809. MS. ἦν τις ἀνδρως et Suid. in Ἀπορρώγας. et Scal. Vide Hesych. Ἀνδρως; forte ἀνδρευτοῖς ἐν.

810. Suid. in Τίμων habet ἀνδρως ἀβάτοις ἐν σκόλοισι περιεργμῆνος: lege Τίμων | ἦν ἀ—— τις ἀβατ——

812. MS. περιεργασμένον [et sic Schol.]

813. Frob. ἐρινύων : lege ἐρινύων.
 814. lege νυν encliticum.—819. lege αἰεὶ.—822. Gry. μηδαμῶς σ'.
 824. Frob. σάκανδρ' : al. σάκανδρον : ita Suidas [in v. ipsa.]
 831. lege ἀνδρα bis : [ita Fl. Chr.]—832. Gry. εἰλυμένον.
 843. [ἐνθαδὶ] insere γ' [ita Br. nescio unde.]
 852. ἰ Πειονίδης α πέος.
 855. αἰεὶ et μοχ λάβοι Suid. in Αἰεὶ.—862. lege ἔγωγέ σοι.
 866. Frob. ξυνῆλθεν : lege ἔηλθεν ut Gry. [et Fl. Chr.]
 888. Frob. δῆσθ ἀκαμ'] lege δὴ 'σθ' ἂ κάμ' vel δῆτ' ἐσθ' ἂμ'.
 891 MS. KIN. et 892. Αὐτὴ τε λυπεῖ, i. e. λυπῇ.
 898 Citat Suid. in Ἀνοργίστα.
 901. MS. habet eundem versum atque MSS. apud Br.
 905. MS. κατακλινεῖ σ', et sic Bentr. in 909.—909. MS. ὦ τάλαν.
 910. lege τοῦδ' ; KI. ὅπου τὸ Πανὸς αὐλλόν : vid. 722. [ut Scal.]
 vel ὅπου τὸ τοῦ Πανὸς καλὸν ut MS.
 918. MS. ἦ τοι : μοχ lege φιλεῖν μὴ δῆλ' στιν ut MS.
 922. lege ἐπ' ἐπιτόνου γε [ita Fl. Chr. et Zanett.]
 923. alteram MT. delet MS. et—924. addit MT.
 926. MS. οὐδὲ δέομαι : lege ἀλλ' οὐδὲ δέομαι ἔγωγε : ut infra 933.
 δέομαι ἔγωγ'.
 927. MS. ἀλλ' ἦ τό.—928. MS. MT. ἀνίστασ'—KI. ἦδη.
 929. MS. MT. ἀπαντα—KI. δεῦρο.
 933. lege μὰ τὸν Δι' οὐ δέομ' ἀλλά : vel μὰ Δι' οὐ δέομαι ἔγωγ'
 ἀλλά. MS. οὐδὲ δέομαι. ἀλλά [et sic Br.]
 939. fo. βδεῦ : vid. Prolegom. p. [xiii. ed. Kust. in Ἀλλως περι
 Κωμωδίας ubi legitur in Frob. βδεῦ : at Kust. ζεῦ.]
 945. MS. πρῶτος.—950. KI. delet MS. et addit in 951.
 957. MS. et Schol. τίτην.—958. Frob. XO. ΓΤ. Gry. XO. ΓΕ.
 Ibid. MS. ἔχοι δεινῷ γ'.—963. δ' omittit MS.
 965. MS. βινῶν.—969. MS. XO. ΓΤ. pro KI.
 972. Citat Suid. in Θάμους.
 979. Frob. ἐστίν [γερ—] insere α : MS. ἀγερ—Schol. ἡγερουσία.
 980. lege ἦ τοι πρυτάνεις. MS. πρυτάνιες. Gry. πρυτανίαις.
 980. MS. μυσουξαι super u scripto ι : [ita fere MSS.]
 981. lege τί ; πότερ' ; MS. σὺ δ' εἰ πότερον.
 985. lege ἐγώγα. MS. ἐγώνγα.—986. MS. δέ : lege δαί.
 987. Frob. πάλαι ὄργα : voluit Bentr. e MS. παλεος (sic) ut
 Schol. Παλεός, πλεονάζει, &c. "sed lege propius ad receptam
 lectionem παλαιός γα. Hesych. Παλαιός, μῶρος : lege vel ex
 ipsa serie παλαιός : ρ pro σ terminatio Laconum" [Kuster quoque
 in Notis παλαιός γα advocato et emendato similiter Hesychio.]
 990. MS. σκύταλα et μοχ σκυτάλη.
 991. lege KI.—992. MS. ΠΡ.—995. lege KI.
 995. Frob. ἔπεσεν : Scal. ἐπέπεσεν : MS. ἐνέπεσεν.
 997. οὐκ [habet] MS. dele [tamen.]—999. MS. ἄπερ—
 ὑσπλάγιδος et in Schol. [fortasse MSto. in Kust. ὑσπλάγιδος.]

1000. MS. et Schol. ἀπῆλυν.—1001. lege *KI. πᾶς*.
 1002. Gry. λυχνοφοριοῦντες. Suid. λαμπρόφοροι ὄντες in Ἀποκαλύ-
 φαιμεν et Λαμπρόφοροι.
 1003. MS. et Schol. οὔτε—σιγεῖν.—1006. lege *KI*.
 1010. Frob. πέμπειν : lege ἀποπέμπειν [ut Kust. e MSS.]
 1012. lege παντᾶ : vid. 180.—Ibid. MS. et Schol. ποτάμοι.
 1015. lege μέντοι συ [ita Br.]
 1016. lege σοὶ φίλην βεβαίαν νῦν μ' ἔχειν.
 1017. lege νυν [ut Kust.]
 1024. MS. μὴ με; lege με μὴ ut Gry. [et Fl. Chr.] MS. κἄν.
 1026. MS. et Gry. ἦν με—MS. delet δ : lege δάκτυλος.
 1027. MS. ἐκσκάλευσον.—1029. Frob. ἔφυσ' : lege ἔφους.
 1033. Hic deficit MS. Vossianus [vid. ad 1043. et 1279.]
 1035. lege φιλήσω σ' vel φιλήσον [ut Kust.] vel φιλήσῃς et sic
 Gry. [vid. Porson. Hec. 1174.]
 1036. an μὴ ᾿ς ᾠδρας [ita G. Burges, Append. ad Tro. p. 161.
 D.] vid. 392.
 1038. Frob. συμπανολεθρ— : lege σὺν παντῶλ—
 1042. στρ. 1058. ἀντιστρ. [ita Hermann. de Metr. p. 369. et
 Elmsleius in Mus. Crit. No. ii. p. 177.]
 1043. lege οὐδὲ ἐν [ita MS. apud Br. et Vossiani apographus
 teste Elmsleio. l. c. ideoque fallitur Bentl. ad v. 1033.]
 1056. lege ᾶ ᾿ν [ita Br.]—1057. lege μηκέτ' ἡμῖν ἀποδιδᾶ.
 1060. lege ἀσσι μὲν ἔντος.
 1062. Frob. τεθύκι' : lege τέθυχ' ὥστε τὰ κρᾶ' [ita Br. MSS.] :
 vel τέθυθ' i. e. τέθυται [ita Elmsleius.]
 1063. lege ἔσθ' [ita Elmsl. l. c.]—1065. lege πρῶ [ita Fl. Chr.]
 1068. lege ἔσω χρεὶ βαδίζειν.
 1069. Frob. ἔρχεσθαι. Ven. et Gry. ἔρεσθαι : lege ἔχεσθαι μηδὲνα.
 1075. Frob. ληροῖσιν ἔχοντας : lege μηροῖσιν ἔχοντες ut Gry. [et
 Suid. in Χοιροκομειν.]
 1078. lege τί δεῖ [ita Fl. Chr.]
 1081. Σχολ. τεθερμῶσθαι ἐν ἄλλῳ δὲ τεθερμῶσθαι γραίας. [quod
 Scholion omisit Kuster.]
 1083. Frob. ἑλδῶν : Schol. ἑλσῶν [ita Kust.]—mox αἰμίν.
 1087. τι χρῆμα Suid. in Ἀσκητικόν. Schol. τό.
 1090. lege τ' αὐτῇ.—1095. lege Θοιμάτια et in 1087. [ita Rav.]
 1098. lege τόδ' ἔσθος.—1100. lege Πουλυχαρίδα.
 1101. Frob. αἰκ' ἴδου—φασμένως : Al. αἰκεν ἴδον—φλασμένως.
 1102. lege αὐθέκαστα : vid. Suid.—1104. lege ταυτογί.
 1108. Ed. Ven. ὑμᾶς.
 1111. δεινὴν ἀγαθὴν. Ita Suid. in Ἰῶγξ. : an leg. δεινὴν δειλὴν
 ἀγαθὴν, &c. ut omnia contraria sint : ut etiam τὸ σεμνὸν est τῷ
 ἀγανῶ [Tyrwhittus quoque inseruit δειλὴν.]
 1121. Fl. Chr. τις χεῖρα.—1126. Citat Suid. in Μουσῶθηναι.

1131. lege *μῖς* *ix* [ita Brunck.] Suid. *τε* in *Χέρνιβος*.
 1140. Frob. *Περικλείδουσα* : lege *Περικλείδους* [post Scaligerum] :
 ita Laco quidam *Ἐπιτάδους* apud Plutarch. in Agide.
 1142. lege *τοῖσι βομοῖς* [ita Br. tacite post Kuster.]
 1150. lege *ἄρατον ὡς* [ita voluit fortasse Br. collato Av. 427.
ἄρατον ὡς φρόνιμος,]
 1155. Frob. *ἑτέρους ἱππίους*. Scal. *ἑταίρους Ἰππίου* : sic Suid. in
Κατωνάκη.—1156. Fl. Ch. *ξυνεκμαχῶντες*.
 1164. lege *λῶμες* [ita Koen. ad Gregor. p. 115.]
 1169. lege *χωρίον* [ita Dawes. et Rav.]
 1173. Hesych. *Δισσάνιος* et Photius in sua serie. *Δισσάνι, ἀγαθὸν*
καὶ φίλε, Λάκωνες. [ita Br. in Supplemento.]
 1174. lege *πὲρ τοῖν σκελοῖν*.—1176. Frob. *γὰ πρῶτα*. al. *γὰ πρῶ*.
 1191. *σθ*.—1205. *ἀντιστῆ*. [Hermann de Metr. p. 113. et
 Elmsl. Mus. Crit. No. ii. p. 177.]—1191. lege *ΧΟ. ΓΤ*.
 1192. lege *ἑστ'* et—1194. *πᾶσι* et—1202. *καθ' ἄτ'*.
 1201. al. *τύπους*.—1213. Suid. in *Σάκους* : lege *σάκκους*.
 1214. *οὐμὸς αὐτοῖς* [ita Elmsl.]
 1218. lege vel *παραχωρεῖν οὐ θέλεις* [ita Scal. et Tyrwhittus in
 Not. MSS.] vel *θύραν συ' ΘΕ. παράχωρ*—
 1222. lege *χαρίσασθαι*.
 1224. lege *κακυσσεσθε* [ita Br. e MS.] vid. 361. et 449.
 1230. lege *ἐτίη* [et sic Br.]—1232. lege *αἰεῖ*. et 1244. *Πουλυχαρίδα*.
 1245. Suid. *δισποδιάζω* et mox *κἀείσω dein καὶ* in *Δισποδία* : lege
κᾶς pro καὶ [MSS. *καὶ ἐς*.]
 1248. lege *ὕμᾶς ὄρῶν* [ita Br.]
 1250. Frob. *μνάμονα* : lege *μναμόσυνά* : vid. Schol.
 1252. Fl. Chr. *ἄδεν*.
 1279. MS. [utrum Vossianus an ille Br. incertum est : vid. ad
 1043.] *εὐλαβούμεθα*. Frob. *εὐλαβούμεθα*.
 1283. Frob. *ἱκίον*. Scal. *ἰήιον*. MS. *ἰδιον*.
 1287. Frob. *διάτε*. Scal. *διὰ τε*. ut MS.
 1301. Frob. *κλέωνα*. MS. et Gry. *κλεῶνα*.
 1304. *ψιάδοντι* Scal. et MS.
 1310. Scal. *τοὶ τε πᾶλοι καὶ* : frustra. MS. ut editum. Hesych.
Πᾶλοι, παρθένοι.
 1315. Fl. — *δοᾶν* [bis] Schol. — *δοᾶν* [bis] ut supra *κλεῶνα*
 et *μῶνα*.
 1319. Scal. *παραμπυκιδδέτω* Fl. Chr. — *δεταῖ* [ita Rav.]
 1320. Frob. *πᾶ δῆ*. MS. *πάδη*. Scal. *πάδῃ*.
 1323. Scal. *χοροφείλ*— et MS.

CORRECTIONS

In the common Translation of the New Testament.

 No. II.

ST. MARK.

- Ch. I. v. 7. *latchet*, string.
 15. *fulfilled*, accomplished.
 28. *round about*, of.
 32. *did set*, was set.
 34. *to speak because they knew him*, to say that they knew him.
 42. *from him*, from the man.
 43. *he straitly*, Jesus strictly.
 Ch. II. v. 1. *noised*, reported.
 4. *when they had broken it up*, having made an opening:
 9. *be, are* (et passim).
 17. *they that are whole*, those who are in health.—*the physican*, a physician.
 19. *children of the bride-chamber*, bridemen.
 23. *began to pluck*, plucked (et passim).
 26. *in the days*, about the time.
 Ch. III. v. 1. *and there was a man there which*, where a man was who.
 10. *insomuch that they pressed upon him, for to touch him, as many as had plagues*, so that as many as had grievous diseases pressed upon him to touch him.
 13. *goeth up into*, went up.—*he would*, he chose.
 21. *for they said* (for some were saying, parenthesis to the end of v. 30).
 28. *shall be forgiven*, may be forgiven.
 30. *Because they said*, For they had said.
 35. *the same is*, is.
 Ch. IV. v. 10. *alone*, in private.
 11. *are done*, are proposed.
 24. *take heed*, consider.
 30. *compare it*, represent it.
 33. *to hear it*, to understand.
 34. *and when they were alone*, but in private.
 36. *they took him even as he was*, they sailed with him.
 Ch. V. v. 1. *they*, Jesus and his disciples.
 4. *because that*, because (et passim).
 7. *what have I to do with thee*, what hast thou to do with me?
 12. *send us into*, send us to.

15. *that was possessed with the devil, and had the legion*, who had been possessed with the legion.

17. *they began to pray*, they desired.

19. *and hath*, and that he hath.

26. *of many*, from many.—*and was nothing bettered*, and found no relief.

34. *made thee whole*, saved thee.—*be whole of thy plague*, he cured of thy disease.

39. *why make you this ado*, why are you so afflicted?

41. *Damsel, I say unto thee, arise*, Damsel, arise.

42. *astonished with a great astonishment*, struck with astonishment.

Ch. VI. v. 5. *could*, would.—*folk*, persons.

14. *that John the Baptist was risen*, J. the B. is risen.

15. *that it is*, it is.—*ibid. id.*

20. *a just man and a holy*, a just and holy man.—*observed*, preserved.—*when he heard him*, listening to his advice.

33. *the people*, many.—*and many knew him*, and knew whether they were going.

48. *and would*, as if he would.

50. *saith*, said.

51. *sore amazed in themselves beyond measure, and wondered*, struck beyond measure with wonder and astonishment.

52. *hardened*, stupefied.

54. *they knew*, the people knew.

55. *he was*, that he was.

Ch. VII. v. 1. *which came*, who had come.

3. *hands oft*, hands.

3, 4. place in a parenthesis.

9. *Full well ye reject*, you do well in frustrating.

10. *For*, Thus.

12. *suffer*, oblige.

13. *and many such like things do ye*, should be omitted.

15. *those are they*, are those.

17. *was entered into the house*, had entered into a house.

33. *he spit*, spat.

36. *and he*, and Jesus.

Ch. VIII. v. 8. *of the broken meat that was left*, of the fragments that were left.

22. *cometh*, came.—*bring*, brought.

31. *after*, within.

32. *took him*, took him aside.

37. *in exchange for his soul*, as a ransom for his life.

Ch. IX. v. 3. *white them*, whiten.

6. *he wist*, he knew.—*they*, they all.

- 8. *save*, but.
- 12. *how*, as.
- 14. *questioning*, disputing.
- 18. *he foameth*, my son foameth—*cast him*, cast the evil spirit.
- 21. *of a child*, from his childhood.
- 24. *mine unbelief*, my imperfect faith.
- 25. *I*, I myself.
- 29. *come forth*, be cast out.
- 44. *their worm*, the worm.
- 49. *and*, as.
- Ch. X. v. 19. *defraud not*, do no wrong.
- 21. *loved him*, was pleased with him.
- 26. *who*, what rich man.
- 30. *with*, even with.
- 32. *and they were amazed*, and as they followed they were
- afraid*, and they followed amazed and afraid.
- 42. *which are accounted to rule*, who rule.
- 46. *blind Bartimeus*, the son of *Timeus*, blind Bartimeus.
- Ch. XI. v. 2. *go your way*, go.—*Ye be entered*, you enter.—
- Loose him and bring him*, loose it and bring it (and thus vv. 3, 4, 7).
- 5. *what do ye loosing*, what mean you by loosing.
- 7. *and he*, and Jesus.
- 11. *looked round about upon*, surveyed.—*Eventide*, evening.
- 13. *and when he came to it*, he found nothing but leaves, for
- the time of figs was not yet*, for the season of figs was not come;
- but when he came to it, he found nothing but leaves.
- 14. *heard*, observed.
- 17. *of all nations the house of prayer*, a house of prayer to
- all nations.
- 24. *receive*, shall receive.
- 25. *ye stand praying*, you pray.—*Father also*, which is in
- Heaven*, Father, who is in Heaven, may also.
- 30. *the baptism of John was it*, was the baptism of John.
- 32. *they feared*, we fear.
- Ch. XII. 4. *shamefully handled*, treated with disgrace.
- 6. *having yet therefore*, having yet.
- 9. *what shall therefore*, what will then.—*he shall*, he will (et
- passim*.)
- 10. *scripture*, passage of scripture.
- 15. *a penny*, a piece of silver, (eight pence,) et *passim*.
- 19. *wrote unto us*, has given us a law.
- 23. *whose wife shall she be of them*, of which of them shall
- she be the wife?
- 25. *when they*, when mankind.
- 38. *in his doctrine*, in teaching.—*clothing*, robes.

40. *damnation*, punishment.

44. *of their*, out of their.—*of her want*, out of her poor stock.—*living*, income.

Ch. XIII. 15. *go down into the house, neither enter therein*. descend, or go into the house.

19. *neither*, nor (et passim).

28. *of*, from (et passim).—*her*, its.

29. *come*, coming.—*it*, he.

Ch. XIV. 28. *after that*, when.

30. *even in*, in.—*thou*, even thou.

41. *sleep on now, and take your rest*, are you still sleeping and taking your rest?—*enough*, done.

53. *and with him*, with whom.

54. *and he sat*, and sat.

72. *when he thought thereon*, rushing out.

Ch. XV. 5. *yet answered nothing*, answered nothing more.

6. *he released*, it was the custom to release.

15. *and delivered Jesus, when he had scourged him*, and having scourged Jesus, he delivered him up.

16. *and they called*, and called.

21. *compel*, compelled.—*who passed by, coming out of the country, the father of Alexander and Rufus*, the father of A. and R. as he passed by, coming out of the country.

22. *bring*, brought.

25. *and they crucified him*, when they fixed him to the cross.

36. *gave*, offered.

43. *came and went in*, went.

44. *if he were*, that he was.

47. *beheld*, observed.

Ch. XVI. 1. *him*, Jesus.

4. *for it was very great* should be placed at the end of v. 3.

7. *and*, particularly.

13. *the residue, neither believed they them*, the rest, who did not believe them.

14. *as they sat at meat*, as they sat together.

16. *damned*, condemned.

18. *and they*, and the sick.

* * I have read with great pleasure in your last No. a letter signed J. J., containing some observations on my "Corrections in the common Translations of St. Matthew." It is extremely flattering to me that the judicious critic objected to so small a number of passages. I shall trouble you with some of the reasons, which induced me to propose the corrections; and if they should be considered by your learned and theological readers as insufficient, I

shall be gratified by the general conviction that the common Translation is correct, as it is my express purpose to prove that the inaccuracies in it are few.

C. I. v. 20. *Ἐνθυμέσθαι* signifies any thing "placed in the mind." In the Greek Historians and Orators it generally implies "to fix in the mind;" not only "to consider," but also "to determine." In the only other passage, in which the word occurs in St. Matthew, c. 9. v. 4. *ἐνθυμίσθης ποιηρὰ* signifies "male judicate." The word *ἰβουλία* should be considered as connected with *ἐνθυμηέντος*. The former expresses "the wish;" the latter, the consequence of it. The Aorist participle fixes a past signification; hence Rosenmuller translates "cum apud se constituisset." After all, I cannot agree with J. J., that "mente agito, considero," can have a meaning diametrically opposite to "determine;" the latter being the natural consequence of the former.

C. II. v. 2. Not only Coverdale, but all other Translators agree, that the common version does not give the exact meaning of the passage. They therefore have "the new-born king, the late-born king; the king that is born here, this king who is now born."

—v. 23. *Ἐλθὼν* is a pleonasm, and is omitted by Dr. Campbell, and the best Translators. It is particularly redundant after *ἀνεχώρησε*.

C. IV. v. 24. The word "Demoniac" was proposed, as it is adopted by modern Translators, as it is calculated to prevent disputes, and perhaps not "unintelligible to the lower orders of society."

C. V. v. 28. "With impure desire," is not intended as an addition, but a substitution, to the expression *to lust after her*.

C. IX. v. 24. *To laugh to scorn* is an antiquated, and not very intelligible phrase.

C. XII. v. 5. *To break the Sabbath on the Sabbath day* is an inaccurate expression, as it seems to imply that the Sabbath can be broken on another day.

—v. 6. We read of *greater than Jonas, greater than Solomon*; but the common Translation compares a person with a thing. Some copies have *μᾶλλον*. See Dr. Campbell's note on vv. 41, 42 of this chapter.

C. XVI. v. 13. *Who* comes in construction after the verb *am*, which requires the same case after as before, and is here preceded by the nominative *I*. *Whom* would be proper if the sentence were "whom do men report me to be?" as it is in Greek: *τινα με λέγουσιν οἱ ἄνθρωποι εἶναι*; and in Latin, "quem dicunt homines me esse?" This is offered to the critical consideration of J. J., whose objection is certainly supported by the authority of Wakefield; an authority no more infallible in style than in doctrine.

—v. 28. If the meaning is “shall not die,” *taste of death* is not sufficiently expressive. Perhaps the Translators wrote *of death* literally from *θανάτου*, the genitive after a verb of sense.

C. XXIII. v. 24. It does not appear that *βιάζω* or *διολιάω* is ever used in the figurative sense of “making violent efforts.” It is therefore presumed that the word will bear no other meaning than that given in the correction. But it is not intended to assert that *strain at* does not make good sense, although Dr. Campbell says he “does not understand the import of the expression.”

C. XXVII. v. 39. No other objection can be made to the word *wagging*, than that it borders on the ludicrous.

Perhaps I may be permitted to give a reason for two alterations which have been questioned by another critic.

C. I. v. 22. Instead of *Now all this was done that it might be fulfilled*, it is proposed to read “Thus was fulfilled.” Some sceptical cavillers have wished to make it appear from this passage, that many of the actions of Christ were performed with the design of making them agree with the Prophecies. But this is inconsistent with the meaning of the original, which points out to the observation of the Historian, how exactly the prophecies were fulfilled and verified in our Saviour; whose parents could not be supposed to be previously conscious of the mighty works that were done.

C. XII. v. 15. *When Jesus knew it, he withdrew*, &c. This has been represented by those who deny the Divinity of Christ, as opposed to his omniscience, as if he must be informed of the circumstance before he knew it. But the correction, “Jesus, knowing it, withdrew,” acknowledges and expresses the attribute of infinite knowledge in the Son of God; and is in conformity with the original.

C. P.

CAMBRIDGE PRIZE,
FOR 1816.

MAHOMET.

WON from a jarring world, full oft the Muse.
Th' eventful tale of other days reviews;
With patriot deeds her glowing breast she fires,
Thinks with the sage, or with the bard aspires,

Till all so lovely bright her dream appears,
 So fraught with glorious forms of other years,
 That half she deems, this fair abode of fame
 Had once of earth no vestige, but the name.
 Alas! the sweet illusion charms not long,
 Chased by the sons of rapine, and of wrong!
 The victor-sword on her reluctant sight
 Beams the wild flash of war's ensanguined light;
 Her gaze pursues a meteor's path of fire,
 And all her peaceful dreams at once expire.
 She hates that meteor-flame, on which she dwells,
 While one dark impulse in her bosom swells,
 That wayward mood, that melancholy strain,
 In which the heart perversely clings to pain.
 She mourns the simple rustic's fruitless toil,
 When Heroes tramp the harvest from his soil;
 She mourns the limpid streamlet, bright no more,
 When Heroes stain its startled wave with gore;
 But when Ambition's heartless sons divide
 The sacred bands, by love and nature tied,
 When all the generous breast revered, adored,
 Unhonoured falls beneath the victor-sword,—
 Oh! then, half impious, she pre-dooms the blow,
 Which Heaven reserves for man's relentless foe.

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As Ocean's breast, beneath the changeful sky,
 Assumes a robe of ever varying dye,
 While, all unchanged, impetuous, vast and deep,
 The tides below their awful secret keep,
 Thus o'er her boundless aims though conquest throw
 Ten thousand hues, Ambition works below.
 She wants not fancied wrong, or fair pretence,
 Justice, reform, reprisal, self-defence;
 These are the specious terms her flags display,
 Her undissembling faulchion strikes for sway,
 E'en meek Religion, at her stern command,
 In arms exulting, fiercely waves the brand,
 And through destruction's van to conflict driven,
 Proclaims the blood-stained sword the key of Heaven!
 "The key of Heaven and Hell,"¹ Mohammed cries,
 "On each believer's holy sabre lies."
 "One night in camps, one gore-drop trickling there,
 "Outweighs whole months of penance and of prayer."
 "The battle-slain, from earthly blemish pure,
 "Awaits the last tremendous day secure;

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¹ Gibbon's *Decline and Fall*, Vol. IX. p. 297.

"Then shall his wounds with vermeil lustre glow,
 "Then from their lips shall breath of fragrance flow, 50
 "And in the place of each divided limb
 "Shall angel-plumes be fixed, and wings of cherubim!"

Such were the words of promise, wild and vain,
 By which the Warrior-prophet smoothed his reign,
 He spoke to savage tribes of lawless life,
 Whose trade was rapine, and whose joy was strife,
 Like birds, that scent the battle-field afar,
 To Yathreb's walls they flocked, and watched for war,
 For them had Nature's niggard hand arrayed
 Few soft retreats with verdure and with shade; 60
 O'er the dry sandy waste 'twas their's to roam,
 Denied that dearest boon, a social home,
 Denied the common stream's unpurchased wave,
 Though raging thirst the cool refreshment crave.
 Thus more than poor, from Nature's stern decree
 They gained one only blessing—Liberty.

But who was he, that chieftain bold and proud,
 To whom the harsh Bedoween humbly bowed?
 Mecca's enthusiast outcast, Yathreb's lord,
 The self-raised Prophet, Preacher of the sword. 70
 From infant years an orphan, on his head
 Misfortune's withering blight was early shed.
 He saw the wealth, the power, his birth should claim,
 Assumed by stronger friends of kindred name,
 Whose niggard hands on him bestowed alone
 One meanest share of all he deemed his own.
 Nay more, a home they gave—'twas meet in sooth
 Who wronged his infancy should guard his youth.
 Thus lonely left, no soft maternal breast
 His murmurs soothed, or cradled him to rest; 80
 Moist with delight, no fond maternal eye
 Watched his weak limbs their earliest efforts try;
 No mother's balmy voice, with precept bland,
 Bade his young bud of opening mind expand.
 The heart, whose social ties are rent away,
 In the wild loneliness of thought will stray;
 The heart, by Fortune's blind resentment torn,
 Will seek in dreams a refuge less forlorn.
 Oft to his mother's grave would he repair,
 At eve's soft hour, to weep and linger there. 90
 'Twas said, the pious tears that mourner shed
 Bewailed her hapless doom, in error dead.

Perhaps some filial drops bedewed his cheek,—
 Yet that firm spirit scorned a mood so weak.
 Hope dimly seen, aspirings strange and high,
 Forced the full tear from each unconscious eye.
 Well might that tomb of all his joys recall
 His birth-right proud, his youth's unpitied fall,
 And well might fancy deem his parent shade
 To all his vows a pleased attention paid.
 For wealth he toiled, that best approach to power,
 And wealth he found in love's propitious hour.
 When Man or coldly fosters, or betrays,
 Warm, generous Woman oft the slight repays :
 His worth was pictured on Cadijah's breast,—
 She gave that fancied worth the means of rest.
 But ease he valued not, who sighed for fame,
 And wealth inglorious seemed without a name.
 His joyless home was but an eagle's nest,
 Reared amid clouds, upon the mountain's crest,
 Where, in the bosom of mysterious gloom,
 He poised for one bold flight each strengthening plume.
 Remote from humankind, he loved to brood
 O'er high designs, whose nurse is solitude.
 He shunned the feast, and if he digned to smile,
 'Twas plain his dark heart wandered far the while ;
 But when some pilgrim band, with fervour vain,
 Grovelled beneath the Caaba's idol-fane,
 He watched the pious dupes with scornful eye,
 Or fled the scene's corruption with a sigh :—
 For on his soul truth shed a transient gleam,
 E'er power disdained, or passion quenched the beam.
 Genius of fraud—or fancy ! thou whose hand
 Of Hera's cave the wild delusion planned !
 Whate'er thou wert, how darkly wide have rolled
 The waves of error from thy secret hold !
 An Arab's name remoter realms obey,
 Than Rome's imperial sceptre e'er could sway.
 Her earthly fetters scarce the form might bind ;
 His strange, mysterious chain controuls the mind.
 Yes, in the depth of Hera's cave he wrought
 The secret web of visionary thought ;
 An angel-hand, he said, prepared the loom,
 And dyed the woof in heaven's serenest bloom.
 Few, very few, through many a tedious year,
 Would lend that boastful tale a patient ear ;
 But Mecca's sons upon th' enthusiast's head
 Their bitter taunts, and free revilings shed.

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"Of old,"¹ they cried, "the Prophet's gifted arm
 "Could melt the rock; the severed waters charm. 140
 "Do thou, since heaven to thee is all revealed,
 "Call down thy sacred volume, heavenly sealed;
 "Bid Hera's darkling angel face the light;
 "In the dry waste create a garden bright;
 "And then, if Mecca yet reject thy claim,
 "Command from yon blue vault avenging flame."

The wounds of pride, that rankle deep and dark,
 Write not the lip beneath a foe's remark.

On his calm, tutor'd brow, the glance of scorn
 With pity blends for mortals so forlorn; 150
 But through his secret heart their mockery dealt
 A pang, dissembled well, yet keenly felt.

But not for these declined his aim away
 From its high mark of lost paternal sway;
 And those, who deemed his heavenly claims a jest,
 Feared the dark schemes of his aspiring breast.

With firm undaunted voice he preached aloud
 Their rulers' crimes and vices to the crowd,
 Till at the zealot's head, in evil hour,
 Was hurled th' avenging bolt of outraged power. 160

Deep in the breast of Thor's protecting cave
 He heard, with silent awe, the tempest rave.
 Dark Hera's angel-inmate came not here,
 Chased by the scowl of wan, unresting fear.
 But when the storm along th' horizon's verge
 Moaned, as in some low vale the distant surge,
 In time mature, he left the womb of earth,
 Than all her giant-brood a more portentous birth!

Stern Persecution! all thy racks are vain:
 Zeal baffles force, and patience conquers pain. 170

Medina's sons a welcome refuge gave,
 And hailed him ruler, whom they joyed to save.
 Then to the priest's, he joined the warrior's part,
 For black revenge was busy in his heart,
 And he had sworn his bitter foes should rue
 Their headlong rage, in tears of sanguine hue.
 Resounds the din of war through Yathreb's walls—
 To arms! the prophet-warrior fiercely calls
 With eager haste those lawless tribes obey,
 Drawn by the lure of Paradise—or prey. 180
 It boots not here, with borrowed rage, to dwell
 On the wild rush of foes, the battle-swell;

Of Beder's earliest field to mark the boast,
 Where Mecca fled before th' Angelic host!
 Nor the pale rout of Ohud's fearful day,
 When wounds and death beset the Prophet's way.
 Too oft the peaceful Muse hath shed a charm
 O'er scenes abhorred of conflict and alarm;
 Too oft has taught the youthful heart to glow,
 And crowned with Glory's wreath the brows of Woe! 190
 Religion, heavenly maid! in whose pure breast
 Calm, dove-like peace, and joy for ever rest!
 How, through thy chosen land, thy native East,
 Were all thy laws perverted and defaced!
 E'en where thy tearful smile was taught to glow
 For boundless bliss, the meed of boundless woe,
 There, in the midst of thy polluted fanes,
 Were senseless forms adored, and vile remains;
 There, incense fumed, while many tapers' glare
 Perplexed the meek simplicity of prayer. 200
 There, for the sloth and darkness of a cell,
 Thy pampered votary bade the world farewell,
 By his own hand a living death he died,
 And claimed eternal bliss for suicide!

While thus thy genuine rites in pomp were lost,
 On error's wave Arabia's sons were tossed.
 The warm Bedoween blessed the friendly ray
 Of each bright star, that shaped his trackless way;
 Till Heaven's high lamps usurped the worship due
 To their great Maker, whom he faintly knew. 210
 O pitying Maid! thy tearful eye would melt
 For those sharp pangs the patient camel felt,
 When on his master's grave he pined away,
 To serve the dead beyond the realms of day.
 If scorn on thy meek brow could ever dwell,
 The Caaba's motley scene deserved it well;
 Where, with his blunted darts, red Hobal stood,
 A wondrous form, controller of the flood!^a
 While blind devotion inly murmured there
 To many a shape uncouth the fruitless prayer. 220

And he, beneath whose arm were doomed to fall
 Those idols dark, would he thy smile recall?
 No—the stern zealot marred thy peaceful name
 With murderous steel, and all-devouring flame;

^a To this idol (of red agate) was attributed the power of commanding rain. Sale's Preliminary Discourse.

He taught the soul predestined fate to brave,
And spread enjoyment's lure beyond the grave.

Oh! 'twas a note that charmed the savage ear,

To meet in Heaven the joys he valued here ;

To drain the luscious coolness of the bowl,

In the rich banquet's sweets unharmed to roll,

230

Through flowery shades to woo luxurious rest,

Or bask in warm delight, for ever blest.

And yet, perchance, his hours of earthly joy,

E'en at their wildest height, had felt annoy,

A secret damp, his tongue could not impart—

The cloud that wraps the lightnings of the heart.

Why wrought that feeling, vague and undefined,

In blissful moments on his wayward mind ?

'Twas that the soul, too fine for gross delight,

Despised the sensual chain, that clogged her flight,

240

And waved her drooping wing, and longed to soar

Where earthly joys delude frail man no more.

There is a bud in life's dark wilderness,

Whose beauties charm, whose fragrance soothes distress ;

There is a beam in life's o'erclouded sky,

That gilds the starting tear it cannot dry.

That flower, that lonely beam, on Eden's grove

Shed the full sweets, and heavenly light of love.

Alas ! that aught so fair could lead astray

Mau's wavering foot from duty's thornless way.

250

Yet, lovely Woman ! yet thy winning smile,

That caused our cares, can every care beguile,

And thy soft hand amid the maze of ill

Can rear one blissful bower of Eden still.

To his low mind thy worth is all unknown,

Who deems thee pleasure's transient toy alone ;

But oh ! how most deceived, whose creed hath given

Thine earthly charms a rival band in heaven !

Yet thou hast charms, that time may not dispel,

Whose deathless bloom shall glow where angels dwell :

260

Thy pitying tear in joy shall melt away,

Like morn's bright dew beneath the solar ray ;

Thy warm and generous faith, thy patience meek,

That plants a smile where pain despoils the cheek,—

The balm that virtue mingles here below,

To mitigate thy cup of earthly woe—

These shall remain, when sorrow's self is dead,

When sex decays, and passion's stain is fled.

To stern Mohammed Mecca bends the knee,

The doubtful prize of craft or victory.

270

His proudest foes are at the conqueror's feet;
 The fickle crowd their injured Prophet greet—
 But where is she, from whom th' enthusiast drew
 The first bright glante of hope's inspiring view?
 Cadijah sleeps where silence darkly reigns,
 Nor shares his triumph now, who shared his pains.
 Oh! blame her not, that fondly she believed,
 For oft the purest heart is most deceived.
 His ardent breast, the den of loose desire,
 For many a fair had nursed unhallowed fire;
 Yet, on the lap of youthful love reclined,
 Cadijah's matron-shade would soothe his mind;
 And once, when beauty's pride presumed to claim
 A praise superior to her treasured name;—
 "No—by yon heavens," he cried, "Cadijah gave
 Her generous love, when only love could save;
 "Unfriended, poor, despised, she sought me then—
 "A heart so true shall never beat again!"

280

By fraud or forcè advanced, Mohammed's name
 Outstripped each hope his earlier years could frame :
 The convert's humble soul that name adored,
 Hung on his lips, and drank each holy word.
 Who scorned his doctrine, feared the teacher's arm :
 —Himself alone his wiles could never charm,
 Nor sway, nor wealth, nor pleasure, hush to rest
 The fiend, for ever wakeful in his breast.
 Oh! when he traced the mazes of his plan,
 How would his soul contemn deluded man,
 Light as the desert sand, on every blast
 Of passion's burning gale at random cast;
 But on himself he wreaked his deepest scorn,
 Who stooped to cheat a creature so forlorn.

290

300

Ambition's dreary shore a refuge gave
 From the dark swell of thought's devouring wave,
 Yet he had felt the impotence of power
 To buy one smile of joy, one peaceful hour;
 But action's stormy din might drown the voice,
 Whose still small whisper said, "No more rejoice."
 Wide o'er Arabia's waste his flaming sword
 Stamped the dark brand of Islam's fraudulent word;
 On Jordan's holy banks that sabre shone;
 His name was feared on high Byzantium's throne,
 Where now the sullied bays of haughty Rome,
 Torn from their native soil, disdained to bloom.

310

—What awful hand arrests his proud career,
 And thrills his inmost heart with mortal fear?
 The power, whose noiseless shafts in darkness fly,
 Burns in his blood, and glares in either eye.
 In this dread hour, when worldly hopes subside,
 When throbs the latest pulse of worldly pride, 320
 When the rapt soul on viewless scenes is bent,—
 Say, will that stubborn, conscious mind relent?
 No—his last fitful gleam of reason's ray,
 Like some foul vapour, shone but to betray.
 That light had sunk in death's unfathomed shade:
 Low on the common ground his limbs were laid;
 Yet the stern gaze of his unconscionable eye
 Appalled the sad enthusiasts, weeping by,
 And on his parted lip was faintly seen
 Some trace of high command, that once had been. 330
 In the first doubtful pause of wild despair
 Hope, short-lived, anxious hope, will vainly share.
 "He is not dead,"¹ they cried, "he cannot die,
 Our Prophet here, our Advocate on high!
 Wrapt in a holy trance,² her airy-flight
 His soul hath winged to Allah's throne of light,
 Whose secret laws, that scorn the bounds of time,
 Form the dread theme of her discourse sublime.
 On him shall Azrael's dart descend in vain—
 Mohammed must revive, for Jesus rose again!" 340
 Fount of eternal life! they durst compare
 With Thee that breathless form extended there,
 Dark fraud's deserted cell, pride's mouldering dust,
 Ambition's refuse vile, the dregs of lust.
 —But THOU wast holy, guileless, poor, betrayed,
 Meek as a lamb, that mutely waits the blade,
 Pure as the dewy pearl of infant day,
 Soft as the tear, that pity wipes away.
 Thy hand of power, thy heart of heavenly love,
 Displayed on earth the Soul that reigns above, 350
 From dark and rayless orbs dispersed the night,
 Oped the dull ear to sounds of new delight,
 Stretched the shrunk sinew, loosed the speechless tongue,
 And waked the vital spark where death's cold damps were hung!
 'Twas the sole bliss of thy benignant sway
 To heal all wounds, and wipe all tears away;

¹ Gibbon, Vol. IX. p. 319.

² Alluding to Mahomet's pretended night-journey to heaven.

Nor could thy bitter foes' relentless ire
 One angry thought of just revenge inspire.
 The pomp of princely power, Ambition's aim,
 Thy soul despised, and shunned obstreperous fame.
 Thy throne was not of this tumultuous world,
 Reared on the wreck of kings, to ruin hurled,
 But where Ambition's tearful triumphs cease,
 In Heaven's high domes it stands, a throne of Peace.

360

Ye loftier strains adieu! But ill ye suit
 The faint low murmur of a trifler's lute,
 Whose pausing tones, upon the hillock-side
 The thrush, with untaught song, hath oft outvied,
 When from his vesper-shade he viewed the west,
 And sweetly sung day's closing eye to rest.
 Enough for me, that Nature's mute command
 From all her vallies, bids my heart expend,—
 Enough for me, that where her mountains rise,
 Her torrents charm, her awful heights surprise.
 To wake one pensive note in Nature's bower,
 When thought would moralize her simplest flower,
 To breathe a voice through Nature's varying hue,—
 Be such thy care, my lute—Ye loftier strains, adieu!

HAMILTON SYDNEY BERESFORD,

July, 1816.

CLARE HALL.

CAMBRIDGE TRIPOS FOR 1816.

—Hic generosior¹
 Descendat in campum petitor;
 Moribus hic maliorque jussa
 Contendat. ————— HOR. S. I. 11.

ACTUM erat; et nigris iterum nox obsita pennis
 Grantanas circum caligine fuderat aedes;
 Omnis ubique fragor siluit: fessique, togata
 Gens, cursu aut libris carpebant otia somni
 Discipuli Euclidæ, nisi quæ fors pensa terebant
 Hic atque hic nocturna Sophi, et de turribus altis
 Coccineum summæ jubar effudere fenestræ.
 Nuper ut e pleno forte illâ nocte regressus
 Concilio, memori volvebam in mente, quid æqui

¹ Scilicet, numero et potentia propinquorum gratosus. Not. Ed. GRAN.

Dixerit hic, quid pravi alius, quibus argumentis,
 Quâ ratione novus de justo præses honore
 (Namque ita res habuit) fuerit depulsus, et actos
 Mirabar tot suadelâ vel nescio cujus,
 Verborum oblitos vocumque fuisse priorum.
 Astitit ante oculos seu visa est tristis imago
 Astarte, et gemitus ino de pectore ducens,
 Hæc exorsa dedit; "Nescis heu! talia nescis
 Nequicquam mirate; adsum vestri ipsa Senatus
 Custos hactenus, (et custos mansura fuisset
 Ni periisset honos, inimicitiaque veneno
 Cessisset) doctura modos, queis forsitan aures
 Vel duo vel nemo tribuent, sed quos petit illud
 Dedecus infandum, nostræque injuria famæ.
 Eia, age, rumpe moras; dabit indignatio versus
 Qualescunque potest:"—simul ac stupor (illa loquentis
 Nam verba attonitum, monstrumque rei, novitasque
 Terruerant) abiit; chartas et scrinia posco
 Impatiens, operique audax accingor inepto.

Conventum est; vultu spes quædam fulsit in omni
 Insueta, hæc veluti quid grande comitia ferrent;
 Perque foros omnes, et sede in quâque videres
 Stridere secretâ divisos aure susurros.
 "Hac noster præses, nequaquam jure, peritus
 Nocte cadet." "Magnum narras, vix credibile." "Atqui
 Sic habet." "Et quali deprensus crimine? Quisnam
 Delator? Quibus iudiciis? Quo teste?"—"Tace jam;
 Nil horum; verbosa et grandis epistola venit,
 Quam posse excelsam jactant evertere sellam."
 Considerè omnes; surgis tu, pallidus Ajax,
 Scripta notata tui digitis lecturus amici.
 Præsidis heu tanti ad casum, talisque repulsam
 Illa peti! si tu solio modò fructus eodem,
 Si tu dignatus sublimi sede fuisses,
 Talia non unquam tibi perniciosâ fuissent.
 Verùm ubi cæduntur summi plerumque minorum
 Invidiâ, mordax odium non respicit artes
 Ingenuas, animi dotes contemnit honesti;
 Litera quærenda est, quæ te evehat, elevet illum.
 Atque aliquis magno, "Vacuam hanc," ait impete, "sedem.
 Præsidis edici, quâ rite locabitur alter
 Confestim, placeat." Tum nolentumque volentumque
 Exoritur mistus clamor, vocumque tumultus
 Diversarum ardent; donec moderatior adstat
 Sermone, et gravibus (post facta silentia) verbis
 Eloquitur: "Minimè dubitandum censo, quin sit

Quæstio conventûs hæc nostri nobilitati
 Damnosa in primis:—vulgo ridetur, at ille—
 “Ridendum censetis?” ait; “mibi credite, jamjam
 Nobilitas horum cadet irrita conciliorum
 Prisca, atque obscuris mox immersanda tenebris,
 Talia si nostrûm mentes agitare severas
 Jurgia sit concessum; in publica commoda nempe
 Peccamus, patriæ et privatus præferimus res.
 Præterea quid de conventu judicet Europa
 Est operæ pretium curare; hæc scilicet omnis
 Sermones nostros cùm respicit, audiet, inquam,
 Audiet insidiis, et litænegotia falli.
 Proh pudor! et quisquam Grantæ venerabitur olim
 Conciliûm? Quisquam lapsus arcere futuros
 Curabit, cùm fila trahent extrema Sorores?”

Finierat; post hunc aliquis monet, hosce tumultus
 Seria ducturos esse in mala; “propterea quod
 Nostra potestati subjecta est curia summi
 Imperii, cujus lites has impiger ensis
 Castigare valebit,” ait; cui deinde subit quem
 Copia verborum, et vocis dulcedo paternæ
 Insignit: “Quid si nobis impendat ensis
 Ligneus, extremamque minentur fata ruinam?
 Nollem equidem grandisque decus, vitæque Senatûs
 Servitio malè vocis emi; tunc ille ruat, cum
 Linguae animique semel, quodcunque est, imperium uti
 Libertate vetat.” Plausum est. Quis proximus autem
 Nunc huc, nunc illuc aciem torquens oculorum
 Immotus gravitate oritur, ceu vidimus olim
 E testâ largos sermonum effundere rivos,
 Exiguoque sacerdotem jam murmure plebem,
 Jam rauco fremitu, jam vi terrere minarum.
 Hic ille est, de quo spumosa, et plena tumultu
 Res agitur, tandem ille gravis retinacula solvit
 Præcipitis linguae, rasis dein crimina librat
 Antithetis, et nunc palmas ad sidera tollit
 Complosas, nunc calcat humum, nunc verbere mensam
 Percutit infelicem, et vult iratus haberi.
 Testaturque Deos, se nullâ fraude, sed æquis
 Artibus, ingenuisque ebur appetiisse curule.
 Denique (nam dudum longis ambagibus ultra
 Quàm satis est, erro; musæque pedestris abundè est)
 Cetera de genere hóc, sint plurima, sanus omittam.
 Nimirum impatiens frendet jam Curia longæ
 Tota moræ; nox et crescit, crescitque tumultus.
 Tandem igitur positus (veterum seu cassida quondam)

Pileus expectat suffragia : turba frequentes
Injiciunt chartas : hinc partis læta triumphis,
Auriculas illinc, ut iniquæ mentis aselli,
Demissa ; ima agitât, quiddam sperantium utrinque
Corda pavôr ; donec surgit novus ille tyrannus,
Ille novus, linguâque rudi persolvit amicis
Promeritas grates, sellâque potitur honestâ.
Tunc etiam (haud aliter quàm cùm Jove missus ab alto
Trunculus in mediam fertur cecidissee paludem,
Concuessere imæ metuenda tonitrua lamæ
Flumina, raucoque strepuerunt murmure ranæ
Regis in adventum) clarus popularibus ille
Vir gregis excipitur clamoribus ; atque ibi magnus
Mirandusque sedet, Lare vix minùs exanimis, quem
Lacte puer coleret, Musarum et parva Sacerdos.

In Comitibus Posterioribus, Mar. 28, 1816.

NOTICE OF

OUVAROFF on the Eleusinian Mysteries.

NO. II. (*Continued from No. XXVI. p. 406.*)

THE natural state of man (says our learned author, beginning his third Section, p. 31.) is neither the savage nor the corrupt state, but one simple, better, and approximating more nearly to the Divinity. The savage and the corrupt are equally distant from it ; and serve as monuments to attest the fall of man, which alone contains the key of all his history, and which seems to have been recognised in every religion and theological system of the Globe, and is the basis of ancient Philosophy. In the mythological traditions we sometimes find it as a principal idea—sometimes as an accessory notion ; it often appears under the symbols of combat, and of grief or lamentation : at other times under the image of a slain God.² It is sometimes spi-

¹ Lar rite, deformi figurâ,
 Et patulo venerandus ore,
 Stabat paternus : quem coleret puer
 Lacte innocent, et fructibus aureis,
 Quem parva Musarum Sacerdos
 Carmine virgineo vocaret.

Od. Lat. aur. Numism. Dign. A. D. 1815.

² It is remarkable that most of the ancient Theologies begin with a combat and a fall. Thus the first event of Indian tradition is the contest between Brahma and Mahadeva, which closes with the overthrow of the lat-

ritualised, and philosophy then proclaims the degeneracy of the soul and the necessity of its gradual return to the place which it had occupied. Notwithstanding all the wanderings of the human mind, the dispersion of nations, the abuse of allegory, the personification of the attributes of God, or of the powers of nature, and all that confusion of ideas which produced Polytheism, several traces of primordial truths have been preserved in the East: and by a wonderful direction, spread themselves afar; and having crossed Egypt, became with some alterations, in the centre of the ancient world, the mysterious doctrine of the *Apporetæ*, and the object of the great Mysteries of Eleusis.

In studying the ancient religions let us be content to seize the principal features: these constitute their characters—the others have been added successively, and often at random or by chance. "Guided by this principle," says Mr. Ouvaroff (p. 34), "I shall offer no further conjecture on the transmigration of primitive and fundamental ideas. We have remarked their birth in the East, and have witnessed their residence in Egypt. Let us now observe them established in Greece." The Mysteries of Eleusis were divided, like the ancient philosophy, into two parts—the *Esoteric* and the *Exoteric*: these were the great and the lesser Mysteries. It is generally allowed that the lesser were the more ancient, and Mons. de St. Croix agrees with Meursius in regarding them as preparatory ceremonies. It is, however, more probable that the great and little Mysteries were absolutely distinct: without doubt he, who was initiated into the great, saw all the secrets of the lesser Mysteries; but this does not prove that every *Mysta* might become an *Epopt*; or in other words, that those, who had been admitted into the lesser Mysteries, might on that account claim initiation in the greater. All Greeks, without distinction of age or of origin, were entitled to admission in the lesser Mysteries; and even Barbarians, in course of time, enjoyed this privilege.

tar. In Egypt, Osiris was slain by Typhon. Isis revenges the death of her husband by an obstinate combat with his murderer. Typhon, we know, was the evil principle, (Plut. de Isid. et Osir.) as Isis was Nature personified, the Universal Goddess, (Φύσις παντοδὴς, πάντων μήτηρ. Grut. Inscript.) "I do not undertake to establish any system on these facts," (says Mr. Ouvaroff) "but let it be further observed, that the most ancient religious ceremonies have been rites of lamentation,"—that in Phœnicia Adonis was renowned, as Osiris in Egypt; and that Osiris and Adonis are proved to have been the same personage, (Selden de Diis Syr. Syntagma II. "Eundem enim Osiridem et Adoniam intelligunt omnes")—that their festivals were exactly alike, and divided into three parts; the loss or disappearance, ἀπόλεισις, ἀναφανισμός; the search, ζήτησις, and the finding, εὑρισίς: hence perhaps will appear in these stories and in these usages, the traces of one of those great religious traditions which have penetrated every where. It is evident that far from being preserved in their purity, these traditions were soon confounded with the doctrine of two coexistent principles, which was the basis of almost every religious and philosophical idea of the ancients. The explanations hitherto given of those primitive traditions are neither so indisputable, nor so satisfactory as to preclude new conjectures.

Had participation in the great Mysteries been equally easy, could they have exercised the same influence and have never been divulged?

The double doctrine which forms a partition between the philosophers and the people is a distinctive feature of antiquity—pervades all its institutions and systems. Christianity in destroying the double doctrine becomes a grand epoch, even in the history of philosophy. The lesser Mysteries appear to have been within the reach of all men, but the greater reserved for a small number of initiated, since they contained revelations which would have inflicted a mortal blow on the religion of the state. Hence we may believe that the lesser Mysteries exhibited symbolical representations of the history of Ceres and Proserpine, without displaying at the same time any thing that was precisely contrary to Polytheism. The doctrine of a future state of rewards and punishments did not exceed the limits of the prevailing religion; and the initiated might be instructed to believe (without any attack on Polytheism,) that some of their Gods had been men, entitled by their actions to the Apotheosis. It is probable that the lesser Mysteries formed only a kind of rational Polytheism. The Great alone, the *Τελεταί*, possessed the secrets of many sublime truths, and some traditional monuments of the first order.

It is not necessary here to notice all that has been said concerning the Temple of Eleusis, which according to Strabo was capable of accommodating from twenty to thirty thousand persons; nor the order of the ceremonies, the different functions of the Mystagogues, whether in the great or the lesser Mysteries. Antiquity has left but little information on those subjects which have been already discussed by many learned writers, collecting all that can be known respecting the hierophant (*ἱεροφάντης*), the torchbearer (*δαδούχος*), the sacred Herald (*ἱεροκήρυξ*), the attendant of the altar (*ἐπὶ βωμῷ*), the other persons belonging to the Temple, employed in inferior offices; their duties and their dresses; the days devoted to particular processions, and other matters. But if these discussions serve to give an idea of the exterior solemnities, they do not cast any light on the mysteries concealed within the sanctuary. We are authorised, however, to suppose that the *Ερπταί* acquired there some just notions concerning the Divinity, the primitive dignity of human nature, man's fall, the immortality of the soul, the means of its return to God, and, finally, concerning another order of things after death.

We may also believe that oral and even written traditions were communicated to them: for we know that there were sacred books which none but the initiated might read.¹ And Pausanias mentions writings preserved in the Temple of Eleusis between the stones called *Πέτρωμα* (Πέτρωμα) and which were read only during the night.

It is not probable that the mysteries were employed merely to demonstrate the unity of God, and the immortality of the soul by philosophical arguments. Clemens Alexandrinus, speaking of the great

¹ Galen. *πρὸς τὴν εἰς ἀπὸ τῶν ἱερῶν ἀποδείξεων ἀποδείξεως*: Lib. vii. 1.

mysteries, says, "here ends all instruction; nature and things are seen." Besides, if they only taught what probably was acknowledged, would Pindar, Plato, Cicero, Epictetus and others, have spoken with such admiration of the mysteries? or whence could the Hierophant have derived ideas inaccessible to Philosophy? We may conclude that not only great moral truths, but traditions oral and written, concerning the first ages of the world, were imparted to the initiated. The early fathers of the church both praise and censure the mysteries. Clemens of Alexandria, who was supposed to have been himself initiated, at one time declares the object of the mysteries to be not only frivolous but shameful; and describes them as schools of Atheism; while at another time he believes the truths taught there to have been stolen from Moses and the prophets, for according to him it was the Philosophers who instituted the mysteries. Tertullian ascribes them to the devil; and Arnobius, Athenagoras, and St. Justin speak of them in the same manner. - But at the time when these fathers wrote, many abuses had crept into the mysteries, and they were become the support of Polytheism. This corruption influenced the ceremonies; and the indiscretion of some *Mystra* had divulged the symbols, and tended to profane the mysteries, already fallen from their primitive dignity.

But at an earlier period Cicero found nothing in Greece more admirable than the mysteries, "which," says he, "raise us above the rude and savage state, and teach us not only to live pleasantly but to die with better hopes." Many other passages of the ancients equally celebrate the mysteries and indicate the various truths, moral and philosophical, which they inculcated.

The ingenious Warburton has succeeded better in proving the importance of the mysteries in this respect, than in showing that the sixth book of Virgil's *Eneid* was an exact picture of the ceremonies, and even of the secret doctrine of the initiations. Although Socrates and others refused to be initiated, yet philosophy was not always inflexible on this subject. The mysteries found a zealous advocate in Plato, whose authority is so much the more considerable as he rose to a height which no philosopher before or since has ever attained.

Several ancient writers have treated of the mysteries; Melanthius, quoted by Athenæus, and by the Scholiast of Aristophanes: Menander, named by the same, and Hicesius, mentioned by St. Clemens of Alexandria. We must lament that their writings on this subject have perished, although it may be presumed that they restricted themselves to the detail of exterior ceremonies without reference to the true object of our inquiries—the origin of the great mysteries and their relation to Polytheism.

But, says our learned author in the first part of his fourth section (p. 51), the mysteries, like all other human institutions, did not long retain their original purity. The initiation soon became an empty ceremony, abstinence was almost openly violated, and we learn from Isæus and Demosthenes, that, already in their time, courtesans had been admitted to the honours of initiation—and from the fathers, that

a horrible corruption had polluted the sanctuary of Eleusis. It is probable, however, that these excesses occurred only among the Mystæ—of the Epoptæ, we have reason to believe that the number was very limited; and if it increased as the mysteries declined, still it cannot have been considerable, for we do not find that the secret of the sanctuary has ever been violated, even at this epoch.

In proportion as corruption was introduced, that spirit which animated the institution decreased, and vain forms continued to exist after the main spring had long ceased to act. The initiations were still practised under the christian emperors. St. Jerome says, "*Hierophantæ quoque Atheniensium usque hodie cicutæ sorbitione castrari.*" Valentinian, who died in the year of Christ 374, wished to abolish the mysteries, after the reign of Julian, but abandoned this design, as we learn from Zonaras, on the representation of Prætextatus, proconsul in Greece, who told him that life would be no longer supportable to the Greeks, were they prevented from celebrating, after the customs of their forefathers, those sacred mysteries which bind together the human race—*τὰ συνέχοντα τὸ ἀνθρώπειον γένος ἀγλύερα μυστήρια.*

But the mysteries appear to have been included in that general proscription of Theodosius the Great (between the year 346 and 395) which, as historians relate, overwhelmed all the altars of Polytheism. The mysteries, however, before their fall, enjoyed a brilliant although an unexpected epoch, and assumed a new aspect. This certainly was one of the most interesting moments of their history. It appears that the knowledge of some primordial truths confided to a small number of elect was perfectly compatible with the ignorance of the multitude, and that the natural ideas concerning the unity of God and the immortality of the soul were more diffused than is generally imagined, but the multitude persevered in the practices of Polytheism, through habitual respect for antiquity. Before its fall, Polytheism endeavoured to combat Christianity with its own weapons; and as the new religion addressed itself at once to all the intellectual faculties of man, the adherents of Polytheism strove to ennoble their faith by a moral dignity which it had never possessed, attributing to it an object entirely foreign from its character. For this purpose they assembled all that wore an appearance of mysticism, and thus formed what gave to Polytheism an aspect entirely new. Philosophy entered into the general conspiracy, or rather was at its head, but all in vain—and their united efforts only served to enhance the triumph of Christianity.

Of the Eclectic System, Marcus Aurelius was the hero, Julian the martyr—in the schools of the Philosophers its principal supporters were Apollonius Tyaneus, Ammonius Saccas, Jamblichus, Celsus, Porphyry, Proclus, and above all Plotinus, who so much abused his brilliant imagination. The Eclectics wished not only to re-establish the ancient authority of the Eleusinian Temple, but they introduced new mysteries unknown or unused before. The rites of Mithra, not practised in Greece, appeared at Rome under Trajan, about the year 101 of Christ. As all those efforts had but one object, it was contrived that the greater part of the ceremonies of Christianity should be borrowed. To these were added severe trials and terrible proofs. It is

ARISTOTELIS PEPLI FRAGMENTUM.

ΑΡΙΣΤΟΤΕΛΟΥΣ ΠΕΠΛΟΣ, sive ARISTOTELIS
 EPITAPHIA in HEROAS HOMERICOS: *Fragmen-
 tum ab H. STEPHANO primum Editum, nunc pluri-
 bus auctum Epitaphiis, partim nuper editis, partim
 nunc primum e codice Harleiano.*

*Viro summo CHRISTIANO GOTTLOB HEYNE, Bo-
 narum Literarum Antistiti gravissimo, Interpreti doc-
 tissimo, Literatorum Amico officiosissimo, Hoc ARISTO-
 TELIS PEPLI FRAGMENTUM Honoris causa D. D. D.
 THOMAS BURGESS. DUNELMIÆ, 1798.*

LECTORI

S.

PEPLUS erat navis Panathenaicæ velum, in quo depictus est
 Enceladus a Minerva occisus, et viri fortes, qui in bello de patria
 bene meriti essent.¹ Nomen a nave Panathenica apte et inge-
 niose transtulit Aristoteles ad Epitaphiorum libellum, in quo ipse
 commemoravit fata ducum, qui in bello Trojano Græcis Trojanis-
 que copiis præfuerunt. An præter duces Catalogo Navium Ho-
 merico memoratos, in alios etiam heroas Homericos Epigrammata
 scripserit hoc opusculo, non liquet e Porphyrii testimonio: in
 alios tamen scripta extant in iis, quæ Peplo vindicavit Canterus,
 scilicet in Antiochum, Automedontem, Deipylum, Patroclum,
 Teucrum, Talthybium, quæque ab uno et eodem scripta fuisse
 dubio caret: nec magis ex ejusdem Porphyrii verbis constat, an in
 ipsos omnes omnino duces. Certe Tzetis temporibus, qui ple-
 raque servavit, in nonnullos non extiterunt epigrammata, ut ille
 monuit.

Epitaphiorum, quibus contextum est Pepli hoc fragmentum,
 quadraginta et duo primus edidit H. Stephanus sine auctoris no-
 mine. Eadem typis recudit G. Canterus et Aristoteli vindicavit:
 quibus autem argumentis, vide et in præfatione sua, et apud Fa-
 bricium. Deinceps in Aristotelis operum editiones Peplum rece-
 perunt editores.

Ex his plurima citavit Tzetes in Scholiis ad sua Antehomerica,
 Homerica, et Posthomerica, quæ primus vulgavit V. Cl. G. B.

¹ Ἀνδρες ἦσαν τῆσδε τῆς γῆς ἀξιοί, καὶ τοῦ ΠΕΠΛΟΥ. Aristoph. 'Ιστ. 566.

Schirachius Halæ 1778. editione quidem mutila sed acceptissima. Etenim in his Scholiis præter plurima olim edita tandem insperato prodierunt decem alia Epitaphia partim in duces Græcos Trojanosque scripta, partim in alios, neque vero Aristotelis nomine citata, neque ei a Schirachio tributa. Post Schirachium vir doctissimus Fr. Jacobs, qui Tzetziis opus longe emendatius et auctius edidit Lips. 1793. meliorum codicum lectionibus et additamentis adjutus, Epitaphiis in editione Halensi editis duo addidit; neque tamen ipse Aristoteli ea tribuit, neque in Anthologiæ suæ egregia editione nupera Epitaphiis Stephanianis adjecit. Id fortasse me movere oportebat, ut Aristoteli ea ne tribuerem. Illa vero cum nulla careant eorum verisimilitudinis argumentorum, quæ Cantabrum induxerunt, ut Stephaniana Aristotelis esse judicaret; et eadem simplicitate scripta sint, quam in Aristotelicis laudavit Porphyrius; non dubitavi ea Aristoteli adscribere, et Stephanianis adeo hac editione adjungere.

Hæc duodecim Epitaphia a Scholiis Tzetziis hausta tribus aliis auxi Epitaphiis in Æneam, Paridem, et Hectorem, quæ in eorundem Scholiorum codice Harleiano¹ reperi. Nec desperem, si diligentiore usu excutiantur codices Tzetziis, etiam iste, quem tractavi, Harleianus, ac præsertim Matritensis ille a Casirio memoratus, (vidi infra not. ad Fabricii excerpta) aliquando alias repertum iri Pepli reliquias. Tzetzes enim Scholio ad Homericæ suæ, v. 118. de Leito scribens, τὰ ἐπιγράμματα δὲ, αὐτοῦ τε καὶ τῶν λοιπῶν ἐν τοῖς ἐμπροσθεν ὁμοῦ εἶπομεν. At Αἰτίου ἐπίγραμμα et aliorum nonnullorum in codice nostro frustra quasivi. Tzetziis quidam plurima sunt in Thersitem, Polydaniam, Troilum, Polyxenam, Palamedem, Euphorbum, alios; ut hæc, quæ ab antiquis diligenter distinguit ipse Tzetzes, et revera longe differunt, ab instituto nostro aliena sunt. Epitaphii (56) in Asium fragmentum servavit Eustathius ad Il. B. p. 270. ed. Bas.

Paulo diversi generis sunt Epitaphia (57 et 58.) in Penthesileam et Cycnum, qui ab Homero cum non memorati sint, in Trojani tamen belli tempora conveniunt, neque adeo fortasse ab Aristotelis consilio aliena: poeta certe non indigna: imo ceteris (excepto illo in Ajacem Telamonium) simplicitatis cum venustate conjunctæ palmam præripere videntur. Quæ Stephanus edidit in Laomedontem, &c. quoniam a Porphyrii testimonio longius discedunt, missa feci.

Notandum autem est Tetzem, ut hæc quindecim Epitaphia a Schirachio, Jacobsio, et nobis prolata, ita cetera a Stephano edita, non Aristotelis nomine citare: quippe quæ non Stagiritæ putaret esse, sed alius cujusdam Aristotelis, ut e Scholiis Tzetziis in He-

siodum de primum editis monuit Fabricius; in qua tamen sententia ei adversantur Porphyrius et Eustathius; ne dicam Cante-
rum, Heinsium, Brunckium.

Eorum usui, qui Homericum Catalogum et Peplum inter se conferre velint, Heroum indicem addidi, qui sequitur. Heroas a Trojanis partibus notat signum T.

HEROES in Catalogo Navium memorati.

	Iliad B.	PEPLI Epig.
Acanias, Anten. F. T.—ver.	823 . . .	. . .
Acamas, Thrax, T.	844 . . .	XLIV.
Achilles	685 . . .	XXVIII, XXIX.
Adrastus T.	830 . . .	. . .
Æneas T.	820 . . .	LIII.
Agamemnon	576 . . .	X, XI.
Agapenor	609 . . .	XVI.
Ajax Tel.	557 . . .	VI.
Ajax Oil.	527 . . .	III.
Amphimachus, Cteati F.	620 . . .	. . .
Amphimachus, Nom. F. T.	870 . . .	XVII.
Amphius, T.	830 . . .	. . .
Antiphus, Thess. F.	678 . . .	XXVII.
Antiphus, Pylæm. F. T.	864 . . .	. . .
Arcesilaus,	495 . . .	. . .
Archilochus . . . T.	823 . . .	. . .
Ascalaphus	512 . . .	II.
Aseanius T.	864 . . .	. . .
Asius T.	827 . . .	LVI.
Chromis T.	858 . . .	. . .
Clonius	495 . . .	. . .
Diomedes	563 . . .	VIII.
Diores	622 . . .	XVII.
Elpenor	540 . . .	IV.
Ennomos T.	858 . . .	. . .
Epistrophus, Iph. F.	517 . . .	. . .
Epistrophus, . . . T.	856 . . .	. . .
Eumelos	714 . . .	XXXIII.
Euphemus T.	846 . . .	. . .
Euryalus	565 . . .	IX.
Eurypylus	736 . . .	XXXV.
Glaucus T.	876 . . .	LI.
Guneus	748 . . .	XXXVII.
Hector T.	816 . . .	XLI, LV.
Hippothous . . . T.	840 . . .	. . .
Hodius T.	856 . . .	. . .

	Iliad B. ver.	Pepli Epig.
Ialmenus	512	II.
Idomeneus	645	XXIII.
Leitus	495	
Leonteus	745	XXXVI.
Machaon	732	XXXIV.
Medon	727	
Megeo	627	XIX.
Menelaus	586	XII.
Menestheus	552	V.
Meriones	651	XXIII.
Mesthles	T. 864	
Nastes	T. 867	
Nestor	601	XIII, XIV.
Nireus	671	XXVI.
Pandarus	T. 827	XLV.
Peneleus	495	I.
Phidippus	578	XXVII.
Philoctetes	718	XXXI.
Phorcys	T. 862	
Pirous	T. 844	XLIV.
Podalirius	732	XXXIV.
Podarces	704	XXXII.
Polypætes	740	XXXVI.
Polyxenus	623	XVIII.
Protesilaus	698	XLIII.
Prothoenor	495	
Prothous	756	XXXVIII.
Pylæmenes	T. 851	XLVII.
Pylæus	T. 840	
Pyræchmes,	T. 848	XLII.
Sarpedon	T. 876	L.
Schedius	517	
Sthenelus	564	IX.
Thalpius	620	XVIII.
Thoas	638	XXII.
Tleptolemus	653	XXIV, XLVI.
Ulysses	631	XX, XXI.

Heroes Homerici non memorati in Catalogo Navium,

Epig.

Agenor	T.				
Alcathous	T.				

		Epig.
Alcimedon	.	.
Antenor	T.	.
Antilochus	.	XV.
Asteropæus	T.	.
Automedon	.	XL.
Deiphobus	T.	.
Deipylus	.	XXV.
Dolon	T.	XLVIII.
Euphorbus	T.	.
Memnon	.	LII.
Neoptolemus	.	.
Paris	T.	LIV.
Patroclus	.	XXX.
Phoenix	.	.
Polydamas	T.	.
Priamus	T.	.
Rhesus	T.	XLIX.
Talthybius	.	XXXIX.
Teucer	.	VII.

Heroes ab Homero non memorati.

Cycnus	T.	LVIII.
Penthesilea	T.	LVII.

ἈΡΙΣΤΟΤΕΛΟΥΣ ΠΕΠΛΟΥΣ,

Ἦγουν

Εἰς τοὺς παρ' Ὀμήρου ἤρωας
Ἐπιτάφια.

I.

Ἐπὶ Πηνελέῳ, κειμένον ἐν Βοιωτίᾳ.

Τόνδ' ἐπὶ Κηφίσῳ ποταμῷ θέσαν ὡκὺ ρέοντι
Παῖδες Βοιωτῶν σώφρονα Πηνελέων.

II.

Ἐπὶ Ἀσκαλάφου καὶ Ἰαλμένου.

Ἀσκαλάφου Τροίῃ φθιμένου καὶ Ἰαλμένου ἤδε
Ὅστέα πληξίππων γῇ Μινώας κατέχει.

III.

Ἐπὶ Αἴαντος τοῦ Οἰλέως, κειμένον ἐν Μυκόνῃ τῇ νήσῳ.

Ἐνθάδε τῶν Ἀοκρῶν ἡγήτορα γαῖα κάτεσχεν
Αἴαντ' Οἰλιάδην ἐν πελάγει φθιμένον.

IV.

Ἐπὶ Ἐλεφάντρῳ, κειμένῳ ἐν Τροίᾳ.
Νῆπυ ἀπ' Εὐβοΐης Ἐλεφάντρα ἀρχὸν Ἀβάντων
Ἐνθάδ' ἐν Τροίῃ μοῖρᾴ κατέσχε βίου.

V.

Ἐπὶ Μετέσθῳ, κειμένῳ ἐν Ἀθῆναις.
Ταξιλόχος λῆθον, υἱὸς Περσεῶς, Μένεσθεύς
Ἐνθάδ' ἐν κλεινῇ πατρίδι μοῖραν ἔχει.

VI.

Ἐπὶ Αἴαντος Τελερῶνίδου, κειμένον ἐν Τροίᾳ.
Ἄδ' ἐγὼ δ' ἑλκῶν ἀσπὲς παρὰ τῷδε κάθημαι
Αἴαντος τύμβῳ, κειραμένα πλοκάμους,
Θυμὸν ἄχει μεγάλῳ βεβωλημένα, ¹ οὐνεκ' ² Ἀχαιοῖς
Ἄ δολόφρων ἅπαντα κρέσσον ἐμεῦ ³ κέκριται.

VII.

Ἐπὶ Τεύκρῳ, κειμένον ἐν Σαλαμῖνι τῆς Κύπρου.
Ἴων ὠκυμόρων ταμῆν, Τελαμώνιον ἦδε
Τεύκρον ἀποφθίμενον γῇ Σάλαμις κατέχει.

VIII.

Ἐπὶ Διομήδῳ, κειμένον ἐν τῇ ὁμωνύμῳ νήσῳ.
Αἰνητὸν πάντεσσιν ⁴ ἐπιχθονίοις Διομήδην
Ἢδ' ἱερὰ κατέχει νῆσος ὁμωνυμῆ.

IX.

Ἐπὶ Σθένελον καὶ Εὐρύαλον, κειμένων ἐν Ἀργεί.
Ἀργεῖος Σθένελος Καπανῆος ὧδε τέθνηται
Τύμβῳ, καὶ τούτου πλησίον Εὐρύαλος.

X.

Ἐπὶ Ἀγαμέμνονος, κειμένον ἐν Μυκῆναις.
Λεύσσεις Ἀτρεΐδew Ἀγαμέμνονος, ὃ ξένη, τύμβον,
Ὅς θάν' ὑπ' Αἰγίσθου κοῦλομένης ἀλόχου.

XI.

Ἐπὶ τοῦ αὐτοῦ.
Μνήμα τόδ' Ἀτρεΐδew Ἀγαμέμνονος, ὃν ῥα κατέκταν
Δαῖ Κλυταίμνηστρῃ Τυνδαρίς οὐχ ὀσίως.

¹ MS. βιβωμήναι.

² MS. Vindob. ὡς παρ'. MS. Harl. ἔτ' ἀρ. marg. ὡς παρ'.

³ Hoc Epigramma in Anthologia Asclepiadi tribuitur. Vers. 4. pro κέκριται Vat. Cod. ἔκπεται, quod notavi etiam in Planudeæ optimo codice. Sed getuinum est prius. Brunck.

⁴ MS. τὸν πάντεσσιν κρείττεστον, quod levem in errorem induxit virum doctissimum ad Tzetzia Homericam v. 113.

XII.

Ἐπὶ Μενελάου.

Ὁλβιος, ὦ Μενέλαε, σὺ γ' ἀθάνατος καὶ ἀγήρως,
Ἐν μακάρων νήσοις, γαμβρὸς Διὸς μεγάλου.

XIII.

Ἐπὶ Νέστορος, κειμένον ἐν Πύλῳ.

Τὸν βαθύνουν ψυχὴν τε νόημά τε θεῖον ἔχοντα
Ἄνδρ' ἀγαθὸν κατέχω, Νέστορα τὸν Πύλιον.

XIV.

Ἐπὶ τοῦ αὐτοῦ.

Νέστορα τῶν Πυλίων ἡγήτορα ἦδε θανόντα
Γῇ κατέχει, βουλῇ φέρτατον ἡμιθέων.¹

XV.

Ἐπὶ Ἀντιλόχου, κειμένον ἐν Τροίᾳ.

Μνήμ' ἀρετῆς νιοῦ τοῦ Νέστορος, Ἀντιλόχοιο,
Ὅς θάνεν ἐν Τροίῃ ῥυσάμενος πατέρα.

XVI.

Ἐπὶ Ἀγαπήνορος.

Ἀρχὸς δδ' ἐκ Τεγέης Ἀγαπήνωρ, Ἀγκαίου υἱός,
Κεῖθ' ὑπ' ἐμοί· Ταφίων πελτοφόρων βασιλεύς.

XVII.

Ἐπὶ Ἀμφιμάχου καὶ Διώρους.

Ἀρχὸς τ' Ἀμφίμαχος² Κρεάτου παῖς, ἡδὲ Διώρης
Ἐνθάδ' ἐνὶ Τροίῃ μοῖραν ἔχουσι βίου.

XVIII.

Ἐπὶ Θαλπίου καὶ Πολυξένου, κειμένων ἐν Ἡλίδι.

Οἶδε Πολύξεινος καὶ Θάλπιος Ἡλίδι δίῃ
Δμηθέντες κρυεροῦ δῶμ' Αἴδαο ἔβαν.

XIX.

Ἐπὶ κenoταφίου Μέγητος, ἐν Δουλιχίῳ.

Μνήμα Μέγητι θεῷ, μεγαθύμου Φύλεος³ υἱῷ,
Δουλίχιοι τεύξαν· σῶμα δὲ πόντος ἔχει.

¹ Nestor Nelei filius et Chloridis inter ἡμιθεούς, εἷς ἐκ θεῶν καὶ ἀνθρωπίνου σώματος εἶναι λέγουσι, censeri non potest. Praeferenda itaque lectio quam servavit Eustathius, p. 296. φέρτατος ἡμιρίων. Ad hanc enim duo in Nestorem Epigrammata respicit, quae memoriae lapsu pro uno habet: δῆλοι δὲ τὴν τοῦ γέροντος ἀρετὴν καὶ τὸ εἰς αὐτὸν παλαιὸν ἐπίγραμμα, ὅπερ καὶ φέρτατος ἡμιρίων λέγει αὐτὸν καὶ βαθύνουν, καὶ ψυχὴν ἢ σώματι θῆσαν ἔχοντα, καὶ ἀνδρᾶ ἀγαθόν. Brunch.

² MS. Ἀρχων Ἀμφ.

³ Qui primus epitaphia haec edidit e MS. Cod. Henr. Stephanus habet Φύλιος, quod praestat, et nescio quae de causa mutavit Canterus, quum genitivus Φύλιος apud Homerum sit. Brunch.

XX.

Ἐπὶ Ὀδυσσεώς, κειμένου ἐν Τυρρήνῳ.
Ἀνέρα τὸν πολύμητιν, ἐπὶ χθονὶ τῇδε θανόντα,
Κλεινότατον θνητῶν, τύμβος ἐπεσκίασεν.

XXI.

Ἐπὶ τοῦ αὐτοῦ.
Οὗτος, Ὀδυσσεὺς κλεινοῦ τάφος, ὃν διὰ πολλὰ
Ἕλληνες πολέμῳ Τρωϊκῷ εὐτύχεσαν.

XXII.

Ἐπὶ Θόαγτος.
Υἱὸν ὑπερθύμον Ἀνδραίμονος, ἡδὲ θυγατρὸς
Γόργης τῆς Οἰνέως, ἡδὲ κόνις κατέχει.

XXIII.

Ἐπὶ Ἰδομενέως καὶ Μηριόνου, κειμένων ἐν Κνώσσῳ.
Κνωσσίου Ἰδομενῆος ὄρε¹ τάφον, αὐτὰρ ἐγὼ τοῦ²
Πηλείου ἱδρυμαὶ Μηριόνης ὁ Μόλον.

XXIV.

Ἐπὶ Τληπολέμου, κειμένου ἐν Ῥόδῳ.
Ἀδ' Ἡρακλείδην ῥηξήνορα θυμολέοντα
Τληπόλεμον κατέχει κυματῶσσα Ῥόδος.

XXV.

Ἐπὶ Δηϊπύλου.
Δηϊπύλον κόρης εὐειδέος Ὀρμενίου
Μνημα τόδ' εὐκλείων· γείνατο Τληπόλεμος.

XXVI.

Ἐπὶ Νιρέως, κειμένου ἐν Τροίᾳ.
Ἐνθάδε τὸν κάλλιστον ἐπιχθονίων ἔχε γαῖα³
Νιρέα, τὸν Χαρόπου παῖδα καὶ Ἀγλαΐης.

XXVII.

Ἐπὶ Φειδίππον καὶ Ἀντίφον.
Φειδίππον Τροίην πέραντ', ἡδ' Ἀντίφον ἦρω
Γαῖα πατρὶς κώμῃ ἡδ' Ἐφύρα κατέχει.

XXVIII.

Ἐπὶ Ἀχιλλέως, κειμένου ἐν Τροίᾳ.
Θέσσαλος οὗτος ἀνὴρ Ἀχιλεὺς ἐν τῷδε τέθαπται
Τύμβῳ· ἐθρήνησαν δ' ἐννέα Πιερίδες.

^{1 2} Refert hoc Diod. Sic. T. I. p. 395. cum aliqua lectionis varietate
ἔρα τάφον. Melius ὄρε¹, ut in 37. et in 10. λίσσους Ἀτρεΐδω. Tum ἰγὼ σοι, quod
præfert doctissimus Wesseling, cui non assentior. τοῦ positum est pro αὐτοῦ
seu τούτου, ut in 9. Brunck.

³ f. leg. ἰχμ. αἶα.

XXIX.

Ἐπὶ τοῦ αἰνός.

Παῖδα θεῶς Θέτιδος, Πηληϊάδην Ἀχιλλῆα,
Ἥδ' ἱερὰ νῆσος Ποντικῆς ἄμφε ἔχει.

XXX.

Ἐπὶ Πατρόκλου, κειμένον μετὰ Ἀχιλλέως.

Πατρόκλου τάφος οὗτος (ἀμὲν δ' Ἀχιλλεὺς τέθνηται)
Ὅν κτάνεν ὠκὺς Ἄρης Ἑκτορος ἐν παλάμας.

XXXI.

Ἐπὶ Φιλοκτῆτην.

Τύξων Ἡρακλέους ταμίην, Παιόντιαν υἱὸν,
Ἥδε Φιλοκτῆτην γῇ Μινώας κατέχει.

XXXII.

Ἐπὶ Ποδάρκου, κειμένου ἐν Σικίῳ.

Γῇ μὲν Ἀχαΐε θόραξ Ποδάρκου Ἀσπαρος υἱόν,
Ὅστεα δ' αὖ Σικίων γῇ κατέχει φθιμένον.

XXXIII.

Ἐπὶ Εὐμήλου.

Υἱὸς δὲ Ἀδμήτου, Φεραιεύδης Εὐμήλου,
Νέρθ' ὑπ' ἐμοὶ κεῖται μοῖραν ἔχων θανάτου.

XXXIV.

Ἐπὶ κenoταφίον Ποδολειρίου καὶ Μαχάωνος, ἐν Τρίκλῃ.

Οἷδ' Ἀσκληπιάδαι, Ποδολειρίος ἡδὲ Μαχάων,
Πρόσθεν μὲν θνητοῖ, κῆν δὲ θεῶν μέτοχοι.

XXXV.

Ἐπὶ Εἰρυνύλου, κειμένου ἐν Ὀρχομένῳ.

Πάτρῃ ἐν Ὀρχομένῳ Εὐαίμονος ἀγλαὸν υἱόν,
Εἰρυνύλον, κρηπτεὶ δακρυόεσσα κόνις.

XXXVI.

Ἐπὶ Πολυπότρου καὶ Λεοντέως.

Ἀρχοντες Λαπίθων, Πολυπότρης ἡδὲ Λεοντέος
Ἐν γαίῃ Μήδων τέρμ' ἀφίκοντο βίον.

¹ Sic MS. Harl. Vulg. Πόντικῆς ἄμφε ἔχει πιδίον. Ποντικῆς ἄμφε pro σύντῃ ἀμφιγυῖσσι, ἀμφιπόττις. Vulgata lectio v. 2. ΠΡΟΠΟΝΤΙΣ ἄμφε ἔχει πιδίον contra metrum peccat, et rem notam. Harleiana lectio ΝΗΣΟΣ ΠΟΝΤΙΑΣ ἄμφε ἔχει, sive ποττιάς pro marina accipias, sive Pontica, eodem redit, nempe insulam Achilleam in Ponto Euxino sitam, ubi templum erat Achilli consecratum. De qua insula vide Canterum et Meursium ad Lycophronem, et Meziriacum ad Ovidium.

XXXVII.

Ἐπὶ Γουνέως.

Σῆμα τὸ μὲν Γουνῆος ὀφθαλμοὺς ψυχὴ δὲ θανόντος.
Ἀέρ' ἐπὶ ἄγρῳ ἐβῆ· σῶμα δὲ πύγες ἔχει.

XXXVIII.

Ἐπὶ κενотаφίου Προδίου.

Σῶμα μὲν ἐν πότῳ Προδίου, Τευθρήδονος νίσθ,
Κεῖται ἀνεκτίστον· τούνομα τύμβος ἔχει.¹

XXXIX.

Ἐπὶ Ταλθυβίου, κειμένον ἐν Μυκήνῃ.

Ταλθύβιος θανάσσαντα θεῶν, κήρυκα καὶ ἀνδρῶν,
Ἦδε Μυκηναίων δῆμος ἔθαψεν ἅπας.

XI.

Ἐπὶ Αὐτομέδοντος, κειμένον ἐν Τροίᾳ.

Αὐτομέδοντ' Ἀχιλλεὶ ἐν καὶ πιστὸν ἐταῖρον
Ἦδε κατεσκίασε Τρώας ἀρούρα τάφῳ.

XLI.

Ἐπὶ Ἑκτορος, κειμένον ἐν Θήβαις.

Ἑκτορι τόνδε μέγαν Βουώτιοι ἄνδρες ἔτευξαν
Τύμβον ὑπὲρ γαίης σῆμ' ἐπιγεγνομένους.²

XLII.

Ἐπὶ Πυραΐχμῳ, κειμένον ἐν Τροίᾳ.

Ἐλθὼν ἐξ Ἀμυνώτου ἀπ' Ἀξίου ὧδε Πυραΐχμης
Παύμενος πάντων νόσφι φιλῶν ἔθανεν.

XLIII.

Ἐπὶ Πρωτεσίλαον, κειμένον ἐν Χερρόνησῳ.

Τόνδ' ὄχθον μνήμῃν ἀρετῆς χάριν ἐξοτέλεσσαν
Ἑλλήνων παῖδες Πρωτεσίλαῳ· φθιμένῳ.

¹ Distichon hoc respexisse videtur Eustathius p. 17. ubi, postquam diversas "Προς" etymologias protulit, postremam hanc addit: οἱ δὲ ἀπὸ τοῦ ἁίματος, ὡς δηλοῦται ἐν τινὶ τῶν παρὰ Περρυφίῳ ἐπιγραμμάτων, ἐν ᾧ κεῖται τὸ—σῆμα μὲν ἐν πότῳ κεῖται· πνεῦμα δ' ἀπὸ τοῦ ἔχου. Unde scribendum videtur: Σῶμα μὲν ἐν πότῳ Προδίου Τευθρήδονος νίσθ· Κεῖται ἀνεκτίστον· τούνομα τύμβος ἔχει. Brunck.
Vulgo: κεῖται· ἀνεκτίστον δ' οὔνομα· τύμβος ἔχει. Locum distinxi cum Eustathio et Brunckio: scripsi verò τούνομα τύμβος ἔχει, utpote cenotaphio convenientiorem, quam Brunckii ἀνεκτίστον δ' ἀπὸ τοῦ ἔχου.

² Pausanias p. 746. ἵσται δὲ καὶ Ἑκτορος Θηβαίους τάφος τοῦ Πριάμου πρὸς Οἰδιπόδα καλουμένην κρήνην. κεῖται δὲ αὐτοῦ τὰ ὀστά ἐξ Ὀδίου παρὰ τὴν τοιφεδὴν μαντιόματι.

Θηβαῖοι Καῖλιοι πόλιν καταναυαγίσαντες,
Αἰὲ' Ἰθίλην πάντας ἐκείνῃ σὺν ἀμύμῃσι κλοῦσαν,
Ἑκτορος δὸς τὴν Πριάμου, κεῖται τὸνδε ἐξ Ὀδίου.
Ἐξ Ἀσπίος, Διὸς Ἰππολῆος ἥρωες σφίσισθε. Brunck.

Troja Thebas advecta esse ossa Hectoris memorat Pausanias. Hoc epigramma tumulo Thebano scriptum. In Trojani tumuli inscriptionem antehac desideratam incidi apud Tzetzen MS. Harl. quam habes infra p. 12. Pro ἐπιγεγνομένους MS. ἐπιγεγνομένων.

³ Sic ed. Schirach. et MS. Harl. V. cl. Jacobs edidit Πρωτεσίλαῳ. Potte legendum Πρωτεσίλῳ.

XLIV.

Ἐπὶ Πειρώος καὶ Ἀκάμαντος.

Πελοπόφρον Ὀρήκης Ἀκάμας καὶ Πείροος ἦρως
Ἐδραν ναίοντες τήνδ' ἔλαχον φθίμενοι.

XLV.

Ἐπὶ Πανδάρου, κειμένον ἐν Τροίᾳ.

Τηλέβολου ρυτῆρα, Λυκάονος ἀγλαὸν υἱόν,
Ἐκ Ζελέας, κατέχει Πάνδαρον ἦδε κόνις.

XLVI.

Ἐπὶ Τηλολέμον, κειμένον ἐν Τροίᾳ.

Τόνδ' Ἡρακλείδην, εἰήνορα τηλόθι πάτρης
Τηλολέμον κρύπτει χώρος ὅδ' ἀνθεμόεις.

XLVII.

Ἐπὶ Πυλαιμένους, κειμένον ἐν Τροίᾳ.

Ἐρμῇ καὶ, στερεῆς πέτρας τέκος, ἔννεπε πᾶσι
Παφλάγονος μοῖραν τοῦδε Πυλαιμένους.¹

XLVIII.

Ἐπὶ Δόλωνος.

Πατρὶς μὲν κρύπτει με Δόλων, Εὐμήδεος υἱόν,
Πᾶσιν ἀπαγγέλλω τοῖς παριοῦσι μαθεῖν.

XLIX.

Ἐπὶ Ῥήσου.

Ὑπνῷ καὶ καμάτῳ δεδμημένον ἐνθάδε Ῥήσον
Τρώες δὴ θάψαν. Τενκρίδος αἰγιαλῷ.

L.

Ἐπὶ Σαρπήδονος, κειμένον ἐν Λυκίᾳ.

Κᾶρες καὶ Λύκιοι βασιλεῖς Σαρπήδονα διόν
Ἐάνθου ἐπὶ προχοαῖς ἀενάου ἔθεσαν.

LI.

Ἐπὶ Γλαύκου, κειμένον ἐν Λυκίᾳ.

Εὐώδης κυπάρισσος ὁμοῦ καὶ λαΐνος ὄχθος
Ἐνθάδε τὸν Λύκιον Γλαῦκον ἔχει φθίμενον.¹ Ed. Schirach:Ἐρμῇ καὶ, στιρεῆς πέτρας τέκος, ἔννεπε πᾶσι
Παφλάγονος μοῖραν τοῦδε Πυλαιμένους.

MS. Harl. Παφλαγόνων et Πυλαιμένους. Quid vero duplex illud παῖ—τέκος? Quid porro ad rem Ἐρμῆς, Mercurius, vel Mercurii statua, sive enim generalius, statua? Legendum puto,

Ἐρμα, καὶ στιρεῆς πέτρας, ἔννεπε βασιλῆος
Παφλαγόνων μοῖραν τοῦδε Πυλαιμένους.

Ἐρμα, saxum mortuorum nomine et fatis insignitum. Conjecturae meae ἔννεπε ΒΑΣΙΑΝΟΣ Παφλαγόνων—Πυλαιμένους non parum favet Homericum illud (Il. N. 643.) ἔνθα οἱ υἱὸς ἔπαλτο ΠΥΛΑΙΜΕΝΟΣ ΒΑΣΙΑΝΟΣ.

LII.

Ἐπὶ Μέρμονος, κειμένου ἐν Συρίᾳ.
Μέρμων Τιδώνου τε καὶ Ἡοῦς ἐνθάδε κείμεαι
Ἐν Συρίᾳ βήλον παρ ποτάμου προχαίσις.¹

LIII.

Ἐπὶ Αἰνείου.
Κύπριδος Αἰνείαν τε καὶ Ἀγκίσουν² φίλον νιόν
Ἐνθάδε μοῖρα θεῶν ἤγαγεν εἰς Αἶδην.

LIV.

Ἐπὶ Πάριδος.
Ἐνθάδε πῦρ τὸ Τρωϊδόν, Ἑλλάδος ἄλγος ἀπάσης,
Ὁ Πριάμοιο Πάρις ψύχομαι ἀκρολόφοις.

LV.

Ἐφ' Ἑκτορος, κειμένου ἐν Ὀφρύνῃ λόφῳ τῆς Τροίας.
Ἑκτορι τόνδε τάφον Πριάμος μέγας³ ἐξετέλεσσαν,
Ὅχθον ὑπὲρ γαίης μνήμ' ἐπιγιγνομένοις.

LVI.

Ἐπὶ Ἀσίον.
Ἰππων ὠκυπόδων ἐλατήρ θρασυκάρδιος . . .

LVII.

Ἐπὶ Πενθεσιλείας.
Στάσω σε σπένδοντα, δорύσσοι Πενθεσιλείας
Εἰσαθρεῖς αἰπὺν τύμβον Ἀμαζονίδος.⁴

¹ Ed. Jacobs: Ἐν Συρίᾳ Βηλαίου περὶ ποτάμου προχαίσις. Monstrum horrendum, informe! MS. Harl. Βήλου παρὰ ποτάμου προχαίσις. marg. παρ. Ex quo habemus legitimum illud: Ἐν Συρίᾳ Βήλου παρ ποτάμου προχαίσις. Βήλος sive Βήλος, Syriae fluvius. Plurimos eum vocare Belum inquit olim Jablonski de Memnonis statua p. 24.

² MS. Harl. Αἰνείαν Κύπριδος καὶ Ἀγκ. Verborum mutavi ordinem metri gratiā.

³ Pro μέγας malim μέγαν, ut Ep. 41. Pro ἐπιγιγνομένοις MS. ἐπιγιγνομένων.

⁴ Ed. Jacobs.

Στάσω σε σπένδοντα δорύσσοι Πενθεσιλείας
Αἰπὺν εἰσαθρεῖς τύμβον Ἀμαζονίδος.

MS. Harl. δорύσσοι—αἰπὺν καὶ ἱερὰρσιν. marg. ἀθήρσιντα Ἀμαζονίδος. Primam ut ultimam lectionem in textum recepi. Pro ἱερὰρσιν cum marginis lectione ἀθήρσιντα composita in promptu erat divinare ἱερὰρσιν, attente inspicere. Εἰσαθρεῖς αἰπὺν simpliciore et veriore lectionem censebam. Locum igitur sic scripsi:

Στάσω σε σπένδοντα, δорύσσοι Πενθεσιλείας
Εἰσαθρεῖς αἰπὺν τύμβον Ἀμαζονίδος.

Hoc autem epigramma in Penthesileam et aliud in Memnonem protulit Ja-

LYIII.

Ἐπὶ Κύνου.

Θυμὸν δὴ Κύνου καὶ ὑπερφιάλους ἐπινοίας
 Ἀἰθήρ λαμπρὸς ἔχει, σῶμα δὲ τύμβος ὀδρε.

Excerptum e FABRICII BIBLIOTH. GR.

Lib. III. c. VI. s. 35.

(Tom. III. p. 275. ed. Harles.)

Πέπλος sive Fragmentum Pepli, Epitaphia Heroum Trojanorum Græcorumque ultra quadraginta distichio elegiacis composita, quæ sine nomine auctoris Græce primum ex codice Mediceo vulgavit ad calcem Anthologiæ Epigrammatum Græcorum H. Stephanus, Paris. 1566. 4. Deinde Aristoteli vindicavit Guil. Canterus, et latino versu reddidit anno eodem, Basilæ 4. cum notis, et Ausonii Heroum Epitaphiis emendationibus, qui pepli auctorem in plerisque expressit. Recusa est Canteri editio Antwerpiae A. 1571. 8. in ejusdem novis lectionibus p. 18. Hinc cum suâ (qui prior Cantero reddidisse versu peplum se testatur) et Canteri versione et Ausonii Epitaphiis edidit H. Stephanus ad calcem certaminis Homeri et Hesiodi, et fragmentorum ex matronis aliorumque Parodiis Homericis, Genev. 1573. 8. Ab eo tempore et in editionibus Anthologiæ et cum Canteri versione in Græcolatinis Aristotelis editionibus plus vice simplici prodiit, etiam in postremâ Duvalliana T. IV. p. 677. Ceterum Aristoteli vindicatur ex hoc loco Eustathii in Iliad. B. p. 216. Ἱστορεῖ δὲ ὁ αὐτὸς Πορφύριος καὶ ὅτι Ἀριστοτέλης σύγγραμμα πραγματευσάμενος, ἔπερ ἐκλήθη Πέπλος, γενεαλογίας τε ἡγεμόναν ἐξεθετο, καὶ νέων ἐκάστων ἀριθμὸν, καὶ ἐπιγράμματα εἰς αὐτοὺς, ἃ καὶ ἀναγράφεται ὁ πορφύριος ἐν τοῖς εἰς τὸν Ὅμηρον, ἀπλᾶ ὄντα καὶ οὐδὲν τι παχὺ καὶ φλέγμανον ἔχοντα. Δίστοχα δὲ τὰ ὅλα ἐκείνα δίχα τοῦ ρηθέντος εἰς τὸν Αἴαντα. Ἰσως γὰρ ὁ ἐπιγραμματοποιὸς ἐφιλοτιμήσατο, ἀπεναντίας ἔλθων τῷ ποιητῇ, ἐπὶ μὲν τῷ λαμπρῷ Αἴαντι πολυλογῆσαι, τοὺς δὲ ἄλλους ἥττοκα σέμνυναι. Latine versionis instar adscribam hæc Dan. Heinsii, ex præfatione Peplo Græcorum suorum Epigrammatum præfixâ: Summus vir omnisque vel scientiæ vel eruditionis princeps Aristoteles, cum Homerum assidue legeret, qui in ejus scriptis extarent, Heroum genealogiam conscripserat, singulisque singula Epigrammata tribuerat, quæ duobus non amplius versiculis, excepto uno quod Ajaci dederat, constarent. In quibus mira erat simplicitas, nulla affectatio: dictio casta ac Græca, acumen rarum, non, quemadmo-

cobsius: Schirachius decem in Protesilaum, Piroa et Acamantem, Pepleum, Tlepoletum, Pylæmenem, Dolonem, Rhesum, Sarpedonem, Glaucum, Cynum.

† Omnino 42.

dum Laertii, potidam plerumque et ineptum: nihil occurrobat denique, quod Critici de ea judicant καὶ τε καὶ εὐχέλαιος. Quis autem in Panathenæis Minervæ circumferri peplos solebat, in quo pugna Titanum, Deæ victoria, ac eximia virorum magnorum spectabantur opera, urbanitatis omnis ac amoenitatis parens, opus, in quo universa pariter Deorum ac Heroum gesta persecutus erat, Peplum vocarat. E quo paucos illos versus, qui nunc Pepli nomine censentur, excerpserat Porphyrius. Nam de totâ scripti ratione ac instituto quædam alibi, nondum fortè satis intellecta, dicemus. Vide etiam Jo. Meursii Panathenæa cap. 18. Tom. VII. Gronov. Thea. pag. 68. Sam. Petitus ad leges Atticas p. 24. seq. Meminit et Pepli inter Aristotelis scripta auctor vitæ Anonymus a Menagio editus. Aristotelis pallium vocat Tripartita VII. 2. quod apud Socratem IH. 23. et Nicephorum X. 36. est πέπλος, Gellio etiam in præfat. et Clementi Alexandrino VI. Strom. pag. 517. sed sine auctoris nomine memoratus in Præf. Alteri tamen eundem tribuit Joh. Tzetzes ad Hesiodum p. 3. Ἀριστοτέλης γὰρ, εἰ ἡ Φύλακος, μᾶλλον δὲ οἶμαι ὁ τοῦ πέπλου συντάκτης, ἐν τῇ Ὀρχομενίαν πολιτείᾳ. Fabric. atque alterius Aristotelis factum esse contenderant Patricius Tom. I. Discuss. Peripat. p. 18. et 49. et Møller in Homonymoscopia p. 286. seq. qui etiam laudat Fabric. in Decade Decadum nr. 58. litt. K. 4. b. Harl. ¹

ΕΠΙΤΑΦΙΟΝ ΤΩΝ ΑΘΗΝΑΙΩΝ.

Qui Ol. lxxxvi. an. iv., ante Christ. 432. ad Potidaeam in prælio ceciderunt, repertum inter Eleusina atque Athenas et in Angliam delatum. Descriptum est Londini ex marmore Musei Elgiani, et nunc primum editum.

1. ΑΘΑΝΑ[Ι]
2. ΣΕΜΑΙΝ*[Ι]
3. ΚΑΙ ΠΡΟΛΟ*[Ο]
4. ΝΙΚΗΝ ΕΥΠΟΛΕΜΟ[Ν]
5. ΑΙΘΕΡΜΕΜΦΣΥΧΑΣΥΠΕΔΕΧΣΑΤΟΣΟ
6. ΨΟΝΔΕΠΟΤΕΙΔΑΙΑΣ[ΑΑ]ΜΦΙΠΥΛΑΣΕΙ
7. ΕΧΘΡΟΝΔΟΙΜΕΝΕΧΘΣΙΤΑΦΟΜΕΡΟΣΗ[Ο]
8. ΤΕΙΧΟΣΠΙΣΤΟΤΑΤΕΝΗΕΛΠΙΔΕΦΕΝΤ[Ο]
9. ΑΝΔΡΑΣΜΕΜΦΟΛΙΣΗΕΔΕΠΘΕΙΚΑΙΔ[Ι]
10. ΠΡΟΣΦΕΠΟΤΕΙΔΑΙΑΣΗΟΙΘΑΝΟΝΕΜΠΡ
11. ΠΑΙΔΕΣΑΘΕΝΑΙΟΝΦΣΥΧΑΣΔΑΝΤΙ[Ι]ΡΡΟ
12. [Ε]*[ΛΛ]ΖΑΝΤΑΡΕΤΕΝΚΑΙΠΑΤ[Τ]*[Ι]ΥΚ[Λ]

¹ In Casiri biblioth. Arabico-Hispanâ Tom. I. p. 308. citatur Aristotelis Epitaphia Heroum, quæ Pepli nomine censentur, libri sex. Harl.

The above fragment is given from a fac-simile engraved under the direction of Professor Thiersch of Munich, whose conjectural Supplement is subjoined, in the usual characters.

ἀθάνατοι κλέος οἶδε φίλην περὶ πατρίδα θέντας
 σήμαιναν σφατέρην δυσμανέσσι βίην,
 καὶ προγόνων τὸν θυμὸν ἐνὶ στήθεσσι φέροντες·
 νίκην εὖ πολέμοι μαρνόμενοι κατέβαν.
 αἰὲρ μὲν ψυχὰς ὑπεδέξατο, σώματα δὲ χθονὶ
 τῶνδε Ποτειδαίας γ' ἀμφὶ πύλας ἔλαχον.
 ἐχθρῶν δ' οἱ μὲν ἔχουσι τάφου μέρος, οἱ δὲ θυγόντες
 τεῖχος πιστοτάτην ἐλπίδ' ἔθεντο βίου.
 ἄνδρας μὲν πόλις ἦδε ποθεῖ καὶ δῆμος Ἐροχθείας
 πρόσθε Ποτειδαίας οἱ θάνον ἐν προμάχοις,
 παῖδες Ἀθηναίων ψυχὰς δ' ἀντίρροπα θέντες
 ἐπράξαντ' ἀρετὴν καὶ πατρίδ' εὐκλείσαν.

A memoir was read to the French Institute by M. Visconti, in September 1815, on this same inscription. A translation has very lately appeared in this country. From this I extract the following various readings and conjectures:

1. ἀθανατ*
2. σήμαινει. the last syllable, he remarks, is distinct and complete.
3. καὶ προγόνων or —ους.
4. νίκην εὐπόλεμον.
- 5—6. omits Δ (i. e. γ) before ἀμφί. and conjectures, σώματα δ' ὕπνον (or οἶκον) Τῶνδε—ἔλαχον.
- 7—8. Exactly as M. Thiersch.
- 9—10. καὶ δάκρυσι τιμᾶ —ἐν προμάχοις.
- 11—12. παῖδες Ἀθηναίων, ψυχὰς δ' ἀπομάχων ἀρείους
 Δι' ἐπράξαν τ' ἀρετὴν καὶ πατρίδ' εὐκλείσαν.

And you, young Athenians, imitate those courageous souls, who, by the exercise of their virtue, added new lustre to the glory of their country.

I have before me a third copy, taken by a most learned friend, on whose accuracy I place the greatest reliance. Line 2. it reads ΣΕΜΑΙΝΕΝ. 3 ΠΡΟΔΟ[Ι]. 6. ΠΟΤΕΙΔΑΙΑΣ ΔΑΜΦΙ.

Over the first word ΑΘΑΝΑΙ, there are some vestiges of a word in larger characters than the epigram itself, which M. Visconti, with great sagacity, conjectures to be ΕΛΟΙ, i. e. the end of ΣΤΡΑΤΕΛΟΙ (στρατηγῶ). He supposes that there was a title to this purpose:

εἰς τοὺς ἐν τῇ μάχῃ τῇ περὶ Ποτειδαίαν ξὺν Καλλιᾷ στρατηγῶ πεπτωκότας.

It should be observed, that in the marble, the letters are placed at equal distances, so that the fifth letter of the second line, for instance, is exactly under the fifth of the first line. From this circumstance the reader, who shall have an opportunity of inspect-

ing the marble, will be better enabled to confirm or destroy a conjecture, which I add on the two last lines :

— οὐ θάνον ἐν προμάχοις
παῖδες Ἀθηναίων, ψυχὰς δ' αὐτοὶ προΐεντες
ἠλλάξαντ' (ΕΛΛΑΧΣΑΝΤ) ἀρετὴν καὶ π. ε.

I should state, that from M. Thiersch's plate it is not quite clear whether or not he places a stop after Ἀθηναίων v. 11. There should be none after προμάχοις. This construction is common enough in Attic Greek, as in the Hippolytus, τῇδ' ἢ πύλαισι σαῖς ἐφέστηκεν Κύπρις. The reader may consult Professor Porson on the 1645 verse of the Orestes, or Professor Monk on the 36 of the Alcestis.

Yours, &c.

STELOCOPAS.

CAMBRIDGE PRIZE POEM.

εἰ δὲ δή τιν' ἀν-
-δρα θνατὸν Ὀλύμπου σκοπὸν ἐτίμα-
-σαν, ἦν Τάνταλος οὗτος· ἀλλὰ γὰρ κατα-
-πέψαι μέγαν ὄλβον οὐκ ἐδυνάσθη· κόρῃ δ' ἔλεν ἅπαν.

Napoleon in Insulam Sanctæ Helenæ ablegatus.

ἌΡ' ὑπερκόπων Διόθεν κυλίσθη
ἐκ θρόνων Ἀωσφόρος ; ἄρα ριπαῖς
πρὶν ποχ' ἱππεύων ἀνέμων πέδονδε
κάππεσεν ὦδε
πτώματ' οὐκ ἀνάσχετα ; ποῖον ἄλμα
κού μάταν ἐνήλατο σὺ καράνῃ
σκηπτὸς, εὐθυνοῖς βαρὺς, ἐκ θεοῦ δει-
-νός τις ἀλάστωρ ;
Ὡς ἄρ' ἐψεύσθης φρενός· ἄλλ' ἐφησθα
δουλίῃ Ζεύγλῃ δαμάσειν βιασθὲν
ὅσσον ἐσπέραις φλέγει, ὅσσον αὖγαις
φοῖβος ἐώαις.
τοῖον ἔκριψας λόγον· ὀβρίμων δὲ
ἀνέρων κάχλαζε δάφνοις ἴλα
ἐκ τεοῦ κελεύσματος· ἐν δ' ἄρ' αὐτὸς
σκαπτὸν ἐνώμας

5

10

15

- μάργου ἰθύνων στράτον· ὡς δὲ λαβραῖς
 αἰθέρ' ἀγκινεῖ περὶ γέσσειν, ἔγρην
 ἀέτος τέμνων ἄφορ οἶμον ὥρα-
 -νῶ διὰ μέσσω· 20
- γὰρ ἔβα κυλινδόμενον πνοαῖσιν
 Ἄρεος κύμα πτολέμον· τὴν δ' ἔσθης
 γαῖαν ὡς πέτρων, θολερᾶς νέμων οἰ-
 -ακα θυέλλας.
- εἶθι δ' ἦν ὅπλων στόνος· ἦν δὲ δεινὸς
 σθλίας βρόμος νιφάδος, ἐτύπη δὲ
 αἵματηφόρῳ τρομέοισα γῆθεν
 χθὼν σεσάλευτο.
- Ἄλλὰ σαῖν χερσὶν ἀέκοντος ἄρδην
 πύρπονσον χερσὶν βέλος ἐξεπλήχθη·
 εἰς δ' ἀναγκαίαν, δολόμητις σὺς, ἀρ-
 -κυν σε θεοῖο,
- ἂ πάλας εἰσίνεο, Ἄπᾶτα παρᾶγε·
 τὸν δ' ὑπερθορεῖν μεμαῶτα γαίας
 ἐσχάτας τὸ πρὶν κορύφας, τοσῶν δὲ
 κοίρανον ἀνδρῶν,
- τῶν ἐν ἀγκάλαισι μέγαν σε μικραῖς
 νοσφὶ βαστάσει περίκλυστος ἄκτα,
 χάρμα σοῖσι δυσμενέσιν, κατηφεί-
 -ην δὲ σοὶ αὐτῇ. 40
- σὺ δ' ἄνευ θεῶν τοῦ τόδε γῆρας ἀντλεῖς
 ἐν σάτοισι ἀνώνυμον· εἰ γάρ Ἀρης
 θεῶτος ἐκ μάχης ἀπόλεσ' ἀριστεύ-
 -σαντα, τάχ' ἂν τις.
- ἄλλος ἀστραπᾶν, βροτὸς ὦν, κραδαίνειν
 πυρφόρων θέλοι κράτος· ἀλλὰ τίς κεν
 αἰπὺν ἱμέρβροι πόμον ὥρανοιο
 ποσσὶ κιχάνειν,
- εἶτα δ' ὑψόθεν τόδε τανταλῶθεις
 πτώμα καππεσεῖν χαμαί; — Ἄρ' ἐν αἴας
 ἐσχάτῃ μύχῳ κραδίαν σ' ἀμύσσει
 φροντίς, ὅτ' ἄλλοι,
- εἰ τις ἐκ φρονῶν ἀρεταῖς μεμαλῶς
 εὐ δίκας δρέψῃ κορύφας, ἀνακτες
 εὐκλεῆ ζῶσιν βίοντον· χρεὶ δὲ
 ἀμφὶ θανόντας
- χῶμα σήματος γλαφυροῦ, βαρεῖαν
 ἀδόναν, πατρὶς φιλία· τὴν δ' αὐτὸς
 κείσσει θυμὸν κατέδων, κακῶς δὲ
 νῆσον ἀτερπῇ
- τῆλε φρονήσεις ἀέκων. — Ἀφῶνα
 τοῦτο σημαίνει θεῶθεν βρατοῖσιν
 οἶον ἐξαμᾶ θέρος ὕβρις, οὐ κο-
 μιστέον ἄταν. 60

- πρὸς τὰδ' οὐκ καθέβρισον· ἄξενον δὲ
βᾶθι πρὸς κλύδωνα, τοῖον δὲ κόμπον
δὸς φέρειν προαῖσιν· “ Ἐγὼ ποτ’ αἶας
“ ἀγεμόνευον.” 65
- Ἄλλ’ ὅτ’ ἦνας κατάγῃ βρεμοῖσας
οἰδματος κλονεῖ μέγα κύμα, ποῖα 70
γᾶρς οὐκ ὀχῆσεται ἐν πτεροῖς λα-
βροῖσι θυέλλας
τῶν βεβακότων ὑπὸ γὰρ ἄωρος
ἐκ σέθεν; ποῖος κέλαδος βόασει
ὦσιν, οὐ καιώνιος, ἐν τέοις ἄκλ- 75
-ητος, ἀφυκτος;
πῶς ἄρ’ ὄμμασιν ποτε σοῖσιν ἦνος
μελιχον λήθης δρόσον ἀμφιχεύσει;
εἰ δ’ ὄμμα ὑπὲρ κεφαλᾶς ἀΐξει
ἦνος αἴθνος, 80
αἵματος χυτοῦ Νέμεσις βαρελαῖς
ἀπτεροῖς ριπαῖσιν ἄελ’ ὅ’ ἐλάσσει
καρδίαν· ποῖαν δ’ ἄρ’ ἡ ἀνάστασιν στή-
σῃ στυγεροῖα
ἐξ ἦπνοι, ὀμήγευτε· εἴτ’ ἂν ἀστρων 85
νυκτέρων κατασβέσῃ ἁλίου φῶς·
οὐδὲ παμονᾶν χρόνος, εὐμαρῆς ἁλ-
-λοῖς, ἀποπᾶσσει.
- Ἄρα λῶιον σκοπέλω λατρεύειν
τῷδ’ ἀποξέγγ’ δακέει ἀμυνοῖς 90
ἐλπίσιν ποτῶμενος, ἢ κελαινὰν
γαῖαν ὑπελθεῖν
ὥσπερ οἱ μοῖραν θανάτου λαχόντες
σῆς ὑφ’ ἔβρωτος, ὅτ’ ἄελλαν ὥς, πρὶν
εἰδορέε’ ὁρμῶνθ’ ὑπερηφάνως νι- 95
-κην ἀλαλάζει;
Τοῖς χλοηφόρον τάφον, εὖ θανούσιν,
ἀδὸν κλαῖστον κατέχευεν αἶα·
ἐνθα παρθένου φθιμένοις μειλιχ-
-τήρια, τέκνα 100
εἶαρος, χρύσειον κρόκον, ἥδὲ λώτου
ἀνθος ἔρσηεν, μαλακὸν τ’ ἀνηθον
ἐμμενεῖς στρώσανσι πέριξ· ῥόδων δ’ εὐ-
-ώδουσιν ἤρι
πορφυραῖς βρέξει νιφάδεσσιν αἶθρη. 105
Οὐδὲ τὰς ψυχρὰ σποδία λυθέντων
ὀστέων κείνοι· ἢ χθονὸς ἀγκάλησι
μήγετον· ἄελ’
ἦκνον εὐδουσιν πολὺδακρυν· ἀλλὰ
ποικιλείμονας μακάρων παρ’ ἔδρας 110
ἐνθα τηλαυγῆς ἐπιδέδρομεν θε-
όσσυτος αἶγλα,

ἐνθα δ' οὐ λευκὰ νίφας, οὐ δόσσαμβρα πλυνταὶ βέλη, βίοτον νέμονται ἄφθιτον χαίροντες δι' ἐλπίος σφῶν οὐκ οὐκ' ὀλεῖται.	115
τοῖς μὲν οὖν τοιαῦτα μέλει· τὸ δ' αἰσχροῦς ὀκχέεις ζῶαν στυγεράν, θανῶν δὲ οὔτε πομπήμον πιτύλου φίλῳ κέρ- -σεις ἀπὸ χειρῶν,	120
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JOANNE HUTTON FISHER,
Trin. Coll. Scholar.

1816.

NECROLOGY.

LIFE OF DR. VINCENT.¹

PART II. [*Continued from No. XXVI. p. 226.*]

THE place of Under Master in our principal public schools, neither is, nor ought to be, considered as a certain step to the more honourable and important situation of Head-Master. It is perhaps a probation; but that probation may turn out well or ill. A person may be admirably fitted for the lower situation, yet not at all for the higher; the requisites being extremely different. The foundations only of classical learning are to be laid by the one; the finish and the grace of these accomplishments are to be given by the other. By the Head-Master the general views of knowledge are to be opened, the principles of sound judgment and refined taste to be inculcated and explained, to young men, who are immediately to be dismissed to the ripper studies of the Universities. The most perfect models of classical composition are to be placed before them; and their specific

¹ With respect to the Dean's brothers, a mistake was made in the former part of this narrative: the eldest is there called *Giles*; but the name of the eldest was Francis, who continued the business in London, and assisted his brother William; Giles, the second brother, was the person who perished in the Earthquake at Lisbon.

beauties pointed out with energy of feeling and accuracy of discrimination. These are tasks beyond the reach of many men, who are perfectly qualified to teach the rudiments of grammar, and to guide the first steps of learners; and when such instructions are delivered by a Markham, a Foster, or a Warton, they are never through life forgotten by those who are in any degree worthy to receive them. Hence it happens very frequently, at those schools, that an upper master is named, who has not gone through any of the inferior gradations. So was Dr. Markham appointed at Westminster, and his two successors Hinchliffe and Smith. But when the latter, after twenty-four years of diligent and approved service, obtained his tardy reward of a stall at Westminster, and soon after retired from the school, there was no occasion for doubt or hesitation in nominating Dr. Vincent to succeed him.¹ Scholarship, assiduity, character moral and religious, with all the most important qualities that the situation demands, had been proved to belong to him; nor were any rival claims advanced. His appointment gave general satisfaction to the friends of the school; though the whole extent and force of his talents were far from being completely known. It was in 1788 that he obtained this well-deserved advancement.

From this time, it may almost be said that he began to be an author; having before printed only one sermon and one anonymous tract. His confidence in his own powers must now have been increased by long cultivation and successful exertion; and his new situation afforded him more leisure to write, as well as to study. In 1789, he preached a sermon before the sons of the clergy, which, as is usual, was published soon after. The text was Coloss. ii. 19, and the subject, the union of Christians, as the body of Christ. The alarm arising from the contagion of French revolutionary principles soon after commenced; and, in 1792, had arisen to a considerable height. At that period, Dr. V. undertook to preach at St. Margaret's, Westminster, for the benefit of the Grey-coat Charity School: and his sermon on the occasion, being remarkable for the clear and powerful statement of principles favourable to social order, and for explaining the necessity of the gradations of rich and poor, was welcomed on its publication by all the zealous friends of the British Constitution. To render it more serviceable, the Patriotic Association against Republicans and Levelers, established at the Crown and Anchor, obtained leave from the au-

¹ Vincent had taken his Doctor's degree upon being appointed under-master.

thor to reprint the principal part of it, for circulation among the people; and twenty thousand copies were thus distributed in London, and throughout the country, probably with excellent effect.

We have seen already that the first publication of Dr. V., though anonymous,¹ was a defence of sound principles, against factious measures and artifices: and, as that tract was never afterwards owned, there cannot be any possible suspicion that the author wrote it with a view to praise or emolument; or otherwise than from the honest impulse of his heart, and the clear conviction of his mind. The principles, which he there discovered, remained unaltered through life; and were felt with particular force when the movements of faction called for opposition. It cannot be doubted, therefore, that he must have felt the liveliest satisfaction in having his discourse thus circulated, in a more attractive form than a sermon might have borne, for the general instruction of the people.

But the fruits of his long studies were now about to appear in a manner more conspicuous, or at least more conducive to his credit as a scholar. A small tract, in quarto, which he published in 1793, marked him to the learned world as a diligent investigator of historical facts, and an acute, though modest, verbal critic. This publication which tends to clear up an almost desperate passage in Livy, was, with very good judgment, written in Latin, that it might be submitted not only to domestic but to foreign critics. It is entitled, "*De Legione Mithriatâ, Quæstio ex Livio desumpta, et Rei militaris Romanæ studiosis proposita.*" Subjoined to it is what the author has termed 'An Explanatory Translation' in English. Polybius, in his description of the construction of the Roman legion, has given an account of it, which seems entirely irreconcilable with what Livy has said, in the eighth book of his History, of a manœuvre of the great general Marius in the management of his own army against the Latins. As both authors must have been perfectly well acquainted with the subject, the difficulty was to reconcile the difference between them, without supposing a mistake on either side.

In the attempt to do this, neither Lipsius, Fabricius, nor even Drakenborch, the most famous editor of Livy, appeared to have succeeded; and their conjectures for the purpose could not be admitted, without considerable violence to the text. But Dr. Vincent, by dis-

¹ It appears in the second Number of the *Association Papers*, collected and published by the Committee in 1793.

² The Letter to Dr. Watson.

tinguishing between the two authors. Polybius, as giving a general account of the Roman legion, and Livy, as describing only a particular stratagem employed on a single occasion, obtained a solution, which removed the difficulty, by the introduction of only one word; and that word a mere repetition of one immediately preceding, which is the very commonest cause of omissions in MSS.¹ The probability of this conjecture is increased by the considerations, that Livy could have little reason to address to the Romans a detailed account of their own legion; and that, if he had thought it necessary, he would hardly have deferred it so late as his eighth book. It is sufficient praise of this interpretation that it obtained the general approbation of the illustrious Heyne on the continent, and of the no less acute Porson at home. The few points, in which these critics differed from him, the author fairly states in a short preface, and endeavours to answer; but leaves the ultimate decision in the hands of the reader.

It may perhaps appear extraordinary to those who know Dr. Vincent only by reputation, that his curiosity should be so deeply interested by a question, which is at least as much military as critical. But this was the school of Markham. That able man, the son of an officer, and no less formed by natural talents to direct the movements of an army, than to govern a great school, or preside in the Church, was peculiarly versed in the military science and tactics of the ancients. All the famous movements and exploits of the great generals of antiquity, and indeed of later times also, were familiar to him; and the former were the frequent subjects of his animated lectures to the upper classes at Westminster; by which means, the battles of Homer, and the wars of Alexander and Cæsar, were as well known to his best pupils, as any of the most public transactions of their own time. Dr. Vincent must have heard many of these instructions, and whether it was at all original in him, or derived entirely from his master, he never lost this bias; and we find him, in his latest works, as attentive to the particulars of every military transaction, as he could have been when he laboured to remove the difficulties which had obscured the stratagem of Manlius. Such is the force of early impressions.

But grammar was now to have its turn; and two successive years produced two publications, which a long and careful study of the analysis of languages had prepared. The first of these, entitled "*The Origina-*

¹ See a clear account of the subject of the Tract, in the *British Critic*, Vol. IV. p. 140—147.

tion of the Greek Verb, on Hypothesis," appeared in 1794; and was followed, in 1795, by "The Greek Verb analyzed, on Hypothesis, in which the source and structure of the Greek Language in general is considered." The latter of these was principally a sequel to the first, and an extension of its theory. Sagacity and learning are eminently displayed in both these publications; nor is it easy to say which quality is most conspicuous in them, sagacity in suggesting probable reasons for the various inflections of verbs in the Greek, and afterwards in other languages; or learning, in the production of proofs or illustrations in support of every fact assumed. The principal notion is, that such inflections were derived from some simple and very short original verb, signifying to *do* or to *exist*, which being afterward subjoined to radicals denoting various actions or modes of being, formed their tenses, modes, and other variations. The idea was happy, and it is astonishing how far it may be pursued; and nothing can more fully prove its foundation in probable conjecture, than that it had occurred, nearly at the same time, to a writer at Edinburgh, who published it in the *Encyclopædia Britannica*: the time of composition so exactly coincided, that neither author could possibly have seen or heard of the theory of the other. In both it was equally original.

It is observable, that in both these tracts, Dr. Vincent terms his doctrine only "An Hypothesis." A more presumptuous author would have called it a discovery. But it would have been perfectly unlike him to assume a particle of merit more than he had an undoubted right to claim; and the manly passage, in the second of these tracts, in which he repels every charge and suspicion of plagiarism, while it strongly marks the character of the writer, proves also how long the subject had been considered and revolved in his mind. "I have been accused," he says, "of appropriating to myself the discoveries of others, without due acknowledgment, but I must say, in my defence, that, wherever I was sensible of an obligation, I have owned it. I wished to defraud no writer of his honors; but, in treating a subject, which had long been in contemplation, I could not always say from whence the source of my opinion was derived. In a course of years, I have consulted more authors than I can readily enumerate; and I am still, on the other hand, accused of not consulting a sufficient number. There is no end to this; and I am equally indifferent to the charge on either side. If what I have said is true, it will support itself; if otherwise, it cannot be bolstered up by authorities." The speculations of Lord Monboddo, and other metaphy-

cians, at home and abroad, had probably led both Dr. Vincent, and the Northern Grammarian, into this train of investigation.

But Dr. V. was not devoted to these subjects otherwise than as a general inquirer after truth, wherever it might be found. He had long been diligently employed upon a much more arduous task, and more connected with the studies, to which he was by preference attached. In 1797, he gave to the public the result of these labours, in his celebrated commentary on Arrian's Voyage of Nearchus; the fruit of many studious hours, redeemed from constant interruptions, the greatest acuteness of observation, and the most unwearied research, among authors, who might, in any possible way, throw light upon the subject. This learned and able work formed the principal basis of a reputation, which is by no means confined to his own country, and is certain not to be limited to his own age.

Yet the whole extent of the author's views did not appear in this first publication: for though he opens the work by stating that "the Voyage of Nearchus, from the Indus to the Euphrates, is the first event of general importance to mankind in the history of Navigation;" it did not immediately appear that his design embraced the whole of that history, from that voyage to the opening of the present channels of Eastern commerce. That wealth, in all ages, has regularly flowed from the eastern parts of the world to the more westerly, and that the people who have been the carriers of that commerce, or commanded the principal communications, have always enjoyed the most abundant portion of its benefits, has long been open to observation. But, that it had been perceived by Alexander the Great, and gave the particular direction to the chief part of his oriental conquests, was by no means equally well known. Dr. Vincent, taught by an accurate study of history, to take up a very different opinion of that conqueror, from that which has been commonly circulated by declaimers and satirists, had no doubt that this was the fact: and that he steadily kept in view the advantages of confining the channels of that lucrative commerce within the boundaries of his own dominions. Hence, when the Dr. praises the abilities of Nearchus, in performing the voyage of discovery, from the Indus to the Euphrates, he no less forcibly extolls the comprehensive genius of Alexander, which conceived and commanded the expedition.

This voyage is related by Arrian of Nicomedia, the Greek historian of Alexander, who lived under Trajan. It is comprised in his *Indica*, or general account of India, and is professedly taken from the Journal of Nearchus himself. The authenticity of the narrative

had indeed been questioned by some learned men; but it is so victoriously defended by Dr. Vincent, in the concluding section of his preliminary Disquisitions, that Schneider, the latest Editor of Arrian, has translated the whole of his arguments into Latin; and has subjoined them to the objections of Dodwell, as a complete and satisfactory refutation. So strongly was Schneider himself of the same opinion, that in his Preface to the *Indica*, he says, that "they who deny the genuineness of this account are hardly worth refuting."

Two most sagacious and diligent inquirers, M. D'Anville and Major Rennel, had already traced Nearchus down the Indus, and up the Persian Gulf; but the whole intermediate line, extending through ten degrees of longitude direct, besides the sinuosities of the coast, they had, from whatever cause, abandoned altogether; though, as Dr. V. observes, "the merit of the commander depends upon the difficulties he surmounted, in this part of his voyage more especially; and the clearing up of the geographical obscurity was an object worthy of the talents of two such masters of the science."

If this obscurity could have been completely removed by any sagacity or patience, it would undoubtedly have yielded to the labors of Dr. Vincent. His researches extended to every possible source of information, ancient and modern, not excepting the oral intelligence of individuals who had recently visited those coasts, and whom he was always anxious to see and to consult. Dr. Horsley, then Dean of Westminster, a man who had few if any superiors in learning and sagacity, was often his adviser on difficult points. He admired the zeal and talents of the author, and strongly marked his regard for him and his work, by furnishing two very profound dissertations on astronomical subjects. To Mr. Wales he sometimes resorted for similar information; candidly confessing his own want of skill in that branch of knowledge. But his most abundant source of original information was found in the friendly kindness of Mr. Dalrymple, then Hydrographer to the Admiralty, who opened to Dr. V., without reserve, all the stores of his vast geographical collections, and documents of every kind. Of this indulgence he was most happy to avail himself, and often refers to charts and journals, so communicated, to which there were no other means of access. Nor was he wanting in acknowledgements for assistance so material. "Mr. Dalrymple," he says, "after

* "Itaque refutatione vix digni sunt, qui sequinum esse Nearchi periculum negarunt." Pref. p. 8.

thanking several other friends) "demands the utmost tribute of my gratitude. I have had access to his whole collection, published and unpublished, and his advice upon every question of doubt and difficulty. Two charts, composed under his direction, accompany the Voyage of Nearchus, and one of them comprehends a part of the coast, which without his assistance was inexplicable."

Dr. Vincent did not undertake a translation of his author, because translations, of different kinds, already existed; and because a mere translation could have presented little more to an English reader than an unintelligible collection of names. His object was to render Arrian intelligible to every reader; and to illustrate all subjects connected with his account of Nearchus, whether historical, geographical, or commercial; to ascertain, if possible, every station of the fleet, with every cape, bay, promontory, island, and flexure of the coast, by the most exact comparison of the ancient description with the modern authorities. The divisions of the work therefore are chiefly geographical; and, as the fleet proceeds, the commentary travels with it.

This work of consummate labor and ingenuity soon received due praise and honor, both at home and abroad; but of profit it was never productive. A volume full of investigations so difficult, and, to the general taste, so dry, was not calculated to obtain a rapid sale in any country; and perhaps as little here, as among any civilized people. Dr. Vincent was not a man to feel mortified at this circumstance. He published the result of his inquiries, because no man likes to labor in obscurity, if he can avoid it; and he looked to the fame that might attend it, if fame it should be found to deserve, as his best and perhaps only reward. He well knew already, by the sale, or rather no sale, which his former learned tracts had obtained, what kind of patronage a work more learned and more intricate was likely to receive; but he felt so little upon the subject, that he often told, with perfect good humor, the number sold of the tract on the Manian Legion, which was only four. In the case of that, and of his former publications indeed, the persons, who were most likely to purchase, received them as presents from the author; this work was too expensive to be so distributed; but they, to whom the others had been sent, did not always think it necessary to purchase this. Still, the commendations which gradually came in, from every quarter, proved a source of ample gratification; and were felt as quite sufficient encouragement to pursue the same line of inquiry.

Dr. Vincent persevered with such vigor, that the first Part of "the

Periplus of the Erythræan Sea” was published in 1800, only ‘three complete years after the Nearchus.’ It cannot be doubted that the chief researches, necessary for this continuation of the author’s great design, were already made, and much of the materials prepared; otherwise, the interval could not have been sufficient, even for a man who had no other occupation, to produce so elaborate a volume. The appendix alone contains more matter of curious information than many bulky works; particularly the copious alphabetical list of Grecian articles of export and import; and the dissertation of the Adulfitic inscription: matters collateral to the general inquiry, and illustrative of the whole work.

The Periplus of the Erythræan Sea, though usually called Arrian’s, is confessedly not the work of the author of the *Voyage of Nearchus*. This is avowed by Dr. Vincent, in entering upon the subject. “Who the author was,” he says, “is by no means evident, but *certainly not Arrian of Nicomedia*, who wrote the *History of Alexander*, whose writings have been the subject of my meditation for many years, and whose name I should have been happy to prefix to the present work. He was a man of eminence, by birth, rank, talents, and education; while the author before us has none of those qualities to boast; but veracity is a recommendation, which will compensate for deficiency in any other respect: this praise is indisputably his due, and to display this, in all its parts, is the principal merit of the commentary I have undertaken.” *Prelim. Disq.* p. 4. It had probably been imputed to Arrian in later times, from his having written the *Periplus of the Euxine Sea*. Whether even the name properly belonged to this writer is altogether uncertain; and the probability is rather against it: but, from the most accurate examination of the work, Dr. V. thinks that the author, whatever was his true name, was a Greek merchant of Alexandria, between the times of the Emperors Claudius and Adrian, in the first or second century, and probably by near a century prior to Arrian of Nicomedia. (*Disq.* p. 62.) The author was certainly a man who had sailed on board of a Greek fleet from Egypt to the Gulf of Cambay, if not beyond it. Those who had assigned a different age or character to his author, Dr. Vincent has answered in a manner the most satisfactory.

* The title is this: “*The Periplus of the Erythræan Sea. Part the first. Containing an Account of the Navigation of the Ancients, from the Sea of Suez to the Coast of Zanguebar. With Dissertations.* By William Vincent, D. D.”

The second Part of the *Periplus*, which completes the whole design, appeared in 1805, making a volume larger than the first. It is furnished with further Dissertations, and an additional appendix of commercial articles; thus completing the knowledge of Oriental Commerce, and Oriental Geography, as they existed among the ancients. Throughout this work, Dr. Vincent followed the same plan which he had formed for his *Nearchus*: not translating his author, but supplying a continual commentary upon his text, the sections of which are formed by the stations of the navigator, or the geographical divisions of the coast. This plan was here even more necessary than it had been in the former work, since in this the account of each place consists frequently of little more than a mere invoice of the usual exports and imports, very curious when explained, but very unsatisfactory, because unintelligible to a common reader in the original form. He has said therefore, very properly, in his first Disquisition, "of this work no adequate idea could be formed by a translation; but a comparison of its contents with the knowledge of India, which we have obtained, since Gama burst the barrier of discovery, cannot but be acceptable to those who value Geography, as a science, or delight in it, as a picture of the world."

All these volumes are furnished with Maps, and other illustrations, from original materials, collected from various sources, by the author's own researches, or with the aid of friendly communication. One or two charts, in defect of direct authorities, were made out by himself, on the basis of his own reasonings and proofs. For these he has condescended to apologize, as not deeming himself regularly a practical geographer; which others will probably consider as the more meritorious exertion. But his care was, in all cases, not to assume too much to himself, and to err, if at all, on the opposite side. One important map he greatly wished to have added, but as the proprietors would neither consent to have it copied, nor accommodate him with a sufficient number for an edition, on such terms as he could prudently accept, he unwillingly gave up the thought.* Into

* It is a Map by De la Rochette, and bears this title, "*Indiæ veteris, quatenus Macedonibus nota fuit, finitimarumque Regionum, Specimen Geographicum: Situm ac nomina locorum recentioris ævi sub oculos subiciens, nec non Alexandri itinera, in Euphratem et Hyphasin, et Navigationem Nearchi, ab Indo fluminis ostium usque Pasitigris. Auctore L. S. De la Rochette. MDCXCIII.*" Thus it seems almost as if it had been expressly made for the *Nearchus*.

a very few copies of *Nearchus* he inserted it, for the benefit of particular friends, but the public was deprived of the advantage.

The sale of the *Nearchus* had been very limited; but its well-deserved celebrity was such, that, when the first part of the *Periplus* was ready for publication, the author found no difficulty in obtaining permission to dedicate it to the King. It would betray an utter ignorance of Dr. V.'s character, if any one should suspect that this request was made from any motives of vanity or ambition. Dr. Vincent was sincerely and unaffectedly loyal, and let us hope that the time will come at length, when this shall be admitted as a high and noble topic of praise. His loyalty was uniform; it appeared when he wrote in secret, as much as when he was to address the public: He well knew how to value the benefits of our monarchical constitution, limited as it is, and no more: while of that low-minded pride, which seeks an imaginary exaltation from the degradation of superiors, he had as little in his nature as of that ever-murmuring discontent, to which that which is most right seems wrong. He knew, and therefore highly valued, the character of the reigning Sovereign, slandered as it had been through the greatest portion of his reign. His wish, therefore, was to express what he sincerely felt, of esteem and admiration; nor could he overlook the propriety of dedicating a work on the progress of navigation, commerce, and discovery, in ancient times, to a monarch who, in his own, had always afforded to them his best protection and encouragement. On this solid ground of commendation, he rested the chief praise bestowed in his first dedication, adding, in justification of his own work, that, while these sciences were thus advancing to perfection, "it must still be an object of interesting curiosity to turn our view from the result to the origin; to trace navigation to its source, and discovery to its commencement."

When the second part of the *Periplus* was published, in 1803, which he also dedicated to the King, the author had been full three years advanced to the Deanery of Westminster; and the opening of the dedication naturally expresses his feelings on the subject. The whole indeed affords so just a picture of his mind, that it cannot properly be omitted in a fair account of his life.

"Sir,—When I was honoured with permission to dedicate the former part of this work to your Majesty, I entertained little hope that the remainder would be brought to a conclusion: but the consequences of your Majesty's condescension in my favour have been leisure, tranquillity, and health. In possession of these blessings, I ————d naturally to those pursuits, which have enabled me to fulfil

my engagement to the public: Impressed therefore, as I am, with the most devoted gratitude, nothing remains for me to solicit, but the continuance of the same protection to its completion, as I experienced at the commencement of this work. And if it shall appear that the plan has been formed with judgment, and executed with fidelity, no further qualification will be necessary to recommend it to the consideration and patronage of your Majesty."

The completion of this arduous design, from the publication of the *Nearchus*, to the appearance of the second part of the *Periplus*, occupied about eight years; an instance of literary labor and perseverance, in a man so much occupied in other objects; that has not often been surpassed. But it is necessary to return to the intermediate events of his life, one of which materially and most deservedly contributed to that elevation to which we have just alluded.

Soon after the publication of the first part of the *Periplus*, Dr. Vincent, being then past sixty, began to feel the effects of constant exertion and confinement in the deteriorated state of his health. He had been, at that time, eleven years head master of Westminster, and only one less than forty in his various situations in the school. In the whole of that time his only complete relaxations had been enjoyed at the regular recesses of that seminary, which amount altogether to no more than ten weeks, taken at three distant periods of the year. It was natural, therefore, that, under the circumstances now mentioned, he should begin to wish for retirement; and in fact he only waited for some accession of income, which might enable him to resign, without inconvenience, his arduous office of master. His habits, though in no respect extravagant, had never been parsimonious, and without the strictest parsimony he could not by this time have secured, either a competence for himself, or a provision for his family. In 1801, however, while these thoughts were floating in his mind, Mr. Pitt then unexpectedly retiring from the administration, recommended him to his Majesty for a vacant stall in the church of Westminster, which was accordingly conferred. Thus had he the provision necessary to enable him to resign, which he immediately determined to do at a very early period.

But he was first to render an essential service, not only to Westminster, but to all our public schools. Those schools, whose plans and regulations have been matured by the practice of ages, are the glory of our country, and, in fact, almost essential to its constitution. Admitting, into a perfectly equal competition, boys from all classes

of society, they practically show the vanity of artificial distinctions, in comparison with mental qualities, without destroying that respect for them which the welfare of society demands. They teach the lower orders the vast advantages of exertion, and the highest the necessity of them to preserve their consequence; the former they instruct to feel their proper dignity, and the latter to repress all offensive arrogance. Thus are they mutually prepared for the public service of their country; and commence an exertion of talents which will cease but with their lives. In England, a public school is the regular apprenticeship for public life; and those parents who, from mistaken tenderness, confine their sons at home, or in petty establishments elsewhere, act with little less absurdity, than they would if they endeavoured to prepare them for the sea service, by having them taught navigation on ponds and rivelets. There are dangers, moral and personal, it is true, and some, though much less formidable, at large schools; but the youth, who cannot surmount such dangers, will not do much credit to any education. There is nothing to be opposed to this fact, but a few scattered exceptions such as every general rule admits. The contrary opinion, however, seemed to be gaining ground, at the beginning of the present century, when it was unexpectedly strengthened by the published complaints of two very eminent and able divines, that Religion was neglected in the systems and conduct of our public schools. With the causes of their error we have here no immediate concern; their motives, doubtless, were good.

Dr. Vincent, whose exemplary conduct in that respect has already been justly extolled, was naturally roused at this alarming accusation; unjust as he felt it to be, and unfounded as he immediately undertook to prove it, with respect, at least, to the great school over which he so honourably presided; and for which alone he thought himself responsible. He published almost immediately, "A Defence of Public Education," addressed to a learned prelate, whose attack upon it had been most conspicuous. Confining himself to such facts as he could assert upon his own knowledge, he took little notice of other schools than his own; but his defence was conducted with such manly plainness, and at the same time with such becoming zeal for religion as well as for education, that its effect was irresistible. It passed through three editions, in a period surprisingly short, and taught him, for the first time, what it is to be a popular writer. It was, in fact, the only publication from which he ever derived pecuniary profit; and that profit, as the first fruits of his authorship, he good-humouredly pre-

sented to Mrs. Vincent. Compliments upon his defence were now poured in from various quarters; and he had the gratification afterwards of knowing, that the King, whose judgment rarely erred in matters to which he seriously applied it, was particularly pleased to have his public schools defended, and still more with the spirit and effect of the defence.

But the author was still very far from anticipating the farther advantage that he was to derive from it. Among the persons most highly gratified by this tract, was Lord Sidmouth,¹ then Mr. Addington, the friend and ornament of another illustrious school.² It powerfully recalled his attention to the various merits and long public services of the author; and with that promptness and liberality of decision, of which his short administration furnished more instances than many of the longest, he recommended Dr. Vincent to his Majesty, as successor to his friend Bishop Horsley,³ in the Deanery of Westminster. The King did not fail to express his satisfaction in giving the appointment; and, at a subsequent opportunity, was pleased even to express regret, that the see of Rochester had not, as in many former instances, gone with the Deanery. To Dr. Vincent the one appointment was sufficient gratification, and it was no less a surprize. It was altogether unexpected. It gave him his reward in the very place where he had so long labored to deserve reward; and he often frankly declared, that it would decidedly have been his choice, above all equal, and many superior, situations. In the warmth of his gratitude, he even told Mr. Addington, that, if all the preferments in the gift of the Crown could have been laid before him, the Deanery of Westminster was that which he would have chosen.

This appointment vacated of course the inferior situations of Prebendary and Master of the school; the latter of which he left, accompanied by the most gratifying marks of affection from those who had been under his care.

In the interval between the publication of his *Nearchus* and this time, Dr. Vincent had printed two Sermons, both preached on public occasions, which enabled him to express with propriety the sound principles of his mind, and the patriotic feelings of his heart. The first was twice delivered before Volunteer Companies, in the City of London, and near his own parish, in the year 1798. As he wrote it

¹ Chancellor of the Exchequer and first Minister.

² Winchester.

³ Then promoted to St. Asaph.

with a view to public benefit, with the same view he caused it to be published. This he declares, in his usual plain and manly way. "The subject," he says, "was not chosen without care, or treated without due consideration." He laments, indeed, the necessity of making it so much of what has been called a political discourse. But he adds, "if the maintenance of Religion, Government, Subordination, and Property, is to authorize that appellation, and the appellation implies censure, the author is content to incur the imputation with the calmest unconcern." The discourse is clear, vigorous, and directly opposed to the anti-social principles, against which the nation had then found it necessary to associate in arms. The other sermon was preached before the House of Commons, soon after Dr. Vincent's promotion to a Prebend of Westminster, on the occasion of the *Treaty of Amiens* in 1802. It contains a rapid and masterly view of the peculiar circumstances of the whole contest, and concludes with prayers for the continuance of peace, and the healing of wounds, which were frustrated by the perfidy of the enemy. It is, indeed, well worthy of its author. Such discourses belong essentially to the personal history of a writer, since they strongly mark his character, and show the part which he took in times of public difficulty.

The first use made by the Dean of his higher advancement was to obtain the presentation of a living for a curate who had been his assistant at All Hallows twenty-four years. His own eldest son was then in orders, and totally unbeneficed; but he paid, what he considered as a debt of gratitude, before he would consent to think of his own more immediate concerns. For this forbearance he was soon rewarded; and in the second year after his promotion, the Rectory of St. John's, Westminster, came to his choice, and when he accepted it for himself, he had the satisfaction of obtaining the living of All Hallows for his son. He might have continued to hold it, but he preferred resigning it in that manner. He held St. John's only about two years, when he exchanged it for the Rectory of Islip, in Oxfordshire, which is also in the patronage of the Church of Westminster. He was presented to it by the Chapter in 1805.

The acquisition of this living formed another fortunate epoch in his life. He had always been accustomed to pass his summer holidays in the country; a change quite necessary for his health, while confined to the school; and desirable, when he had no longer that tie. But his only resource on these occasions had hitherto been in temporary lodgings. He had now a country residence of his own, to

which, when he had once made it suitable to his convenience, he could at any time retire. This advantage he felt, at least to the utmost of its value. Islip is not a place which an admirer of rural beauty would make his choice; nor has the neighbouring scenery any peculiar charms. The Dean, however, was not only contented, but delighted, with it. He attached himself to the parish, attended to its business, and still more to its wants; enquired into its antiquities, and collected documents respecting its former rectors, particularly the famous Dr. South, who built the house; and since whose time it had never been regularly inhabited. The vicinity of Islip to Oxford was a circumstance peculiarly grateful to him, in giving him access both to the dead and living learning of that university. Oxford, on her part, was happy to enrol so illustrious a neighbour among her adopted sons; in consequence of which he was appointed to preach the annual sermon for the benefit of the Radcliffe Infirmary, in July, 1808.

The Rectory House at Islip, though a well-built stone mansion, was not, when he came to it, exactly suited to modern notions of convenience; and his first task was to make it so. It was not his habit to do any thing in a narrow or illiberal way; and being aided by a handsome sum which was due for dilapidations, he expended more than twice as much, to make the house commodious for himself and future Rectors. When so altered, he enjoyed it with the utmost satisfaction; and never thought of passing the period, in which the country is desirable for its own sake, any where but among his parishioners at Islip.

The advantages, which the Dean had now attained, were fully adequate to his desires, if not to his talents and merit. He had an income equal to all his wants; and sufficient, with such continuance of life as might very reasonably be hoped, to secure a decent provision for his family; and more he did not anxiously desire. Though now in his grand climacteric, as it has been called, he had health and vigor remaining both to pursue his studies, and to enjoy his leisure. For a rational and innocent enjoyment of these blessings, no man could be more prepared, nor any more thankful. At Westminster, the noble fabric of his Church was a principal object of his care; and he happily succeeded in effecting great repairs, removing considerable deformities, and promoting the most important improvements. The most

He obtained the removal of two enormously heavy public monuments, which had been so injudiciously placed, between the columns of the western aisle, as terribly to disfigure the Church.

remarkable instances were the very effectual and substantial repairs, which he caused to be made after the alarming fire in 1803; and that beautiful work, now so far advanced, the restoration of Henry VII's Chapel, of which he was the first adviser, and most zealous promoter.

But all these various objects could not estrange him from his great pursuit, the investigation of ancient commerce and navigation. He continued assiduous in extending his inquiries; and was most scrupulous in acknowledging and correcting every error which his unremitting diligence could detect. Attentive more especially to the remarks of those who had visited the places described, he anxiously sought their conversation, as well as their writings, and was highly gratified to learn, that several very intelligent men had carefully compared his books with the situations to which they alluded, and expressed in general extreme surprise, that a recluse scholar, quietly seated in his study, could possibly have arrived at such accuracy of conjecture or discovery. When they thought him mistaken, he readily resumed the inquiry, and, weighing all the reasons, quitted it not till he had brought it to a satisfactory result. Truth was his sole object, and whether it was brought to light by himself or others, he was equally ready to embrace it; abandoning the most favored opinion, without hesitation, if not without regret, when he discovered its foundations to be unsound. As his materials were thus increased, and his work improved, he prepared for a second edition; which, with more view to the propriety of the measure, than any hope of advantage from it, was published in 1807.

In the new edition, the three former publications were formed into two handsome and uniform volumes; with the general title of "The Commerce and Navigation of the Ancients in the Indian Ocean, by William Vincent, D.D. Dean of Westminster." Each volume had also a second title; the first for the *Voyage of Nearchus*; the second for the *Periplus*. Gratitude now demanded the introduction of Lord Sidmouth's name, to whose unsolicited patronage the author owed so much. To him, therefore, the whole work was now dedicated, in a sincere and manly strain of acknowledgment; retaining, however, the two dedications to the King, which had introduced the two parts of the *Periplus*. The *Nearchus* had originally appeared without any dedication, for which the author thus modestly accounts, in addressing Lord Sidmouth: "It is a work, my Lord, addressed to no patron in the first instance, because, however conscious I might be that it had

been prepared by the labour of many years, and conducted with the utmost exertion of my abilities, I was still doubtful of my powers to render it such an offering as should be worthy of acceptance. But it is now revised, and cleared of every error which I have discovered, and completed, under a conjuncture of favourable circumstances, which I could neither calculate nor foresee."

"It was in truth rendered as perfect as his labour and opportunities could make it, and more so than any author could have rendered it, who had not returned to the examination of every point with such perfect impartiality of mind, with such freedom from all bigotry to opinions previously assumed. The form of the work was clearly improved. The alterations and additions were numerous; but neither were introduced without a clear explanation of the reasons, or a full acknowledgment of the sources of information from whatever quarter derived. So attentive also did the Dean continue, to the very end of life, to every thing which could have any bearing upon the topics of this great work, that the margins of his own copy were continually receiving supplemental observations, which soon became considerable in extent and value. Such of these as he deemed of importance, he put into the hands of a friend, with whom it was a satisfaction to his mind to deposit a perfect copy.

These learned works were now well known and appreciated throughout Europe, notwithstanding the long interruption of all regular intercourse. Dr. Schneider of Halle, editor of Arrian's works, in his preface to the *Indica*, published in 1798, says, that Vincent's *Voyage of Nearchus*, (published only the year before) was then most famous, and so known to every one in Germany,² that it must be superfluous to write much in commendation of it; and adds, that a German trans-

¹ He says, indeed, in a work subsequently published, "I had concluded my Commentary on Ancient Commerce, I had relinquished my pursuits connected with the subject;" but when an author declares that he has given up his most favourite study, he must ever be understood with some grains of allowance. He had, indeed, (in 1809, when that was said,) given up the thoughts of further publication upon it; but he never could give up the occasional reading of Oriental Travels, or suppress the observations which the perusal of them suggested to his mind.

² "*Vincentii liber celeberrimus,—the voyage of Nearchus,—nunc in Germania a nemine ignoratur, et si de ejus laude multa dissererem, supervacanea scripsisse viderer. Jam vidi, in indicibus publicis, versionem ejus parari.*" p. xi.

lation was then in preparation. Dr. Vincent has modestly attributed this celebrity to the favourable account published by Professor Heyne in the *Göttingen Journal*. But Heyne was not a man to make such a report on a literary work, without good and sufficient reason. Before the second edition had appeared, an excellent French translation had been made by a M. Billecoq, under the express authority of Buonaparte. At that period of inveterate enmity on his part, it would not have been safe, perhaps, to translate an English work, on any subject, without that sanction. Approbation so undeniably impartial gave the author a pleasure, which he avowed as frankly as he did his other sentiments; and that satisfaction was complete, when, in 1814, a degree from Göttingen, conferred upon him by diploma, was transmitted to him, with the most honourable testimony borne to the merit and value of his works. Though far from anxious for fame, he was much above affecting an insensibility to it, which no man ever felt who was capable of deserving it.

While the second edition of his great work was passing through the press, he suffered a domestic loss, which they only who are equally attached to their home can justly estimate. Mrs. Vincent died early in 1807; and his sense of her merits has been strongly expressed in a Latin Inscription, which he wrote to be placed over her grave at Westminster.¹ But the heaviest evils that would otherwise have followed upon this destitution were happily prevented by the interposition of his nearest relatives. His eldest son, with his truly amiable wife, and a growing family, immediately relinquished house-keeping, and became his constant inmates, both in town and country; omitting no possible attention that duty and affection could suggest, to make his home again delightful to him. They succeeded, as they deserved, to the utmost of their wishes. The Dean recovered his spirits, resumed his usual labours and his usual relaxations, and persevered in both, to almost the latest hour of his life.

But though he continued his remarks and additions to the *Ancient Commerce*, as his further reading enabled him, he had in truth dismissed all thoughts of further publication on that subject. But the opinion of a friend, to which he paid a kind attention, after some time prevailed upon him to add a supplemental volume, for the sake of adding to his work the Greek text of *Arrian's Indica*, (including the

¹ This, as well as some others of the Dean's occasional compositions, will perhaps be sent hereafter to the *Classical Journal*.

Journal of Nearchus, with that of the Pseudo-Arrian,) which was before too scarce for scholars in general to obtain. To the former he added a free English translation, commencing at the 18th chapter, where the account of Nearchus begins; with only an abstract of the preceding chapters, which contain only general notices respecting India. Of the *Periplus*, he gave also a complete and explanatory translation; distinguishing the narrative into three parts, which former editors had not done. These are, 1. The African Voyage; 2. The Indian Voyage; and 3. The Sequel to the *Periplus*, considered by him as not the work of the same author. The translations are so managed as to convey distinctly to the reader his sense of the meaning of the originals; with a few notes subjoined, for further illustration, or on the subject of various readings. One only of these notes runs to any extent, and that is in support of a conjectural reading, so clear, natural, and ingenious, that any editor less scrupulous than Dr. V. would have said, "*lege meo periculo!*"¹

A beautiful head of Alexander, from a coin preserved in the Bodleian Library, and no less beautifully engraved, was offered to the public first in this supplemental volume. It is supposed by the best judges to be a real portrait of the conqueror, which the generality of his coins confessedly are not; and that opinion was with pleasure adopted by the Dean, who was delighted to contemplate a resemblance of that hero, to whose genius he had borne such ample testimony. The engraving is much enlarged from the coin, but is executed in the most delicate style. It is a silver *diobolus*, or third of a *drachma*, and is given in its actual size, both head and reverse, beneath the enlarged representation. The coin has received some injury on one edge, but the whole impression is most happily preserved.

There cannot be a doubt, that this supplemental volume most properly concluded the able work to which it is subjoined. It offers to every reader the opportunity of consulting the originals, on which the editor has commented with so much ability and research; and it is acknowledged by the Dean himself in that volume, that "the continual attention, which a regular translation requires, had led to the discovery of some inaccuracies that occur in the Commentary." He adds, in-

¹ He proposes to read ΔΑΡΙΚΗΣ, instead of ΑΡΑΚΙΚΗΣ, given by the MSS. or ΑΡΙΑΚΗΣ, conjectured by Stuckius, and adopted by Hudson. The alteration clears the sense, with little violence offered to the text, and is indeed an elegant specimen of conjectural emendation.

deed, that they were not important, and therefore had been silently corrected; but, however trifling they might be, it was clearly better that they should have been removed by the author, than left for others either to adopt through ignorance, or expose with malice.¹ The author well deserved to have the credit of completing his own work, and he has completed it to the satisfaction of all competent judges. This volume concluded also the Dean's separate publications. He printed, indeed, afterwards, a letter in French to a M. *Barbié* (as he chose to write himself, but more probably *Barbier*) *du Bocage*, who had very unhandsomely attacked his voyage of Nearchus; but this he never published. It contained a dignified remonstrance, without asperity, with a man whom the writer treats with a respect, little merited by the mode of the attack.

The principal works of Dean Vincent have now been distinctly enumerated; as forming an important part of his history, as a literary man; but he wrote occasionally in periodical works, in which he had no other interest, but such as arose from the general wish to promote the progress of sound literature, both sacred and profane; or to benefit the editors of works whose design was of that nature.

His communications to the *Classical Journal* were not many, but valuable, and regularly signed with his name. They were these: 1. On Ancient Commerce; No. v. p. 60.—2. On China, as known to Classic Authors: No. xiii. p. 32.—3. On *Theophilus*, an African Bishop: No. xiv. p. 382.—4. On the Geography of Susiana; Suppl. to No. xviii. p. 449.—5. Correction of an Error in the Periplus; No. xx. p. 322.

The contributions of Dr. Vincent to the *British Critic* commenced at a very early period of that publication, and were never entirely discontinued, till the close of the first series. The friendship with which he honoured the original editor of that work, together with his entire approbation of the design and principles, with which it was undertaken and conducted, made him at all times ready to give his aid to it, when his other occupations and studies would permit. As he was always completely a volunteer, so the choice of his subjects, as well as of his opportunities, was left entirely to himself. These communications were not marked with his name, because it was not suitable to

¹ The volume is very affectionately dedicated to the friend who advised the publication. [That friend is the learned and excellent author of this account of Dr. Vincent. Ed.]

the practice of the Review, but he had no particular wish to be concealed. A correct account of them will probably be acceptable to the public.

In the second volume of the *British Critic*, which began with September, 1793, Dr. Vincent wrote three articles, on the *History of the British Colonies in the West Indies*, by Bryan Edwards, Esq.: See pp. 1. 146, and 301. It was not then the custom to write such very extended critiques as have since been rendered fashionable, by the example of the Edinburgh Review; otherwise there cannot be a doubt that he would have dilated much more copiously upon a work, which he so highly approved. In volume iii. he took up his favourite topic of *Alexander the Great*, and furnished two learned and instructive articles, on *Sir Richard Clayton's* translation of the *Baron de St. Croix's Critical Inquiry* into the life of that prince: See pp. 510. and 621. These articles fully confirm what has been above remarked concerning Dr. Vincent's high opinion of Alexander, and the exact attention which he habitually paid to every detail of military transactions. In vol. iv. he chose his ground in India; and gave two articles on *Lieutenant Edward Moor's Narrative of the Operations of Captain Little's Detachment*: See pp. 221. and 381. In the tenth volume, he reviewed *Sir George Staunton's Account of the Embassy to China*; pp. 221. and 362;—his own *Nearchus* being then under review by another author.¹

In 1796, the famous controversy began respecting the very existence of Troy, and of the Trojan War, which had been opened by the very learned and excellent *Jacob Bryant* in two quarto tracts. One of these was entitled "Observations upon a Treatise entitled, 'A Description of the Plain of Troy, by M. Le Chevalier:'" the other, "A Dissertation concerning the War of Troy, and the Expedition of the Greeks, as described by Homer; showing that no such Expedition was ever undertaken, and that no such City of Phrygia ever existed." This most ingenious man, who had been long employing his very uncommon learning and talents to support an ideal history of his own creation, by the most fanciful and impossible etymologies, now undertook to obliterate all the traces of genuine history which had always been supposed to exist in the writings of an ancient bard, who had been appealed to in all ages, as the most undeniable evidence to those facts, which formed the ground-work of his poems. This attempt occasioned

¹ See pp. 1 and 170 of that volume.

an immediate alarm in the learned world, and several able opponents quickly started up to dispute the positions of the veteran Etonian. Nor was he at all overlooked in the British Critic.

It was not possible that Dr. Vincent should be inattentive to this contest, or indifferent to the subject of it, but, at the time when it commenced, he was too much occupied by his own objects to take up the pen. The Review had then another very able and learned contributor, in the celebrated *John Whitaker*, author of the *History of Manchester*, and many other distinguished works. By him two powerful articles were furnished upon *Mr. Bryant's* first Dissertation,¹ and one upon the second, by a brother Etonian now living.² It was not till *Mr. Morritt's* able *Vindication of Homer* appeared in 1798, that Dr. Vincent began to take an active part in the controversy. He then took the field with spirit, against the venerable, but paradoxical mythologist, and though assailed by rather unfair weapons, never afterwards receded from his ground. He fought with vigour, but with a strict regard to the laws of literary chivalry. His first critique, upon the subject of Homer and Troy, appeared in the Brit. Crit. Vol. XII. p. 632, in a Review of *Mr. Morritt's* work, which he there describes as "common sense employed against a mass of erudition; and a collection of evidence from the most approved authors, placed in opposition to the capricious judgment of the few and the most obscure."—"Forty-three authors (and the number might be greatly increased) in opposition to three names quoted at second hand,³ to three writers *in propria personâ*, to an epigram, and to Mr. Bryant himself, the only author who ever imagined that the scene of the Iliad was in Egypt." p. 634.

A sentence so decided, supported by strong reasons, was too much for the patience of a veteran little used to meet with vigorous opposition; and called forth Mr. Bryant in an angry "*Expostulation addressed to the British Critic*," in which he so far forgot himself as to term his unknown opponent "an assassin." In the mean time Dr. Vincent, who expected no such retort, had been reviewing in a very different line, by taking up the "*Proceedings of the African Society*," ably drawn up by *Mr. Bryan Edwards*, and rendered interesting by containing the first authentic sketch of poor Park's memorable travels. See Vol. XIII. p. 31. But the "*Expostulation*," when it appeared,

¹ See Br. Crit. Vol. IX. pp. 535 and 591.

² Vol. IX. p. 604.

³ Anaxagoras and Metrodorus by Diogenes Laertius, and an anonymous writer by Athenæus.

did not long remain without a reply, which was furnished by Dr. Vincent in Vol. XV. p. 55. This answer, written perfectly in the style of a liberal scholar, and as remote as possible from that of an assassin, probably convinced the worthy veteran that he had been somewhat rash in his charge. But the subject was by no means exhausted; and in 1800 Mr. Morritt published "*Additional Remarks on the Topography of Troy, &c.*" in answer to Mr. Bryant's last publication: and Capt. Francklin, an officer in the service of the East India Company, produced "*Remarks and Observations on the Plain of Troy, made during an Excursion, in 1799.*" Both these writers had diligently examined the local situation, with a view to the descriptions of Homer; and their tracts were reviewed in one article, by Dr. Vincent, (B. C. Vol. XVI. p. 418.) with strong but well-deserved commendation. Then followed Dr. Chandler, (author of *Ionian Antiquities, &c.*) and Mr. Gell, both travellers, who had also visited the plains of Ilium: the latter recently, and even since the opening of the controversy. Both were equally adverse to Mr. Bryant's hypothesis, and both were reviewed in the *British Critic* by Dr. Vincent; the former in Vol. XXII. p. 545, the latter in Vol. XXV. p. 345. Mr. Gell had spared neither labour nor expense in his publication, which was in folio, and illustrated with plans and engravings, so as to form a costly volume. It was deservedly commended by the learned Reviewer.

Before these latter publications appeared, Mr. Bryant, full of years and honour, had sunk into the grave;¹ and his anonymous, but not insidious Reviewer, now Dean of Westminster, thus finally alluded to him, in his article on Gell. "Of Mr. Bryant; however he was offended at our animadversions, we never spoke disrespectfully; and although he never retracted the charge of assassination, which he brought against us in his *Expostulation*, we are anxious to declare that all animosity was buried in his grave; and that we should scorn to add a word that could give offence to any of his surviving friends. His many virtues, his learning, and the vigour of his mind, supported to the last, we reverence as much as the warmest of his admirers; but his opinions, if he chose to publish them, were open for every one to admit or reject." Vol. XXV. p. 57.

Here ended this famous controversy, but here did not terminate the Dean's friendly aid to the *British Critic*. In 1809, he sent some valuable additions to a review, which had been inserted, on *Jackson's*

¹ He died Nov. 14, 1804, at the advanced age of 89,—beyond which it is probable that he might have lived, but for an accident.

Account of Morocco," Vol. XXXIV. p. 476; and in the fortieth Volume, (p. 97.) he furnished an important article on *the second part of Dr. D. Clarke's Travels*. The introduction of the subject of the Troad, in this part of the work, was the cause of his interference, at this period; and he continued his remarks no further. Nor did he supply any other critique. At the close of the 42d volume, the Review past into other hands, and though he still continued friendly to it, yet as he had no connexion with the editors, he wanted the stimulus which had before impelled him. At seventy-three, indeed, an author may, without blame, relax a little of his activity.

In truth, the close of his career was now more nearly approaching than his friends were willing to believe, or any visible decay appeared to indicate. It was not till the Spring of 1815, that the powers of the stomach began to fail, so much as to create alarm. But the apprehensions then excited were soon too fully justified. Imperfect efforts towards recovery were constantly followed by relapses, each more formidable than the former. He remained, however, at Islip, to his usual period of removal in the Autumn, when he returned to Westminster, infirm, but not despaired of by the faculty; sound in mind, which he continued to the last, and not materially impaired in his external organs. But he felt within, that his complaints were beyond the reach of medicine, and calmly rejected all attempts to persuade him to rely upon it. At length, with the prepared mind of a sincere and practical Christian, and with the least possible disturbance from bodily suffering, he placidly obeyed the call, for which he was so maturely prepared; and died on the 21st of December, 1815, having passed his 76th year, by rather more than a month.

Of the character and talents of Dr. Vincent, a tolerably correct notion may be collected from the foregoing narrative. That he was benevolent, charitable, generous, and placable, should undoubtedly be added to that view. That which, perhaps, would be least conceived, by those who had no personal knowledge of him, is the ease with which he could, on fit occasions, and without the smallest impropriety, sink the man of learning and research, in the cheerful friend and unassuming companion. A remarkable instance of this occurred in the summer of 1796, the very year before the publication of the *Nearehus*, when, with his family and a small party of friends, he passed the Westminster holidays in an excursion on the navigable canals, begun at Oxford and continued up to Liverpool. The boat contained a convenient room, in which the party lived entirely, except at night: and throughout the whole excursion there was no individual who contri-

buffed more to the cheerfulness and satisfaction of all, than Dr. Vincent himself. Even the petty inconveniences incident to such a ramble were met by him with a good humoured hilarity, not surpassed by that of the youngest person in the company.

This excursion, which, after the publication of his book, was pleasantly called by a friend the second Voyage of Nearchus, was more completely gratifying than might perhaps be imagined. The weather was favourable, and the variety of the country passed through a perpetual gratification. As the canals of England run, not like those of Holland on a dead flat, but with very various elevation, there is no want of change in the scenery, which is often beautiful and almost always pleasing. They exhibit also, in general, a different tract of country from any that can be seen from the roads. Nor could there be a more agreeable mode of travelling, when time was not of particular importance, were proper conveniences established, and permission to employ them freely allowed. To the party now described it certainly proved a most delightful summer amusement. The first Nearchus had a very different task in hand, when he made his voyage down the Indus; but the second well deserved all the accession of spirits and health, which he gained in his voluntary navigation.

In tracing the steps of Dean Vincent's progress through life, no notice has been taken of those temporary offices, which he held in consequence of his other situations; such as being President of Sion College in 1798, and Prolocutor to the Lower House of Convocation in Nov. 1802, and perhaps some others. When such services were required, there can be no doubt that he undertook them readily, and was studious to perform the part allotted to him with punctuality and propriety.

This account, having run to a much greater extent than was expected by the writer, must now be brought to a close. But several papers either written by the Dean, or relative to him, may hereafter be communicated to the Classical Journal, if required. It is understood that a select volume of his Sermons will soon be published by his eldest son, which will doubtless be honourable to him and acceptable to the public.

Having drawn up this narrative, of one from whose society I have derived both advantage and delight, throughout the greatest part of my life, I am tempted to imitate his practice, in writing for this Journal, by signing my name to it: having no title by which I am more proud to be known, than that of the friend of Dr. Vincent.

R. NARES.

PROFESSOR LENNEP ON A PASSAGE OF PROPERTIUS.

IN our last No. p. 415—7., we published Professor LENNEP'S interesting remarks on a passage in Propertius, and we have now great pleasure in acknowledging that we were in all probability mistaken in supposing that H. Stephens, when writing the article on *ἀδρῦάδες*, might have availed himself of Falckenburgius's edition of *Nonni Dionysiaca*. The following is an extract of a letter from Professor Lennepe :

“ Lætor tanti habitam esse meam περὶ Ἀδρῦάδων disputationem, ut locus ei daretur in *Diario Classico* mensis Junii non sine honorifica nostri mentione. Vellem operæ sibi cavissent ab errore satis gravi p. 416.: *Hamadryadus dicit Baccho*, pro *Hamadryas*. Quod in nota subjecta me errasse censet Editor, haud censebit, rem si propius inspicere voluerit. *Thesaurus Gr. L.* totus quantus ab H. Stephano publica luce donatus est anno 1572. Id ex operis titulo cuivis notum esse potest, nec mihi ignotum erat. Sed quis rei librariæ peritus inde colligat Thesaurum istum totum quantum etiam typis excusum fuisse illo anno? Immo jam initio 1570., quando datum memoratur diploma Imp. Maximiliani, quo caveatur, ne quis præter H. Stephanum in orbe Romano Thesaurum hunc vulgare audeat, haud exigua, ut videtur, ejus pars typis descripta erat. Quod in Catalogo Auctorum, e quorum scriptis vocabula petita sunt in *Thes. Gr. L.*, meminit H. Stephanus Nonni Aldinæ Editionis, adeo meam opinionem confirmat, ut allatum ab Editore mirer. Aldus enim Nonni Paraphrasin Joanneam edidit (sine anno); non vero Dionysiaca, quæ primum e Bibliotheca Jo. Sambuci Pannonii a G. Falckenburgio Antverpiæ apud Plantinum 1569. in 4to. edita Stephanus ad prima Thesauri sui Volumina locupletanda adhibere vix potuit, unde ea quoque in Auctorum Catalogo memorare voluit. Itaque persto in sententia, quo tempore Stephanus illa super voce *Ἀδρῦάδες* commentaretur, atque adeo typis excuderet, Nonnum Falckenburgii in lucem nondum produsse.

“ Ad correctum a me Propertii locum quod attinet, eum correctione indigere senserant etiam vir elegantissimus J. H. Hoenfft, hinc tentans,

Non minor Ausoniis est timor a Dryasin,
et, qui nuper Propertium nova plenaque bonæ frugis Editione donavit, doctus sane vir, Carolus Lachmannus, hoc modo refingens
Non minor Ausoniis est amor Hydriasin.”

We beg leave to correct a mistake in the above extract, which states that Falckenburgius's Nonnus was published in 4to. In our note (No. xxvi. 416,) we said that it came out in 1569, in 8vo., and we find that we were quite right in saying so.

"Les Bibliographes, qui ont annoncé cette édition sous la date de 1565, et comme de format in 4., se sont trompés." Brunet, *Man. du Lib. de L'Amateur de Livres*.

In No. xxvi. p. 417. Professor Lennep says: "Qui Phavorini locum citat *De Rhoer* in *Animadv. ad Porphyr. de A. N.* p. 97, 'Αδριάδες legi vult *Δρυάδες*." But the learned Professor in a moment of inadvertency has confounded *De Rhoer*, the Editor of *Porphyrus de Abstin. ab Esu Animal.* (Traj. ad Rhen. 1767), with Van Goens, the Editor of *Porphyrus de Nympharum Antro*, (Traj. ad Rhen. 1765.) in whose work the passage, to which the Professor refers, is found.

It may here be worth while to quote the following notes of this said Van Goens, who was a man of very considerable research:

Porphyr. de A. N. xiii.: 'Ανακείσθω δὴ τὸ προκειμένον ἄντρον ψυχαῖς, καὶ ταῖς μερικωτέραις ἐν δυνάμεσι νύμφαις, αἱ ναμάτων καὶ πηγῶν προσετώσαι, πηγαῖαι τε καὶ ναῖδες διὰ τοῦτο κέκληνται.

"Dubito de sanitate vocabuli μερικωτέραις, necdum tamen medicina constat." Goens. For our own parts we have no such doubt about the sanity of the word. "Μερικὸς, particularis. Apud medicos μερικὰ φάρμακα, medicamenta particularia, quæ et τοπικὰ i. e. localia." H. Steph. Thes. ii. p. 852. c.

"Varia Nymphæ a fontibus speciatim et aquis sortitæ sunt nomina. Sic Ναῖδες dictæ sunt, vel Ναϊάδες, ἀπὸ τῶν ναμάτων, quod frequens. Tum Πηγαῖαι, ἀπὸ τῶν πηγῶν, quod licet rarius occurrat, invenitur tamen in Hymno Nymphis dicto. Porro Κρηναῖδες in Theocr. Id. i., sed hunc dubium etiam nunc esse locum, e Schol. adparet; imo incertum plane esse, docet Heinsius in Lectt. Theocr. [De Heinsii loco silet Gaisfordius in Poet. Min. Gr. V. ii. p. 5.] Suffici in ejus locum potest Moschus Id. iii. [28.——αἱ τε καθ' ὕλαν Κρανίδες ἀδύραντο. Voce Κρανίδες caret Gaisfordianus Moschi Index.] Homero sunt Κρηναῖαι Odys. ε', quicum confer Schol. MS. ad Il. θ., quod supra dedimus ad c. viii. Dein Λιμνάδες Theocriti Id. v., ubi v. Schol. Λιμνακίδες dictæ in Argonauticis Orphicis v. 644. Denique Ποταμηδες, Apollon. R. iii. 1218. (1219.): quibus ejusdem Apollonii R. 'Ελειονόμους jungere poteris ii. 823. (821.): sed ἐπέχω." Goens. "Varia Nympharum genera, quorum apud veteres mentionem invenimus, recensuit Tollius ad Formulam Receptionis Manichæorum. Phavorinus luculenter, at secundum antiquiores, ut solet: Νύμφαι· αἱ ἐπὶ τῆς ξηρᾶς, αἱ Ἀδριάδες, καὶ Ἀμαδρυάδες, καὶ Ὀρεστιάδες καλοῦνται. Νηρηῖδες, αἱ ἐν ταῖς λιμναῖς, καὶ ἄλλαι, τῶν Νυμφῶν αἱ μὲν εἰσιν Οὐράναι, αἱ δὲ Ἐπίγειοι, αἱ δὲ Ποτάμιοι, αἱ δὲ Λιμναῖαι, αἱ δὲ Θαλάσσιαι. καὶ καθολοῦ τὸ τῶν νυμφῶν γένος εἰς πολλὰ διήρηται, ὥς φησι Μνησίμαχος." Goens p. 97.

The words ποταμηῖς and λιμνακῖς, mentioned in the above extracts, are not to be found in H. Steph.'s Thes. Schneider in his Lexicon has the first, but ἀμαρτύτως, and for the second refers to the Orphics 648. "Viell. λειμακίδιον, von λείμαξ, d. i. λαιμῶν;

jenos von λίμη.² Mr. Hermann reads λιμάνιδες, which is also a word not acknowledged by H. Stephens, and, we believe, not found in any other Greek writer.

Μυθολογοῦσιν οὖν ἐν τῇ Μετακλίῳ γῇ παρὰ τὰς λεγόμενας ἱσρὰς τέτρας φανῖναι νύμφας Ἐπιμηλίδας χορευούσας. Anton. Lib. Met. c. 31.

“Ut a dr̄ys Nymphas dictæ sunt Dryades et Hamadryades, ita a μῆλις, *πιρκης*, Epimelides et Hamamelides dictas voluere nonnulli. Verum Schol. Homeri a μῆλον, *ovis*, cum Servio dictas eas censet, cum ad Il. v. 8.: Αἱ τὰ ἄλσιν κατακοῦσαι Νύμφαι ἀλσότητιδες καλεῦνται· αἱ δὲ ἐπὶ τῶν δένδρων ἡμαδρυάδες, αἱ δὲ τὰ ἄνματα τῶν ὑδάτων ναΐδες καὶ ὑδριάδες. καὶ τούτων αἱ μὲν κρηνίδες, αἱ δὲ ἐπιτοταμίδες, αἱ δὲ τῶν βοσκημάτων ἐπιμηλίδες, αἱ δὲ ἐπὶ τῶν ὄρων ὄρεστιάδες, καὶ ὅσαι ταύταις ὅμοιαι ὁμοίως δὲ ἐπὶ τῶν ἑλῶν ἑλιονόμοι. . . . Leg. ἑλιονόμοι. . . .

Adversus me, quod fluentorum Nymphas Hydriadas vocat, atque adeo suspicor in Isido Isidori Orig. viii. 2., pro fontium, *hamadryades*, reponendum esse, *fontium*, *hydriades*. Cette aptius, imo verius foret.” Munk. “Vel, ut syllabarum numerus staret, apud Isidorum legi posset *Ephydriades*: nam eadem, atque *hydriades*. Vid. Behotii. Apophor. ii. 1. Epimelidum verò non ita frequens mentio sit. Earum meminit Pausan. in Arcad. iv. Galeo etiam citatus, sed scribit ἐπιμηλιάδας, ut κρηνίδες et κρηνιάδες, ² ἑλικωνίδες et ἑλικωνιάδες. . . . Vid. Toup. Cur. post. in Theocr. p. 2. Has autem ἐπιμηλίδας et δρυάδας ab Arcadibus ita dictas ait, quas alii vocabant Ναιάδας. Sed si Ναιάδum et Hydριάδum originem ἐκ τῶν καμάτων τῶν ὑδάτων cum Homeri Schol. deducimus, quid hinc ad Dryadas, aut Epimelidas, sive ab arboribus, seu specoribus nomen sortitas? Forsan Pausanias voluit: Δρυάδας γὰρ δὲ καὶ Ἐπιμηλίδας τὰς ταυτῶν ἐκάλουν Νηπαίας pro Ναΐδας. Napeæ saluum et convallium Nymphæ, uti Dryades sylvarum, atque adeo non ita diversæ, et Epimelides ab Hesiodo: Oreaulius et Hamadryasin junguntur, nisi statuamus, Pausaniam voluisse Arcades in genere Nymphas vocasse vel Dryadas vel Epimelidas; nam ita Hamadryades nonnunquam de quibusvis Nymphis. . . . Ceterum Suidas cum Nostro facit: Ἐπιμηλίδες Νύμφαι. Et has easdem esse, quæ aliis Meliades et Meliæ dicuntur, existimat Gyrardus p. 176. Vid. et p. 174. et Natal. Com. L. v. c. 12. Sed de his plura debet, et Euditorum voto satisfaciet magnus Vulck ad Theocr., cujus novam Editionem jamjam editurus est.” Verheyk.

Of the names mentioned in the above extract, the Ἐπιτοταμίδες (a word also omitted by Schneider), and Ἐρυδριάδες, and Ἐπιμηλίδες, are not noticed by H. Stephens in the Thes. Gr. L.

¹ The same article occurs in the Scholia Veneta, but there we have ἀλσότηδες, *ναΐδες* for *ναΐδες*, and *ὄρεστιάδες*. In Phavorinus, who has the same article, it is ἀλσότητιδες.

² Mr. Gaisford has not availed himself of this remark in commenting on the verse of Theocritus mentioned above.

Literary Intelligence.

IN THE PRESS.

CLASSICAL.

Sir W. GILL's *Itinerary of Greece*, and his work on the *Antiquities of Pompeii*, with views of the ruins and various monuments discovered there during the late researches.

Homeri Opera Omnia, ad fidem Codicum Bibliothecæ Regiæ Recensita, cum Nova Interpretatione Latina, quibus accedunt variae lectiones, et Lexicon Absolutissimum Verborum Omnium, in quo Voces, Dialecti, Mythi, Etymologiæ et Anomaliæ exponuntur ac dilucidantur. Curante N. L. ACHARENTRE, recentiore Horatii, A. Persii Flacci, et D. Junii Juvenalis Editore, Parisiis.

Lucani Pharsalia, cum supplementis THOMÆ MAII, 12o. in usum Scholarum, Paris.

Dr. BADHAM is preparing for publication an *Itinerary from Rome to Athens*, by the route of Brundisium, the Ionian Islands, and Albania. This work will contain an accurate account of the distances, modes of travelling, expenses, preparations, and precautions; with other miscellaneous particulars, which may interest the traveller. It will include classical recollections of the various sites, which occur in the journey as well in Greece as in Italy; and in the latter country, a particular account of Horace's Iter.

Mr. E. H. BARKER, of Trin. Col. Cambridge, intends in the course of a few months to publish at Leipsic *Arcadius Grammaticus*, of whose Works two MSS., which will be collated by an experienced hand, are preserved in the King's Library at Paris.

Voss, the celebrated translator of Homer and Hesiod, Virgil, Horace, and Ovid, &c. &c. whose metrical versions, all in the metre of the original writers, form the most remarkable triumph of the German over the other European modern languages, has completed a translation of the Comedies of Aristophanes. These are to be published in the course of the next winter in three octavo volumes, and the translation is to be accompanied with explanatory notes, by the translator's Son, Professor Voss of Heidelberg, who has also honorably pursued the career of his father, and is known as the translator of *Æschylus*, and of *Othello* and other tragedies of Shakspeare. The complete success, which has attended all the other translations of the elder Voss, justifies expectations which no other man could raise concerning a writer, who presents such peculiar difficulties as Aristophanes, and who is at the same time so interesting to the learned investigator of the history, religion, manners and taste of the Greeks. The younger Voss has made it one of the objects of his notes to render his work useful even to

foreigners by verbal criticisms on disputed passages and difficult expressions.

No. II. of the new Edition of Stephens' Greek Thesaurus will soon appear, after which arrangements have been made to publish five or six Numbers annually. The Editors are happy to inform their Subscribers, that their new Edition will be enriched by the large and important collection of Professor SCHAEFER's Lexicographical materials. It is well known that he had long projected a new Edition of a compendious Greek Lexicon, and had for many years directed his reading to that pursuit. The negociation for these papers has been the only cause for delaying the appearance of the Second Number.

BIBLICAL.

A new edition of Mr. HARMER's Observations on various passages of Scripture, with many important additions and corrections, by ADAM CLARKE, LL. D. F. S. A. in 4 vols. 8vo.

ORIENTAL.

The printing of Sir W. OUSELEY's "Travels in Persia, Armenia, Turkey, Asia Minor," &c. has been lately interrupted by an excursion to Paris, where, however, during a residence of nearly two months, he gleaned among the manuscript treasures of that noble library, the Bibliothèque du Roi, an ample stock of materials for the illustration of many curious antiquarian and geographical subjects, discussed in the course of his "Travels;" and others of which he will avail himself in a future work on the "History of Alexander;" wherein he will compare the Eastern Traditions respecting that conqueror, (whose marches he has traced in person through a considerable part of Asia,) with the accounts given by Greek and Latin writers. Sir W. proposes, meanwhile, to offer (in an octavo volume,) some remarks on the *Cyropaideia* of *Xenophon*, and on the *Parthics* and *Mithridatics* of *Appian*. These, and the Essay on Alexander, were nearly prepared for the press in 1810, when Sir GORE OUSELEY's Embassy to Persia, which Sir W. accompanied, necessarily suspended the publication, but afforded him, at the same time, an opportunity of considerably improving and augmenting his intended works.

We learn from a correspondent in Paris, that a new edition of M. le Baron de SAINTE-CROIX's admirable work, the "*Recherches sur les Mystères du Paganisme*," may be shortly expected. The learned author, by his last will, charged M. SILVESTRE de SACY with the superintendence of this posthumous edition; and he is now engaged in fulfilling the wishes of his departed friend.

In Quarto, by subscription, price One Guinea, Observations, connected with Astronomy and Ancient History. Sacred and Profane, on the Ruins of Babylon, as recently visited and described by

Claudius James Rich, Esq. Resident for the East India Company at Bagdad; with illustrative Engravings. By the Rev. **THOMAS MAURICE**, A. M. author of *Indian Antiquities*, and Assistant Librarian at the British Museum.

Mr. **HAMILTON**, who has resided many years as a member of the British Embassy at Constantinople, is preparing for the press his Translation of *Antarah*, one of the most ancient and celebrated of the Arabian authors.

JUST PUBLISHED.

CLASSICAL.

Poetae Minores Græci. Præcipua Lectionis Varietate et Indicibus locupletissimis instruxit **TH. GAISFORD**, A. M. Æd. Ch. Alum. necnon Gr. Ling. Prof. Reg. Vol. II. continens Theocriti, Bionis, et Moschi Carmina Bucolica ex Recens. **L. C. Valckenaerii**. Varias Codd. MSS. Lectt. adjecit **TH. GAISFORD**. Oxon. MDCCCXVI.

In 12 volumes 8vo. price 5l. 5s. or on superfine vellum paper 9l. 9s. Herodoti Historiarum Libri ix, Græce et Latine. Græca ad fidem Codd. Mss. denuo recensuit et varietate lectionis, emendata interpretatione latina, notisque doctorum virorum ac suis illustravit editor **JO. SCHWEIGHÆUSER**. Accedunt vita Homeri, Herodoto tribui solita, ex Ctesiae Persicis fragmenta.

This new edition of Herodotus printed under the immediate inspection of Mr. Schweighæuser for *Messrs. Treuttel and Wurtz of Paris and Strasburg*, impatiently expected by the learned of all nations, will be sufficiently recommended by the name of the celebrated Editor, whose penetration, erudition and peculiar talent for classical criticism have been so eminently demonstrated in his editions of Appian, Polybius, Athenæus, &c.

Theognidis Elegi ex fide Mst. cum not. Sylburg. et Brunck. edidit **IMM. BEKKER**. Lips. 1815, 8vo.

P. Silentiarii Ambo. ex Cod. Palatino Anthologiæ Descripsit **IMM. BEKKER**. Berol. 1815, 4to.

Letters of Lucas Holstenius will soon appear. The Editor is said to be Prof. **BOISSONADE**. We are informed that the learned Professor will add to his Edition of Nicetas Eugenianus, long and not inelegant excerpts of another Greek Novel by Constantin Manasses, the title of which is, *The Loves of Aristander and Callithea*.

Ephori Fragmenta Collegit Meier Marx: Præfatus est **FRID. CREUZER**. Caroliol. 1815, 8vo.

Curæ Criticæ in Comitorum Fragmenta ab Athenæo servata. Auct. Aug. **MEINEKE**. Berol. 1814, 8vo.

Relazione fatta nel giorno 30 Agosto 1815 dall' ab. Angelo

ZENDRINI, Segretario della Sezione di Venezia del C. R. Istituto di Scienze Lettere ed Arti per l'anno 1814 e 1815, intorno alle memorie lette dai membri appartenenti alla medesima Sezione [or presented by other persons] Venez. 1815, 4to. pag. 21.

From this relation we will extract only the summaries of the *Memoirs*. viz.

1. Osservazioni filologiche sopra le descrizioni di statue dettate da Callistrato: By the Abb. Morelli. The learned Morelli collated the Olearian text of Callistratus with an excellent Codex in the Marcian Library, which confirms the most part of Heyne's, Jacobs' and Boissonade's emendations, and will afford very important materials of criticism to a future Editor.

2. Notizia d'una traduzione latina, fatta dal Cardinale P. Bembo, dell' Orazione di Gorgia intorno al rapimento di Elena. By the same.

3. Memoria intorno ad una Orazione inedita del CARDIN. P. BEMBO alla Signoria di Venezia, con la quale la esorta a promuovere e conservare lo studio delle lettere Greche.

4. Traduzione de 5. e 6. canti dell' Odissea. By Ippolito PINDEMONTE.

5. Delle differenti maniere di descrivere la voluta Ionica, e particolarmente della regola ritrovata da Giuseppe Porta detto Salvati con alcune riflessioni sul Capitolo Ionico. By Professor SELVA.

Philosophic Etymology of Rational Grammar by MR. JAMES GILCHRIST. one Vol. 8vo.

Συλλογὴ Ἑλληνικῶν Ἀνεκδότων ποιητῶν καὶ λογογράφων διαφόρων ἱεροῶν Ἑλλάδος, σπουδῇ Ἀνδρέου Μουζοξύδου καὶ Δημητρίου Σχινᾶ. ἐν Βενετίᾳ 1816.

The first number of this periodical paper contains Ἀέτιος, περὶ τῶν κατὰ τὸ στόμα τῆς κοιλίας παθῶν, κ. τ. λ. ——— Ἀνώνυμος, ὑποθέσεις εἰς ἑπτὰ λόγους Ἰσοκράτους μετὰ σημειώσεων.

Sui quattro cavalli della Basilica di S. Marco in Venezia, lettera di Andrea MUSTOXINI Corcirese. Padova. 1816. 8vo. pagg. vi + 53.

This learned Letter is addressed to the celebrated abate Morelli, Keeper of the Library of S. Marco.

Le livre des Récompenses et des peines; traduit du Chinois, avec des Notes et des éclaircissements, par M. Abel REMUSAT, D. M., de l'Académie Roy. des Inscriptions, Lecteur Royal et Professeur de Chinois et de Tartare-Mandchou au Collège Royal de France. Paris. 8vo. pag. 79.

M. MOLINIER, a Frenchman, is preparing an edition of the Chinese text of this book, with a literal translation and notes.

Elements of Latin Prosody, with Exercises and Questions, designed as an Introduction to the scanning and making Latin verses. Second Edition. 4s. bound. By Rev. C. BRADLEY. A Key may be had by private application. Pr. 2s. 6d.

A Translation of the Six Books of Proclus, on the Theology of Plato; to which a Seventh Book is added, in order to supply the deficiency of another Book on this subject; which was written by Proclus, but since lost; also a translation of Proclus' Elements of Theology. By THOMAS TAYLOR. In these volumes is also included, by the Same, a Translation of the Treatise of Proclus, on Providence and Fate; a Translation of extracts from his Treatise entitled, Ten Doubts concerning Providence; and, a Translation of extracts from his Treatise on the Subsistence of Evil; as preserved in the Bibliotheca Gr. of Fabricius. In 2 vols. royal quarto. 250 Copies only Printed. Price 5l. 10s.

A Neat Edition of Virgil, collated from the best Editions. By A. J. Valpy, M. A. Pr. 4s. bound 18mo. Second Ed.

Epistolæ M. T. Ciceronis, In Usun Schol. excerptæ. By the Same. Third Ed. 2s. bound.

Four Dialogues of Plato; Cratylus, Phædo, Parmenides, and Timæus. Translated into English by THOMAS TAYLOR. Pr. 7s. 6d. 8vo.

The parties concerned in printing the works of J. B. GAIL, have just finished engraving the prints for the octavo and quarto editions of Thucydides and Herodotus. They have been engraved from the delineations of Barbier and Boichot of the Institute, and of Moreau. These prints appear even to excel those in the Xenophon of M. Gail. For Thucydides; ten prints, and two plates respecting the siege of Platea, 12 francs. For Herodotus; nine prints, 12 francs.

ORIENTAL.

The Chevalier LANGLETS, Keeper of the Oriental Manuscripts in the Bibliothèque du Roi at Paris, has already printed some numbers of his splendid work on the "*Ancient Monuments of India*." He is also preparing to publish the original Arabic text of that manuscript, from which Renaudot translated the "*Travels of two Mahomedans*;" and the authenticity of which was once disputed, but is now most satisfactorily ascertained. Few men have done so much, and with such success, in the promotion of Oriental literature, as Mons. Langlès; and on the subject of the various works which he has already given to the world, and of those on which he is now employed, we shall offer some remarks in a future Number of our *Journal*.

In Paris, a new edition, (the third,) of M. OUVAROFF's "*Essai*

sur les Mystères d'Eleusis," issued from the Royal press about two months ago, printed verbatim from the Petersburg (second) edition, which we have used in the notice of this excellent work, given in the last and present Numbers of our Journal, and to be concluded in our next. A strong proof of the interest which M. Ouvaroff's Essay has excited, appears from a circumstance, of which the information has only just reached us. An English translation is now preparing to be published, with an Appendix, or second part, containing observations on the Eleusinian Mysteries, and a Criticism on M. Ouvaroff's work, by a gentleman already celebrated in this country for his classical and antiquarian erudition, who will further illustrate the learned Russian's work, by an additional engraving.

NOTES TO CORRESPONDENTS.

The length of some articles in this Number obliges us to defer several important communications, particularly J. M. on *Greek and Latin Metres*, the *Adversaria*, and several others. We fear we must apologize for the small type in which some articles appear, to introduce as great a number as possible.

In the Bishop of St. DAVIDS' edition of the *PEPLUS* we have introduced the accents, which he had omitted. We mention this, that the learned and excellent editor may not be charged with the mistakes that may have escaped us.

The Anacreontics from Dublin shall appear.

Mr. T. F.'s Notes on the *Diosemeia* of Aratus came too late for this No.

We hope to give in our next, Viljoison's Letters on the *Rosetta Inscription*; together with a fac-simile of the Inscription.

We are much obliged to *Lex* for his polite and friendly note. We wish to adhere to our original plan; but we cannot always be sure that a good copy of verses sent to us for insertion has been presented as a prize-composition. The subject is not a certain proof.

We purpose, in our next Number, to notice the interesting works, published or intended, by the learned M. Valckenaer, M. Gail, Fabre D'Olivet, and other celebrated men of letters at Paris.

DE CARMINIBUS ARISTOPHANIS COMMENTARIUS.

PARS III.—VID. NO. XXVI. p. 381.

MINIME eram nescius, in fabulis tribus, quorum cantus digessi, mutationes plurimas a me factas argumenta esse forsán daturas, quo minus ratio mea comprobari potuerit. Nunc quoque video non minora objectum iri propter rem illam ipsam in dramasin, quæ hodie sum tractaturus. Verum nunc temporis melius quam olim mihi habeo quod excusationis vice prætendam. Etenim maxima fuit inopia Codicum Manuscriptorum, quorum subsidio Editores uti possent. Ideoque in locis mendo- sis ad ingenium sæpe confugiendum est; ni fortasse Lexica et citantium libelli lucis paucillum præbeant. Verum talis auxilii spes solet esse levissima, præsertim inter fabulas, quarum spurcitia scriptorum modestiorum animos vix allicere queunt. Age igitur videamus, quid auxilio fere omni destitutus et metri solius ope perficere possim; parum enim fui adjutus a criticis anti- quis, neque, quod difficultatem satis indicat, a recentioribus prærep- tus, præterquam in Ecclesiæ ubi Bentleius et Dawes viderunt 289 et sqq. esse στρ. et 300 et sqq. ἀντιστρ. quibus mirum in modum adstipulatur MS. Rav. et præclare versum servat, qui bene respondeat illi a Dawesio temere repudiato.

Lege igitur in strophicis

χωράμεν εἰς ἐκκλησίαν
ἄνδρες ἠπείλῃσε γὰρ
ὁ Θεσμοθέτης, ὃς ἂν
μὴ πρῶ πάντῳ τοῦ κνέφους
ἦχη κεκοιμένος,
βλέπων ὑπὸ τρημμα
στέργων σκοροδάλμην,
μὴ δώσειν τὸ τριάβολον
κ. τ. λ.

et in antitheticis

ὅρα δὲ πῶς εὖ θήσομεν
τούσδε τοὺς ἐξ ἄστεος
ἦκοντας, ὅσοι προτοῦ
ρὲν, ἦνικ' ἔδει λαβεῖν
ἐλθόντ' ὀβολον μόνον,
καθ' ἔντο λαλοῦντες,
ἐν τοῖς στεφανώμα-
σιν νυνὶ δ' ἐνοχλοῦσ' ἄγωμεν
κ. τ. λ.

Inter quæ reposui ὅρα δὲ πῶς vice ὅρα δ' ὅπως: quæ frustra allegavit Porson. ad Hec. 402. lectiones pravas ad tuendum. Neque com- mentum illud persuasit Elmsleio ad Ach. 930. cuius tamen con- jectura οὕτω est parum felix. Mox ὠθήσομεν præbent MSS. & alter ὀνήσομεν; reposui εὖ θήσομεν bene disponamus scil. ἐν τοῖς στεφανώμασι in vulgi stante corona.—Deinde ad cantus mediam partem

NO. XXVIII.

Cl. Jl.

VOL. XIV.

P

ἐπεὶ τὸ ἐν ἀντιστροφῇ
 ὅπως δὲ τὸ ἐν ἀντιστροφῇ
 λαβόντες ἔχεται πλη-
 εροι καθόλου, ὡς
 ἐν χειροτονίᾳ

ἐν ἀντιστροφῇ

ἐν ἀντιστροφῇ

ἐν ἀντιστροφῇ

ἐν ἀντιστροφῇ

ἐν ἀντιστροφῇ

Inter hæc reposui ἔσθαι vice πινῶν: etenim ludī comicus in pro-
 verbio Κρόμμινα ἐπείν: quod sane facere solent ij, qui lacrymas
 extorquere volunt ex oculis alioqui siccis. Et ne quis hæreat de
 ἔσθαι, adeat Suid. Ἐσθόμενος—ἔσθαι γὰρ τὸ ῥήμα καὶ ἔσθοντες, ἔσθον-
 τες. Denique vice αὖ dedi ἐν ἀν, et sane ἐν-α voluit Bentl. et
 Hotibius et Elmsl. ad Ach. 163.

478 et sqq.

στρ. α.

ἀρ' ἐστὶ τῶν ἀνδρῶν τις, ἡμῖν ὅστις ἐπακολουθεῖ;
 ἡμῖνα, στρέφου, χάρις, σκόπει,
 φύλακτα σαυτὴν ἀσφαλῶς (πολλοὶ γὰρ οἱ πανούργοι).

ἀντιστρ. α.

μὴ ποῦ τις ἐκ τοῦπισθεν ὦν τὸ σχῆμα καταφυλάξῃ,
 ἡμῖν δ' ἂν αἰσχύνῃν φέροι,
 πάσαισι παρὰ τοῖς ἀνδράσιν τὸ πρᾶγμα τοῦτ' ἐλεγχέσθαι

στρ. β.

πρὸς ταῦτα συστήλλου σεαυτὴν
 τῇδ' εὖ περισκοπούμενῃ
 κάκεισε καὶ τὰ κδέξια,
 μὴ θυμοφῶς γενήσεται·
 ἀλλ' ἐγκοῦνται κ. τ. λ. usque ad

καὶ μὴ τις ὄψῃς ἡμᾶς.

ἀντιστρ. β.

χῆμας τὸ πρᾶγμα ἴσως καταπύ-
 ἀλλ' εἶα, δεῦρ' ἐπὶ σκίᾳς
 ἰλθεῖσα πρὸς τὸ ταχίον
 παραβλέπουσα θατέρα,
 πάλιν μετασκεύαζε σαυτὴν αὐθις ἤπειρ ἦσθα·
 ἀλλ' ὡς μέλιστα τοῖν ποδοῖν μέτ' οὐ κτύπου βάδιζε
 καὶ μὴ βράδυνε κ. τ. λ. usque ad τὸ σχῆμα τοῦτ' ἔχουσαι.

22

V. 3. Ita MS. Rav. V. 9. Vulgo καὶ περισκοπούμενῃ κάκεισε καὶ
 τὰ γ' ἐκ δεξιᾶς. At Bentl. εὖ περ—mox Brunck. καὶ τὰ τῇδ' ἐκ
 δεξιᾶν: dein Faber καὶ τὰ κδέξια. Unde reposui τῇδ' εὖ περ-
 κάκεισε καὶ τὰ κδέξια. Et sane τῇδ' tuetur Thesm. 666. Καὶ τὰ
 τῇδ' καὶ τὰ δεῦρ' εἰς ἀντιστροφήν, καλῶς. Av. 424. Τὸ εἶδος καὶ τὸ
 καίσε καὶ τὸ δεῦρ'. Cf. quoque Orest. 1259. ἐκείσε ἐπὶ αὐτῇ
 γέλοι. V. 10. Vocem πρᾶγμα, quæ vulgo sequitur γὰρ, ἀπο-
 τραίγει ad v. 17. ubi Rav. comprobat κατὰ τὴν conjecturam. Kistner.
 V. 22. Hic versus vulgo ædem habet post v. 3. sic versum.

exceptis μὲν οὐ κτῆσι. quae erui ex ἐκκαῖσιν. De formula loquendi οὐ κτῆσι, pro σιγῇ vid. Valck. et Monk. ad Hipp. 106.

571. et seqq.

στρ.

ἀντιστρ.

Νῦν δὲ σοὶ γε πικρὰν φέρω
καὶ φιλόσοφον γλώτταν ἐρείξω
φροντὶς ἐπισταμένη ταῖσι φίλαισιν

ἀμύ-
νιν κοινῇ ἐπ' ὠφελαις
δηλοῦν θ', ὅτι περ δύνασαι,
καιρὸς ἐρχεται πίνουσι
θῆρον ἐκφυλάουσα πολλήν

δεῖται κάττα σόφου τινὸς
ἐξευρήματος ἢ πόλις ἔστιν
ἀλλὰ πέραν μόνον μῆτε δεδραμένα

μῆτ'
ἐρημένα πρὶν πρότερον
μισοῦσι γὰρ, ὅν τὰ παλαι-
ον γε πολλάκις δεῶνται,
μυριάσιν βίου εὐτυχίας

V. 1. Vulgo δὴ δὲ σε. MS. δὴ δὲ γε. Reposui δὲ σοὶ γε. V. 2. Huc retuli γλώττης, in γλώτταν mutatum, quod vulgo legitur (nam Brunckius edidit γνώμης) ante ἐπίνοια. ibid. φιλόσοφον πρῶταμν producit jure metri Anapaestici. V. 4. Vulgo hic γὰρ ἐπ' εὐτυχίαις et in v. 14. εὐτυχίαισι βίου: ubi tamen Rav. ὠφελαισι. verum illa var. lect. pertinet ad locum priorem—ut liquet ex isto γὰρ—nato scilicet e γρ. i. e. γράφεται: vid. Schow. ad Heaych. p. 141. V. 5. Vulgo δύνασαι at sententiae nexus postulat δύνασαι. V. 8. MS. γάρ τοι: hinc erui κάττα: quod saepe corrumpitur. Hoc carmen esse Antistrophicum voluit et Hotibius: cujus tamen ratio ordinandi, ni fallor, paucis probabitur.

893. et seqq.

στρ.

ἀντιστρ.

εἰ τις ἀγαθὸν βούλεται παθ-
εῖν τι, παρ' ἐμοὶ χρὴ καθεύδειν
οὐ γὰρ ἐν τάσι τὸ σοφὸν ἐν-
στί, ἀλλ' ἐν ταῖς πεπνυμένοις
σὺχ' ἔστι μοι ταῦρος,
ὅν οὕτως ἀν' στήρχειν ἀν' ὀρέλ-
οι, μᾶλλον ἢ γὰρ
ἀν', φίλον, ὃ ξυνείη.

ἀλλ' ἐφ' ἐτέραν εἰ πότιον
NE. μὴ φθάνει τίσιν νείων
τὸ τρυφερόν γὰρ ἐμπέφυκε
τοῖσιν ἀκαλοῖς μηρίοισιν
καὶ μήλοισιν ἐπαυθεῖ
σὲ δ', ἢ γέγραφα περιπέλας
αὐ κακτέτριψ-
αι, θαλάτῃ μέλημα,
ᾄδειν μάταια ταῦτά γ'. ἀλλὰ δὲ
λέγειν.

στρ. β.
ΓΡ. ἐκπίσοι τὸ τῆμα σοῦ,
σὲ δ' ἐπικλυττόν ἀπολάβει,
βουλομένης σποδεῖσθαι.

ἀντιστρ. β.
NE. κατὰ σῆς κλίνης ὄφιν,
καὶ προσελεύσας, ἔχους,
βουλομένη φιλεῖσθαι.

στρ. γ.
αἱ αἰετὲς ποτὶ κτεῖσθαι
μόνη γὰρ αὐτοῦ λαικοῦται
ἢ οὐδ' ἐν ματῇ
αὐτὴ βάθρε καὶ πάλαι
ἀπὲρ, ὃ μάλιστα
πάλαι τὸν Ὀρθογέραν, ὅν φ'
καὶ σάτης κατόναι,
ἐπιβαλὼ σε.

ἀντιστρ. γ.
ΓΡ. ἦδη τὸν ἐπ' ἰωάνης
τρόπον, πάλαι καὶ κτεῖσθαι
δοκίμ' ἐμοί, καὶ
τὴν λάβειν κατὰ τὰς ἀεσθίας
ἀλλ' οὐκ ἐκπὸς ὑπερβύσθαι
οὐδ' ἀπολήγειν.

V. 3. Hic ~~versum~~ vulgo ponitur post *πείσομαι* in v. 24. sic scriptus: *οὐχ ἦκαί μοι ταῦρος*: at Brunckius post Berglerum emendavit: *ταῦρος*. Recte. Cf. Horat. *Lesbia quarenti taurum monstravit inertem*. Aliis fortasse placebit *ταῖρος* ut Rav. V. 6. Vulgo *Οὐδέ τις στήριγναι ἀν' ἰδέλοι* et *μοχ' ἐγὼ τόν*. V. 9. Vulgo *ἕτερον*: *dedi ἕτερον* subaudito *γυναῖκα*. Etenim tale facinus feminae ægre ferunt *ζηλοτυπούμεναι*. Aposiopesis illa hic suam vim habet. V. 13. Interpolator inseruit *ἐπὶ τοῖς*. V. 14. Vulgo *σὺ δ' ὦ γῆαῦ* contra metrum. ibid. Vulgatum *παρὰλέλας* intelligere nequeo. Reposui *περιπέφλεχαι*. Locus est in duplici sensu verbi *περιφλέγομαι*. Nempe anus, utpote morti proxima, dicitur esse *igniūς funereis combusta*: et quod ad alteram significationem attinet, id patet e Thesm. 236. et sqq. collatis cum Eccl. 13. V. 15. Pro *ἐντέτριψαι* *dedi ἐκτέτριψαι*. Collato Horatiano "*Dilapsum in cineres facem*" *redde in pulverem conversa es*, respectu habito ad *περιφλέγομαι* in sensu funeris; et *attrita*, respectu habito ad alterum sensum verbi: quod exponit Schol. ad Plut. 1083. *ἐν τῇ συνουσίᾳ κατατετριμμένη ἡ ἀχρηστος πρὸς συνουσίαν διὰ τὸ γῆρας*. V. 17. Hic *versum* inserui efformatum e vocibus *οὐδὲν μετὰ ταῦτα δεῖ λέγειν*: quæ sedem habent in 914. ubi tamen Brunckius omisit *δεῖ λέγειν*. Quod ad sententiam, cf. 924. *Ἄδ' ὅποσα βοᾷλει, καὶ παράνυφον ὡς γαλή*—*Οὐδείς γάρ ὡς σὲ πρότερον εἴσεις ἀντ' ἐμοῦ*. V. 19. Vulgo *ἀποβάλοις βουλομένη*: quod minime capio. Reposui *ἀπολάβοις βουλομένης*: etenim syntaxis est τὸ τρήμα (quod sicut τρύπημά utriusque generis res notat) *ἐκπέσοι σοῦ* (cf. Lys. 410.) *βουλομένης ἐκποδεῖσθαι τὸ τ' ἐπικλιντρον ἀπολάβοι (recipiat) τὸ τρήμα*. V. 22. Illud *προσελεύσασα* exponet Ovid. Amor. 111. 7. 73. et Petronius, c. 121, 5. ibid. *ἔχοις* *dedi* pro *εὔροις*: eadem var. lect. in Ran. 170. V. 25. Vulgo *δ'*: *μοχ' μοι* et *ἄλλῃ*: cuius vice αὐτῇ *reposui*: etenim *faceta* est puella, conquesta matrem abiisse sibi *indulura* et reliquisse *filiam sine viro*. V. 28. Pro *ἰκετεύω* Rav. *ἰκετεύομαι*. Ipse *ἰκετεύομεν*: sæpe sic numeri permutantur: vid. Elmsl. *Quarterly Rev.* No. xiv. p. 458. V. 29. Vulgo *ἄπας*. Ipse *dedi* *σὺν ᾧ καὶ*: Facete enim puella nutrici pro mercede pronittit illam ipsam *Orthagorâ* fruituram esse. V. 35. Inserui *τὸν* (scil. *πρόπον*) quod vix abesse potest. *Μοχ' reposui τὰς Λεσβίδας*. Perlege Schol. ad Ran. 1343. et Eustath. ad Il. I. p. 637. *Bas*. Hæc carmina esse Antistrophica voluit Hotibius, cuius rationes meis alii fortasse sunt prælaturi. Ipse quidem *mea* soleo amare: et irascor quod ille mihi *ἰκετεύομεν* præripuerit.

938. et sqq. *σύστημα α'.*

εἴθ' ἐξῆν παρὰ τῇ νέᾳ καθεύδειν,

καὶ μηδὲν πρότερον διασποδῆς, ἥς

τό γε σίμον ἢ προσβύτερον

σύστημα β'.

*ΓΡ. σίμ' ᾧ εἰ τραγονήδου, σποδή-
σεις.*

*οὐ γὰρ τὰπὶ Χαριζένης τὰδ'
ἔστιν.*

κατὰ τὸν νόμον ταῦτα ποιῆν

ποῦ γὰρ ἀνασχετὸν τοῦτο γ' ἐλευ- ἐστὶ δὲ καὶ μόνον, εἰ δημοκρατούμε-
θερος, βα.

V. 2. Vulgo διασποδῆσαι ἀνάσιμον ἤ. At, in scoliis hujusmodi, ultimis syllabis non conceditur ἡ ἀδιαφορία nisi ad finem systematis. Rem illam comprobabo, cum Lyrica fragmenta attigero. Bene igitur Porsonus ad Hec. 300 et Orest. 792, ed. 2dæ: emendat τοῦ vice οὐ. Verum hæc sunt levia. Mentem Comici, non metra, nunc perscrutor. Exponitur a Suida Ἀνάσιμον per ἀμορφον, hoc loco allegatæ. Bene quod ad sententiam, at secus quod ad vocis etymologiam. Etenim σίμος est proprie planities lata et ὀπίμῃ ἀσπίδι: hinc usurpatur de nare pressa, de ventre non curvato, et de latere collis inclinati et plani: quò sensu proximo habet Comicus in Lys. 288. ubi apud Schol. citantur Noster in Babylo- nius Μέσσην ἔρειδε πρὸς τὸ σίμον et Πλάτων ἐν Νικαῖς (sic enim corrig- git Elmsl. ad Ach. 377.) Τοῦτ' προσαναβῆναι τὸ σίμον δέ: verum ibi σίμον significat rem muliebrem: quæ plana esse solet, teste Ovidio: *Quam castigato planus sub pectore venter*: et sane cum illa signifi- catione vocis σίμον bene convenit et ἔρειδε (vid. Eccl. 616. et Thesm. 488.) et προσαναβῆναι. vid. Pierson. ad Mæc. p. 3. ubi Grammatici advocant e Nostri Thesmophor. 2dæ Ἀναβῆναι τὴν γυναῖκα βούλομαι. Bene igitur me hic reposuisse arbitror τὸ σίμον in sensu eodem: nec male propter sententiæ nexum mutasse δι- κιάζων ἄρα τὴν δια in σίμῳ ὥς εἰ τραγόνηδον: etenim non gravius aliquid Venerem reprimere solet, quam malus odor; quo maxime eminet hircorum genus. Cf. Pac. 813. τραγομάσχαλοι: quæ vocem plane factam, sicut τραγόνηδον, exponunt Scholia per δύσασμοι. Cf. quoque Ach. 852. Ὀῶν κακὸν τῶν μασχάλων πατρὸς τραγαφαίου: unde firmatur mea conjectura ὥς εἰ i. e. εἰ ὥς: quod verbum egregie restituit Porsonus ad Hom. Od. E. 455. Crateti apud Athen. p. 690. D. Quod ad hæc systemata attinet, metra Hermannus, p. 414. vidit, necnon Benteleus, quem minime latuit antistrophica esse duo carmina proxima; sic, ut fallor, legenda:...

952 et sqq.

στρ. α.

ἀντιστρ. α.

δεῦρο δὴ δεῦρο δὴ δεῦρό μοι φίλον	δεῦρο δὴ θεῦρο δὴ καὶ σύ μοι κατα-
ἐμὸν	δραμοῦ-
πρόσελθε, καὶ ξύνευνος	σα τὴν θύραν ἀνοίξον
τὴν εὐφρόνην	τὴνδ' εἰ δὲ μὴ,
ὅπως εἰσεῖ δονεῖ	καταπεσὼν κείσομαι,
πάνυ γάρ τις ἔρω	5 φίλον ἄλλ' ἐνὶ σοὶ
βοστρύχων τῶν σῶν	βούλομαι κόλπῳ
τῶνδ' ἐγκεῖται δ' αἰτοπός	πληκτίζεσθαι μετὰ τῆς
μοι πῶτος, καὶ διακναί-	σῆς σπαθῆς Κύπρι, τί μ' ἐκ-
σας ἔλκει με μέθες, ἰκνού-	μαινεῖς τῆδε μέθες, ἰκνού-
μαί σ', ἔρω, καὶ πατή-	10 μαι σ', ἔρω, καὶ πατή-
σον τὴνδ' ἐς εὐνὴν τὴν ἐμὴν ἰκέσθαι.	σον τὴνδ' ἐς εὐνὴν τὴν ἐμὴν ἰκέσθαι.

στρ. β.

ἀντίστρ. β.

καὶ ταῦτα μέντοι μετρίως
πρὸς τὴν ἡμῶν ἀνάγκην
ἀρμύν' ἔστιν σὺ δ' ἡμῶν
φίλτατον ὃ ἱκετεύω
ἀνοιξὸν ἀσπάζου με
διὰ τοι σὲ πόνοισι ἔχω.

23 ὃ χρυσοδαδάλτον ἡμῶν
μέλημα Κύπριδος ἔρως,
μέλιττα Μούσης, Χαρίταν
θεῖμμα, Τρυφῆς πρόσσωπον,
ἀνοιξὸν, ἀσπάζου με.
28 διὰ τοι σὲ πόνοισι ἔχω.

29

34

Inter hæc vocum sedes paulum mutavi, quo metra melius con-
venirent. V. 3. Pro εὐφροσύνην recte Bergler. εὐφρόνη. quocumque
facit MS. et sic Bentleius: mox vice ἔσει Faber. recte ἔσει; cf.
Hom., *Il.* 4. 243. ἥς οὔτοι χάριν οἶδε. V. 9. Vulgo ἔχων. Oedi
ἔλκευ. Cf. Theocrit. 11. 17. Ἰγὺξ ἔλκευ τὴν τῶν ἡμῶν ποτὶ δῶμα τὸν
ἄνδρα. Sic et Ovidius—*natale solum dulcedine captos Duci*; et
Horatius—*Quo me, Bacche, rapis tui Plenum*. V. 19. τυχῆς
ineptum esse vidit et Hotibius: qui bene monet nihil posse
absurdius quam ipsum juvenem velle πληκτίζεσθαι natibus puellæ.
Reposui igitur σκαθῆς. Hesych. Σπαθῆτὸν γυναικεῖον. lege Σκαθῆ, τὸ
γυναικεῖον. Hinc intelligas jocos in Nub. 55. ὃ γύναι λαν σκαθῆς.
O mulier valde percussione uteris. V. 20. Vulgo ἐπὶ ταῦτα. At
ἐπὶ est interpolata lectio et ταῦτα corrupta pro τῆς: vid. Porson.
ad Phoen. 1597. V. 29. Ita Suid. in *Λαϊδαλόχως* et *Θαλίης*.
Præcedentes cantus esse Antistrophicos voluit et Hotibius: qui
statuit idem de loco, quem successu hand meliori tractavit. Tu
sic lege

1163. et seq.

ἄρα δὲ, φίλοι γυναῖκες,
εἴπερ μέλλομεν τὸ χρεῖμα
ἄρᾳ, ἐπὶ τὸ δειπνὸν ὑπανακιν-
εῖν Κρητικῶς οὖν τοὺς πόδας
καὶ σὺ κίνει' τοῦτο δρῶ καὶ τῆδε νῦν λαγαρῶς
τοῖν σκελίσκοιν τὸν ρυθμόν γ'· ἐπεισι γὰρ ταχέως
τὰ λέπαθο—τιμαχο—σελ
αχα—γαλεο—κρανιο—
δαίματα, δριμύ πρόσ-
τριμμά τε σιλφίον,
παρὰ—μελίτο—
παρὰ—χυμένο—
κιχλ—ἐπὶ—κοσσ
υφο—περιστ
ερ—αλεκτρων—οπτεκαφαλιο—κιγκλο—πελει
λαγω—σιραιο—βαφειτραγανο—πτερύγων
σὺ δὲ ταῦτ' ἀκροασάμενος ταχύ καὶ ταχέως
λάβε τρυβλίον· εἴτα πάντα λαβὼν λέκιδόν γ',
τὸ ἐπὶ τῶν
ἀλαλκλαὶ λαμ-

4

10

15

20

ἀπ' αὐτοῦ σου
αἶρεσθ' ἄνω.
(δειπνήσομεν εὖ οἱ.)
ἐπὶ νήκλιον εὐαί.

αἶρεσθ' ἄνω· αὐτὸς σου
24

Inter hæc nihil fere mutandum fuit. Addidi τὰ ἐν 7. et πού-
τανι λαψάνο—δριμυ—ποττριμματο—σιλφιο (sic enim Rav. non ut Kra-
ter, ποττριμματο—neque ut Brunck, ποττριμματο) in λείψανο
δριμύ πρόττριμμά τε σιλφίαν. V. 15, 6, 7, 8. Hi quatuor sunt Ana-
pæstici Pindarici. Vid. Gaisford. ad Hæphæst. p. 291. V. 18.
Rav. κόνιε λαβών. Dedi κόνιε λαβών. Etenim κόνιε est amphibras-
chys. Vid. Blomfield. ad Pers. 168 in Glossario. Μάτε igitur
vulgo λαβών κόνισας. Quod ad catalogum illum ciborum, nihil est
quod legentem moretur præter οπτικεφαλλίο—et βαση τραγανή—
quod ad lineam interpositam, meminerit lector eam esse voces, non
syllabas, disjuncturam, ideoque non appictam esse ad finem ver-
sum 13, 14, et 15. ne κοσσυφο, περιστερ—et πελεια interseca-
rentur. V. 24. Reposui ἐπὶ νήκλιον. Nascitur ἐπὶ νίκη e Lys. 1293.

Ad Thesmophorizusas accedo. Cujus fabulæ modo non om-
nia ipse primus suis numeris restituisse dicar. Etenim semel tan-
tum mihi mea præripuit Bentleius. Quæ vero in hanc partem
comati sunt Hermannus et Hotibius, ea debent in censum referri
operum, quibus illa fuerit laus, ut inde aliquis cognoscere posset,
non quid effecerint homines eruditi, verum quid facere voluerint.
Tu vero, lector, si sapis, meam rationem comprobaturus sic lege

- 101 et sqq. στρ. α. ἀντιστρ. α.
ΑΓ. ἄγε νῦν μ' ὀπλιζε Μουσαῖν ΧΟ. τὴν δαιμόνων ὁ κῶμος
ἱερῇ. Ἀοναίαι δεξάμεναι λέγε νῦν ΑΓ. εὐεπὲς ἔστω
στομά σόν
λαμπάδα κόραϊ ξὺν ἱλευ ΧΟ. δαίμονα δ' ἔχει σεβίσσαι
θέρψ τῇ πλατίδι— 4 ΑΓ. χορεύσασθ' ἐν βοᾷ 8
στρ. β. ἀντιστρ. β.
χρυσέων ῥύτορα τόξαν 9 ΧΟ. καλλίσταις ἐν αἰδαῖς, 13
Φοῖβον, δς ἰδρύσατο χώρας χαῖρ', εὐμούσοισί τε τιμαῖς
γύαλα Σιμουντίδι γὰ. γέρας ἱερῶν προφέρον.
στρ. γ. ἀντιστρ. γ.
ΑΓ. τάντ' ἐν οὔρεσι δρυογόνοισιν 15 ΑΓ. Λατῶ τ' Ἀσίδος ἀγυρία
κρούμα-
αἰσάτε κούραν τα ποδὶ Φρυγίᾳ δι- 25
Ἄρτεμιν ἀγροτέραν εὐματὰ τε Χαρίτων.
ΧΟ. ἵπομαι κλέψουσα σιμυλὴν ΧΟ. σέβομαι Λατῶ τ' ἀνάσσω
γόνον ὀλβίζουσα Λατοῦς κίθαριν τε ματέρ' ὑμῶν
Ἄρτεμιν ἀπειρολεχῇ 20 ἄσθενι βοᾷ δονάκων 26
ΑΓ. τῇ φάος ἔσσαντο Μυμιονίους 27 ἠπαρδῆς.
ὀμμασιν ἡμετέροις τε δι' αἶφν-

ιδίου γ.
 ἐπὶς ἄν,
 χάριν, ἀνακτ' ἄ-
 γαλλε Φοῖβον
 τιμᾷ ΧΟ. χαῖρ' ὀλβ-
 ιε παῖ Λατοῦς.

Versuum et vocum sedes paulum mutavi; at nunquam id feci sine causa probabili. In ipso cantus initio reposui versum, qui vulgo legitur post σεβίσαι. Verum ecquis non videt ἄγε νῦν ὀπλιζε non posse non carminis esse exordium. V. 2. Vulgo ἱέραν χθονίαις: quæ nequeo intelligere. Ex ἱέραν erui ἱερῇ: quocum, ut sententia melius procederet, conjunxi μῦσα in μουσᾶν mutatum. Agatho ipsum se appellat Μουσῶν ἱερῆα, ut Horatius a se audit Musarum sacerdos: mox e ΧΘΟΝΙΑΙΣ erui ΑΟΝΙΑΙ. Vox eadem alibi depravatur. Egregia est emendatio Valckenaerii legentis ΑΟΝΩΝ pro ΑΟΜΩΝ in Phœn. 652. Hic Ἀούλαι — κόραι sunt Musæ. V. 4. Vice πατρίδι reposui πλατίδι. Hesych. Πλάτις γυναικῶν, τὴν ἄθροισιν. Idem Πλατίς, γυνή—σύνοδος, ἄθροισμα. Et sane πλατίδι exstat in Achar. 132. V. 6. Ex εὐπίστως δὲ τοῦτων erui εὐεπὶς ἔστω στόμα σὺν et δ' ad v. 7. detrusi. Illud εὐεπὶς ἔστω στόμα σὺν bene convenit cum formula notissima εὐφημία ὅστω in v. inf. 295. et στόμα εὐφημον ἅπας ὁσιούσθω in Bacch. 70. Similiter apud Latinos dicitur Favete linguis. V. 8. Voces χαρευσάσθαι βοᾶν exstant vulgo in v. 4. post ἐλευθέρα πατρίδι: et sanè quoad constructionis ita legi debent: etenim vv. 5, 6, 7, sunt quasi παρενθετικῶς dicti. ibid. ἐν βοᾷ reposui, ne quis mecum hæreret de syntaxi χορεύσασθαι βοᾶν: immo elegans est ἐν hîc pro σὺν: vid. Musgr. ad Soph. Phil. 61. V. 12. Vulgo χαῖρε καλ. ἀοι. Φοῖβ' ἐν εὐμούσοις τιμαῖς. V. 15. ὄρεσι et mox κόραν ἀέσας' leviter mutavi. V. 21. Vulgo τε κρούματά τ' Ἀσιάδος ποδὶ παράρυθμ' εὐρύθμα Φρυγίων διανεύματα Χαρίτων. Inter quæ δινεύματα emendavit Bentl. et Brunck. qui citare poterant Hom. Il. Σ. 494. Κούροι δ' ὄρχηστῆρες ἰδίνεον mox in παράρυθμ' εὐρύθμα latent lectio corrupta et corruptæ emendatio et emendationis corruptela. Lege Γὰρ ἄρυθμα εὐρύθμα. ideoque reposui var. lect. ἄρυθμα. Mox de Ἀσιδος et Ἀσιάδος permutatis, vide Blomfield. ad Pers. 275. et de Φρυγίαι et Φρυγίων et similibus vid. Præf. ad Tro. p. xxviii. Quæ fuerint Phrygiæ Gratia, exputare nequeo. V. 26. Pro δοκίμω reposui θανάκων. Vid. ad Ran. 233. V. 27. δαίμονις non intelligo. Dedi Μαιονίους. scil. Homeri. cf. Ὀδ. Θ. 64. Τὸν περὶ Μοῦσ' ἐφίλησε δίδου δ' ἀγαθὸν τε κακὸν τε Ὀφθαλμῶν μὲν ἄμερσε δίδου δ' ἡδεῖαν ἀπὸ δῆ. Aliis fortasse placebit δαίμονιως ἄσμασιν ἡμετέροις γε: illud enim δαίμονιως aliquatenus tueri poterit Nub. δαίμονιως ἐφθέγγετο dictum de Carcīni filio Tragædo; quem ridet iterum infr. 440.

295 et sqq. Hæc Præconis oratio est metri lege soluta, sicut illa Sacerdotis in Avibus. Vid. *Classical Journal*, No. XXVI. p. 374.

312 et sqq.

ΧΟ. εὐχομαι θεοὺς καὶ θεῶν γέ-
νος λιτόμεθα ταῖσδ' ἐπ' εὐχᾷς-
ιν φανέντας
ἐπιχαρῆναι.
Ζεῦ μεγαλάνυμος, 5
Χρυσολύρας τε Διᾶ-
ον ὃς ἄχεις,
χθόν' ἱέραν,
καὶ σὺ, παγκρατὲς κόρα, γλαυκ-
ῶπι χρυσόλογγε, πόλιν ἔχ- 10
ουσα περιμάχ-
ητον, ἔλθε
δεῦρο σὺ καὶ πολυ-
άνυμε Λατοῦς 14

θηρόκτονε καὶ
χρυσώπιδος ἔρ-
ος, σὸ τε πάντῃ
σεμνὲ Πόσειδον ἀλ-
ιμέδων προλήπων
μυχὸν ἰχθυόεντ' 20
οἰστροδόνητον,
Νηρέος ἐνάλα-
οὶ τε κόραι, Νύμφ-
αι τ' ὀρεῖπταγκται,
Χρυσεία τε Φόρμυγι 25
ἡχήσει' ἐπ' εὐχαῖς
ἡμετέραις· τελέως δ' ἐκ-
κλησιάζασαιμεν Ἀθηναί-
ων αἶδε, γυναῖκ-
ες εὐγενέες. 30

V. 8. Excidit syllaba. Reposui χθόν'. et in v. 14. σὺ v. 29. αἶδ' de meo supplevi. V. 14. Vulgo θηρόκτονε. Dedi θηρόκτον': cf. Iph. A. 1570. et Lys. 1262. Ἀρταμι θηρόκτονε.

352 et sqq.

Ξυνευχόμεσθ-
α τέλεια μὲν
πόλει, τέλεια δὲ δῆμοφ
τάδ' εὐγματ' ἐπιγενέσθαι,
τά τ' ἀριστ',
ὁπόσαις
προσῆκει νίκαν
λεγουσiais· ὅσαι δ'
ἐξαπατῶ-
σιν παραιβαίν-
ουσί τε τοὺς ὄρκους
τοὺς νενομισμένους,

κερδῶν οὐνεκ' ἐπὶ βλάβῃ
ἢ ψηφίσματα καὶ νόμον
ζητοῦσ' ἀντιμεθιστάναί,
13 τὰ πόρρητά τε τοῖσιν ἀχθρ-
5 οῖς τοῖς ἡμετέροις λέγουσιν,
ἢ Μήδους ἐπάγουσι χώρα,
ἀσεβοῦσ' ἀδικοῦσιν τε τὴν
πόλιν· ἀλλ' ὦ Ζεῦ παγκρατὲς
9 ταῦτα κυρώσεις ὥστ' ἐν
τῷ βλάβῃ θεοὺς συμπαραστα-
τεῖν γυναῖξιν
καίπερ οὔσαις. 24

V. 4. Vulgo εὐγματα γενέσθαι: addidi præpositionem, sæpe omissam. V. 18. Vulgo τῆς χώρας οὐνεκ' ἐπὶ βλάβῃ: ubi bene Bruckius expulit οὐνεκα: quod hic adhæsit e v. 13. Ipse quoque ἐπὶ βλάβῃ trajeci ad v. 22. et inde erui ἐν τῷ βλάβῃ. alibi τῷ jungitur cum fœminino: vid. Brück. ad v. inf. 430 et Valck. ad Præf. ad Phalarid. Lennep. p. xix. et quæ citaturus sum in Præfat. ad Tro. e' Suid. V. Τοῦ. V. 22. Vulgo ἡμῖν θεοὺς παραστατεῖν κα. γυ. οὔ. Reposui συμπαραστατεῖν. cf. Proni: 226. 'Εκόνθ' ἐκόντι Ζηνὶ συμπαραστατεῖν: unde bene emendare voluit Blomfieldus S. C. Th. 666 quocum facit et Menandri fragment. 205. Ἀπαντὶ δαίμων

ἀδρ' συμπαραστανῆ. Duo hæc carmina antistropheica nuncupat Hesiodus: idem nomine eodem insigniuit duo proxima carminum hæc legenda.

435 et seqq.

εὐκόποτε ταύτης
ἤκουσα γυναικὸς
πολυπλοκάτερ' οὐδαμοῦ πλεκούσης·
πάντα γὰρ λέγει δίκαια· πάσας δ'
αἰδέας ἐξήτασε,
κἂν τ' ἐβάστασ' ἐν φρενί,
πυκνῶς τε ποι-
κίλους λόγους

ἀνεῦς' εὖ
διεζητ-
ημένους·
δοτ' ἂν εἰ
5 λέγει παρ' αὐτὴν Πηνελόης
ὁ Καρκίνου, δοκεῖν ἂν αὐτ-
ὸν, ὡς ἐγῶμαι, πᾶσι ἑμ-
ὶν ἀντιπρὸς μηδὲν λέγουσι.

15

V. 3. Vulgo πολυπλοκατέρας γυναικὸς οὐδὲ δεινότερον λεγούσης. Αἱ δεινότες e gl. vocis πολυπλοκάτερα esse potest: quo deleto ex οὐδὲ ον erui οὐδαμοῦ: τοῦ λεγούσης est putidum propter λέγει in v. 4. dedi πλεκούσης. Cf. Hom. Ἰλ. Γ. 212. μυθοὺς καὶ μῆδεα πᾶσιν ὕφαινον. et Vesp. 644. πλέκειν καλὰμας. In Med. 322. μὴ λόγους πλέκει προ λέγε emendat Valcken. ad Phœn. 497. V. 6. Vulgo πάντα δ'.

439 et seqq.

ἔττερον αὖ τι.
λῆμα τοῦτο
κοιμήσθερον ἔστιν ἢ
τὸ πρότερον ἀναπέφην-
εν· αἶα κατεστωμύλλετ' οὐκ
ἄκαιρα, φρένας δ' ἔχουσα καὶ

πολύπλοκον νόημα', οὐδ'
ἀσύνητ', ἀλλὰ πάντα
πιθανά· δεῖ
4 δὲ ταύτης
τῆς ὕβρεος ἡμῖν τὸν ἀνδρ-
α περιφανῶς δοῦναι δίκην.

19

520 et seqq.

τοῦτο μέντοι θαῦμα ἄρ' ἔστιν ὁπόθεν εὐρέθῃ τὸ χρῆμα,
χρῆς ἐξέθρεψε χάρις τήνδε τὴν θρασείαν οὐτῶ·
τάδε γὰρ εἰπεῖν τὴν πανούργον
πανὰ τὸ φάνερρον ὥδ' ἀναιδῶς,
οὐκ ἐν ἡμῖν γ' εὐόμη·
οὐδὲ τελέμῃσαι ποτ' ἂν·
ἀλλ' ἅπαν γένοιτ' ἐν ἡδῇ
τὴν παροιμίαν δ' ἐπαινώ
τὴν πηλαίαν· ὑπὸ λίθῳ
μὴ δόκησ' ῥήτωρ, ἀθρεῖν·
ἀλλ' οὐ γὰρ ἔστι τῶν ἀναισχόντων φύσει γυναικῶν
οὐδὲν κάκιον εἰς ἅπαντα πλὴν γυναῖκες ἄλλαι.

10

V. 1. Vulgo θαυμαστὸν. Dedi θαῦμα ἄρ' ἔστιν. Sæpe deprava-
tar ἄρ' ἔστιν. Unde lege in Lys. 256. ἀεπτ' ἄρ' ἔστιν. Vide in ea in
Classical Journal, No. xvi. p. 392. et Schæfer. ad Apollon.
Rhod. T. II. p. 162. V. 9. Vulgo ὑπὸ λίθῳ γὰρ παντὶ που χρὴ μὴ
tibi voces ex interpolatore venerant; quæ praverbium illud adscrip-
serat e Sophoclis ἐπὶ χαλκῶν· quem tertiana Schol. ad Nicomach.

Theſaurus. 19. Ἐπειδὴ γὰρ τε σὺν ἑαυτῷ φρουρὸν ἔχων· νομὴν δὲ
 δεῖται ἰσθί· Ἐπειδὴ γὰρ τε σὺν ἑαυτῷ φρουρὸν ἔχων· νομὴν δὲ
 Scholion apud Athen. xv. p. 695. D. Ἐπειδὴ γὰρ τε σὺν ἑαυτῷ
 φρουρὸν ἔχων· νομὴν δὲ δεῖται ἰσθί· Ἐπειδὴ γὰρ τε σὺν ἑαυτῷ
 φρουρὸν ἔχων· νομὴν δὲ δεῖται ἰσθί· Sic enim et Tragicæ et Scholiographi verba in animo habens
 scripsit Glossator. Ἐπειδὴ γὰρ τε σὺν ἑαυτῷ φρουρὸν ἔχων· νομὴν δὲ
 satis est annexus : ille enim habet in voce λῆθος—quæ saxonum quic-
 libet significat et specialiter illud quod fuit τὸ βῆμα τῆς Πικρίας.
 Vid. Acharn. 683. Pac. 680. Κρατεῖν γὰρ τοῦ λῆθους τοῦ ἢ τῇ Πικρίᾳ.
 et Eccl. 87. In v. 12. Vulgo ἀρ' ἢ γυναικίης : at Suid. ἄλλας
 γυναικίης in ἄλλ' αὐ γὰρ :

663 et sqq.

εἶα νῦν ἀνίχνευε τάχῃ πάντ'
 εἴ τις ἐν τόποις ἰδραῖος
 ἄλλος πῶς λέληθεν ὥς

στρ.

πανταχῇ διάρριφον ἔμαρ,
 καὶ τὰ τῆδε καὶ τὰ δεῦρο
 3 πάντ' ἀνασκόπει καλῶς.

ἀντιστρ.

6

ἐπαυδος.

ἦν γὰρ μὴ λάθῃ
 δεῖσας ἄνισα, δά-
 σει τε δίκην, καὶ πρὸς τούτω
 τοῖς ἄλλοις ἔσται πᾶσιν
 παράδειγμ' ὕβριτος ἐδίκων τ'
 ἔργων ἀδίκων τε τροπῶν
 φῆσαι δ' εἶναι τε θεοῦς,
 φανερώς δειξέει τ' ἦδη
 πᾶσιν ἀνθρώποις σεβίζειν
 δαίμονας δίκαιά τ' ἐφέπον-
 τας ὅσια
 νόμιμά τε,

7 μηδομένους ποιεῖν
 ὅττι καλῶς ἔχῃ.
 καὶ μὴ ποιῶσι ταῦτα, τοιαῦτά ἔσται.

19

αὐτῶν ὅταν ληφθῇ τις ὅσια μὴ δρῶν
 μανίας φλέγων, λύσση
 12 παράκοπος, εἴ τι δρῶ-
 η, πᾶσιν ἐμφανὲς ὄρῃ
 ἔσται γυναιξὶ καὶ βρότοις,
 ὅτι τὰ παράνομα
 τὰ τ' ἀνόσια θεός

25

17 ἀποτίνετ', οὐ
 παρὰ χρεῖμ', ἔτι.

30

Si quis hæc mea conferat cum scriptis Hermanni de Metr. p.
 446. necnon Hotibii p. 122. statim confitebitur nostram rationem
 esse verissimam : cujus facilitas adeo se commendat, ut in loco,
 quem alii corruptissimum vocant, ipse nihil fere mutandum inve-
 niam præterquam in v. 1. ubi vulgatur νῦν ἰχνεύει καὶ μάτευσ pro
 ἀνίχνευε ἢ μάτευσ : de ἢ et καὶ permutatis, vid. Porson. Orest. 821.
 Burges. in Indice ad Dawes. H. V. 8. Vulgo ἀνόσια. Dedi ἄνισα.
 Vox eadem restitui debet Soph. Philoct. 684. Ὅς οὐτ' ἔρξας τιν'
 οὔτε νοσφίσας, ἄλλ' ἴσος ἐν ἴσοις ἀνήγ—ubi redditur quidem νοσφίσας
 fraudatus. Verum aut istud abundet necesse est, si καὶν post
 ἔρξας subaudiatur, aut ἔρξας intelligi nequeat, καὶν οmissio. Legē
 igitur Ὅς οὐτ' ἔρξας οὐτ' ἄνισα φράσας, ἄλλ' ἴσος ἐν γ' ἴσοις ἀνήγ.
 De verbis δρῶν et λέγειν oppositis trita sunt omnia : cf. tamen frag-
 mentum Peryctionis apud Stob. p. 457. οὔτε λέγειν δὲ καὶν γοῦν
 οὔτε ἔρξαι. Neque mendis caret Antistaphicus, Κατευνάσειαν εἴ τις
 ἐμπίσσει φορβάδος ἐκ τε γὰρ ἑλᾶν. ubi Scholia exponunt per οὐκ ἔχων
 οὐδ' ἔστιν ἑλᾶν φύλλον αὐτῷ ἐκ τῆς γῆς ἢ ἔρην τοξοῦντα ὑπὸ Φιλοκλέους

καὶ ἐμπρόσθεν εἰς τὴν γῆν. Unde erui potest Κατανάσαι, οὐδ', εἴ τι' ἐμπόσοι, Φορβάδ' ὃς ἐκ γε γᾶς ἔλοι. Hinc et expediendus est Hesych. Φόρβαντα ἱατρικὰ φάρμακα : lege Φορβάδα, τὰ ἱατρικὰ φάρμακα : *mox* ἐκ γε γᾶς est Sophocleum. cf. Philoct. 528. et Trach. 801. ἐκ γε τῆσδε γῆς. Hæc obiter : ad Comicum redeo. V. 22. Rav. τις ὄσια δρῶν. inserui μή. Kuster tacite ἀνόσια δρῶν. V. 25. *Optime Rav; ἐμφανής; : mox dedi ἔσται : futurum tempus sententia postulat* ἐπικε. V. 29. Vulgo θεὸς ἀποτίνεται παράχρημά τι τίνεσθαι. Unde, expulso τίνεσθαι, erui θεὸς ἀποτίνετ', οὐ παρὰ χρῆμ', ἔτι. Sententia est Horatianæ similis : *Raro antecedentem scelustum Deseruit pede* *pavana claudo.* et illi Solonis—τῷ δὲ χρόνῳ πάντας ἡλθ' ἀποτιτωμένη [δίκη].

699 et sqq.

ἴα ἴα
ὦ πότνιαι Μοῖρ-
αι, τί δὲ δέρομαι
νέοχμον αὐ τέρας;

Hæc, ni fallor, sunt Euripidea.
Vid. Beck. Ind. V. Νέοχμος,
et Τέρας.

707 et sqq.

ΧΟ. τί ἀνὸν εἰποὶ πρὸς ταῦτ' ἔτι τις;
τοιαῦτα ποιῶν οὐδ' ἀναισχυντεῖ;

MN. κοῦπα μέντ' οὔτι πέπαυμαι

ΧΟ. ἀλλ' οὐθ' ἦξεις ἔθεν ἦκεις·
φαύλως τ' ἀποδράς οὐ μὴ 5
λέξεις οἷον δράσας
διέδυσ ἔργον,
λήψει δὲ κακόν·

MN. ποῦτ' ἔμ' οὔτι μὴ γένηται
μηδαμῶς, ἐπευχόμεσθα 10

ΧΟ. τίς οὖν σοὶ τίς ἀν' ἐύμαχος
ἐκ θεῶν
σὺν ἀδίκοις ἔργοις ἀθανάτων
ἔλθοι;

MN. μάτην λαλεῖτ'· ἐγ'
οὐ τήνδ' ἀφήσω.

V. 1. Vulgo ταῦτά τις ὄτε. Reposui ταῦτ' ἔτι τις. De ἔτι sæpe corrupto vid. Elmsl. ad Achar. 306. ubi debet legi, Πῶς δὲ καὶ καλῶς λέγοις ἄν; Vid. Monk. ad Alcest. 498. V. 3. Vulgo μέντοι γε : at γε nunquam sequitur μέντοι : vid. Poison. ad Med. 675. V. 5. Vulgo deest μή. V. 9. τοῦτο μέντοι μὴ γένοιτο, μηδαμῶς ἀπεύχομαι. At Mnesilochus certe non precabatur, verum minabatur. Id patet e Chori responso. Illud ἔμ' est ἐμοί : mox de Syntaxi οὐ μὴ γένηται vid. Dawes. p. 221. dein ἐπευχόμεσθα est error contrarius illi, qui ἀνταμείφομαι deflectit in ἀνταμειψόμεσθα in v. 19.

ΧΟ. ἀλλ' οὐ μὰ τῷ θεῷ, 15
τάχ' οὐ χαίρων ἴσως
ἐνυβρίσεις λόγους τε λέξεις
ἀνόσιους, ἀθέοις γὰρ ἔργοις
ἀνταμείψομ', ὥσπερ
εἰκὸς, ἀντὶ τῶνδε 20
τάχα δέ σ' αὐ
μεταβαλοῦσ'
ἐπὶ κακόν
ἐτερότροπ-
ον ἐπέχει 25
τις τύχη.

953 et sqq.

πῦρα ποσσίν, ἀγ', ὅς κ' ἔλκευ
βυίη καεπαλίμοις, ποδῶν
χέρας συναπτέ

χερσὶ καὶ ρυθμὸν χορείας
ὑπαγε πᾶς ὄρμα χαρᾶ·

959. et sqq. σύστημα ἁ

962. et sqq. ——— β'

966. et sqq. ——— γ'

969. et sqq. στρ. ubi lege 'Ἐκείργ'

977. et sqq. ἀντιστρ. ubi lego ηστεύομεν cum Benti.

στρ. ἐπισκοπεῖν δέ, ἀντιστρ.

πανταχῇ κυκλοῦσαν ὄμμα,

χρὴ χόρου κατάστασιν.

Hæc tria bene disposuit Bent-
leius, conjunctis in unum 964
et 965.

985 et seqq.

ἀλλ' εἴ' ἐπ' ἀλλ' ἀνά-

στρεφ' εὐρύθμῳ ποδί,

τόρενε πᾶσαν ᾠδὴν·

ἡγοῦ σύ γ' αὐτός, ὦ 'να

κισσόφορε

βάκχῃς

δέσποτ', ἐγὼ δὲ κώμοις

σὲ φιλοχόροισι μέλπω

Εὐίον, ὦ Βρόμιε

καὶ Σεμέλειος καὶ χόρ-

ροις τερπόμενος κατ' ὄρη

Νυμφῶν ἐράτοισιν ἐν ὕμν-

οῖσιν Εὐίον Εὐδὼν

εὐδὼν ὦ 'να χορεύων.

ἀμφὶ σοὶ δὲ κτυπεῖ

τοῦ Κιθαριῶνος Ἥχ-

5 ὦ, μελάμφυλλ' ὄρη

δάσκιά τε καὶ νάπαι

πετρώδεις

βρέμονται,

κύκλω δὲ περὶ σε κίσσος

10 εὐπέταλος ἔλικι βάλλαι.

V. 4. Vulgo ἡγοῦ δὲ γ' ὦδ' αὐτός. At ὦδ' intelligere hic nequeo. Dedi ὦ 'να i. e. ὦ ἀναξ. cf. Euripid. Bacch. 579. ὦ Διόνυσ' ἀνα. (a me emendatum ad Tro. Append. p. 150. C.) V. 9. Διόνυσε, gl. expuli. V. 14. Ex ἀναχορεύων erui ὦ 'να χορεύων. V. 15. Vulgo κτυπεῖται Κιθαριῶνος Ἥχῳ. At quis sit illa Κιθαριῶνος Echo, ignoro. Scio quidem montem Cithærona prope Thebas, Baccho sacrum; ideoque reposui κτυπεῖ τοῦ Κιθαριῶνος. Olim volui κιθαριῶνης, sed perperam; etenim montis mentio est aptissima. Horatius—
Redderet plausus tibi Vaticanæ Montis imago.

1015. et sqq.

φίλαι παρθένοι,

φίλαι πῶς ἀπέλθ-

οιμι, καὶ τὸν Σκύθην ἐκλάβοιμ' ἄν κλύοις,

ὦ προσαιδῶς αὐτὰς ἐν ἄντροις· ἔα-

συν κατάνευσον ὡς

τῇδε γυναῖχ' ἔλειν.

5

V. 3. Vulgo deest ex. V. 4. MS. προσαιδουσα τὰς. Rav. vero propitius προσαιδουσαι τὰς: unde erui αὐτὰς: etenim i et u sæpe permu-
tantur. Vid. ad Tro. 929. Brunckio debetur προσαιδῶς pro vulgato
προσιδοῦσα. V. 6. Vulgo ἔλθειν. Similiter Erfurdus emendavit Phil.
1087.

1038. et seq.

ἔνοικτος δὲ μ' ἔδρασε τὸν
 πολυτονώτατον βροτῶν
 μέλις, δὲ γραῖαν ἀποφυγῶν
 σαρκεῖν ἀπωλέσθην ἔμας
 ἐπὶ γὰρ, δὲ Σκόθης
 πύκας ἐφύετομαι
 φάλαξ, ἔλπον ἀφίλον ἐ-
 πρέμασε κοραζὶ δειπνον
 ἐξῆς, οὐ
 χόρους οὐδ'
 ὄφ' ἤλκισαν
 νεανῶν
 ψήφον κηλὸν
 ἔστην ἔλκον,
 ἀλλ' ἐν πυκνοῖς δέμοσι-
 ον ἐπεπληγμένη,
 ψήφτη βορὰ Γλαυκ-
 ῆτη πρόκειμαι.
 γαμηλῶν μὲν οὐδ' εἶν
 παιῶν, δεσμός δέ,
 γαστέρι μ' ἃ γυναικας, ὅσα
 μέλας πέπονθ' ἐγὼ μέλειος,
 ὡς τάλας, τάλας,
 εἰδὲ ἀπὸ συγγόνων

ἀλλ' ἐν' ἐνοικίᾳ πάλας
 φάλας λιτόμας πάλας
 ἔλκοντος Αἰδῶν
 οὐλέγειν γόνος ἐν
 3 δὲ ἐπ' ἀπεξέ-
 ησε πρακτῶν,
 δὲ ἐπὶ τὸν κρακτῶν ἐνέδου,
 ἐπὶ δὲ τοῖσδε τῶδ' ἀνέκμψ' εἰς
 ἔρον, ἰὼ μοῖρ',
 10 ἀταγκτε δαίμον.
 κατάρματος οἱ γὰρ τίς ἐμὸν οὐδ' κα-
 τήσεται
 35 πάθος οὐ μέγαρτον ἐπὶ κακῶν πα-
 ρουσία;
 15 εἰδ' ἐμε πυρόφρος αἰθέρος ἀστῆρ
 ἢ τὸν βάρεβρον ἐξολέσειεν
 ποῦ γὰρ ἐτ' ἀθάνατον φλόγα κηλῶ-
 σιν
 20 ἔστιν ἐμὸν φίλον, ὡς ἐκρεμάσθην
 λαιμότμητ' ἀχὴ δαιμονίᾳ με, μελᾶ-
 ἐνεκον ὡς ἐπὶ πόρειον οὐδὲ τὸν
 βάρεβρον ἐγὼ γούστασθαι,
 43 οὐδ' ἐτ' ἐπ' ἐμαυτοῦ κλαύσσομαι.

V. 2. Vulgo πολυτονώτατον sæpe permutantur πόνος et στόνος.
 V. 5. Pro δὲ sensus postulat ἐμὲ: mox vulgo δ' et πάλας. ἂν πόλως
 est eleganter dictus. Vid. Blomfield. ad S. C. Th. 5. V. 8. κοραζὶ
 δειπνῶ. Horatius *pasces in cruce cortos*. V. 10. Vulgo χόροιςιν:
 quod non capio: dedi χόρους: subaudi ἔλκυσσα. V. 12. ψήφον κηλὸν
 νεανῶν: repositi νεανῶν. Etenim Mnesilochus, quasi puella esset,
 conqueritur se cum juvenibus commercium non habere, verum
 cum Glauceta—qui ψήφτα dictus est a Platone Comico apud
 Schol. ad Nub. 109. ideoque, ὄρνεον, utpote καταπύγων, fuit, cf.
 Lys. 776. ὄρνεον—καταπυγωνίστερον: mox ψήφον κηλὸς est πρόπτιο
 vasculum quo Græci utebantur ad iudicium lapides tenendos; hic
 dicitur de illo vase muliebri, quod tenet lapides virorum. V. 17.
 Pro κήτι, quod fuit Euripideum in Andromeda teste Schol. ad
 Av. 847, restitui ψήφτη. V. 24. Ex ἀπὸ δὲ erui τῶδ' ἀπὸ. V. 26.
 Vulgo λιτόμας—Αἰδᾶ γόνος φεύγουσαν. Rav. φλέγουσαν confirmat
 Musgraveii conjecturam. Ipse erui φλέγειν γόνος ἀν. Pro
 οὐλέγειν Mnesilochus hominem, a quo passus est iniusta, emendatione
 bus urere ipsam Orcam. Cum phrasi φλέγειν γόνος ἀπὸ
 parari potest Eschyl. Pers. 401. Σάλαγιξ ἔ' ἀπὸ γόνος ἐπὶ
 ἐπὶ φλέγειν: ubi velim, ut id obiter moneam, expressisset Blomfield

us istud μένος, a Schutizio certe non intellectum; superius tamen conjectura πάντα τῶν in linguam peccat: tu lege, quod scripsit Æschylus, πᾶν τὸ κῆρ ἐπέφλεγον. ibi opportune citat Brancius & Marone: *Clamore incendunt cælum: et, Illam incendentes luctus*; quibus ipse addo: *Martemque accendere cantu.* Necnon Hom. *Il.* 2. 328. αὐτῇ τε πτόλεμος τε ἄστυ τὰδ ἀμφιδέδωκεν. V. 30. Vulgo πρώτον: at πρώτων tuetur v. sup. 236. Ἀνίστας ἴν' ἀφύπναι. V. 248. Οἰράσθ' ἄρ', εἴ τις τὸν ἐμὸν πρώτων πλοῦν. V. 313. Vulgo κροαίντ': at metrum postulat κροατὸν: cf. 253. κροατὸν τῶν λαβόν. V. 33. Post ἱερὸν exstant ἔνθα γυναῖκες; e manu glossographi. V. 96. Vulgo ἀμύγαρον. Idem erratum sustulit Porsonus in Choeph. 643: legendo οὐ θεμιστῶς pro ἀθεμιστῶς. V. 38. Vulga καί: dedi ἥ: vide paulo ante hic p. 235. V. 41. Ε δαιμονῶν αἰὲν νέκυσσι ἐγὼ δαιμονᾷ με μελανέσκων ὤς. V. 42. Huc retuli verba, quæ servavit Suid. in Γουάσομαι. λιτανύσω, παρακαλέσω ὅππ' ἐπὶ γουάσομαι ἐπὶ βάρβαρον οὐδ' ἐπ' ἐμαυτῷ κλαύσομαι. Hæc leviter mutata optime cum sermone Mnesilochi conveniunt. Et super κλαύσομαι ἐπ' ἐμαυτῷ vix distat locutioni Comicæ in v. sup. 962. Τοιαῦτα μέλειν θάμ' ἐαυτῷ: necnon in Eccl. 880. μινυρομένη τι πρὸς ἐμαυτῇ μέλος. Neque hic est unicus locus, qui suppleri potest e Lexico illi Aristophanico. Poteram equidem egregiam Bentleyi conjecturam mirum in modum confirmare: sed mea omnia istiusmodi in aliud tempus reservo: in præsentī illud unum moneo diu homines doctos & Suida supplevisse Nub. 970. et Thesm. 647.

1135. et sqq.

	στρ. α.	ἀσπιατρ. α.
β	{ ἡ πόλιν ἡμετέραν ἔχει καὶ κράτος φανερόν μόνῃ, κληδούχος τε καλεῖται,	{ ἐσμός γάρ σε καλεῖ γυνικ- 7 ῶν, ἔχουσα δ' ἐμοὶ μάλας ἐλέγην φιλέεστον
α	{ Παλλὰδα τὴν φιλόχωρον ἐμοὶ δεῦρο καλεῖν νόμος ἐς χόρον, παρθένον ἄλγυα, κουράν. 6	{ ὃ πότν' ἄλσος ἐς ἡμέτερον, οὐ δὴτ' ἀνδράσιν εἰσαρῆα αὐθιμὸς ὄργμα σεμνά. 5
ε	στρ. β.	ἀνκιστρ. β.
ε	{ ἔκκετ' εὐφρονες ἱλαί θεαί: σὺν λαμπάσι φαίνετον	{ Θεαμαφάρα πόλιν πότν' 17 εἰ γὰρ πρότερόν ποτ' ἐπ-
η	{ αἰμβροτον ὄφιν, ἔλθετον μᾶλετον, ἀντόμεσθα, 16	{ ἡκόω ἐνθάδ' ἤλθετον, νῦν ἀφίκεσθον ἡμῖν. 20
ζ	ἐπὶ φάδ.	
ζ	{ φανῆτ' ὃ τυράννης στρυγούσ', ὡσπερ εἰκός.	

Inter hæc versuum et vocum sedes mutavi, tam sententiæ quam metri causa. Quomodo carminis membra vulgo disponentur, litæ appictæ indicant. Quod ad voces mutatas, in v. 4. dedi φιλέεστον. Similiter dii appellantur φιλοπόλεις ab Æschylō S. c. T. 161. V. 6. Vulgo πότν'. At tautologa sunt παρθένον ἄλγυα πότν'.

Hermannus de Metr. p. 232. *κούραν* : debuit *κουράν* : i. e. *ἐν χάριτι* *κουρῶν* invocatur Pallas virgo. cf. Æschyl. Suppl. 156. *ἀδμήτος* *ἀδμής*, *θεῖα* (sic enim lege pro *ἀδμήτας ἀδμήτας*) *φυσίος γυνίσθας*. et sic in Agam. 1277. *μάντις μάντιν* : et Eum. 997. *φίλας φίλοι*. et in Eurip. Iph. A. 1315. emendavi ἐπὶ *κούραν κούρα* : vide *Classical Journal*, No. XVIII, p. 297. His adde Achill. Tat. v. 17. p. 454. *ἐλεῖσόν με γυνὴ γυναῖκα*, citatum a Lobeckio ad Ajac. 175. V. 7. Pro *δήμος* reposui *ἑσμός*. Etenim exstat *ἑσμός γυναικῶν* in Lys. 353. Vid. et Vesp. 1107. Eadem vox a Stauleio restituitur Æschyl. Suppl. 231. et restitui debet carmini apud Athen. p. 253. D. vice *Σεμνὸν ὄθι φαίνεθ' οἱ φίλοι*, legendo *ὄθι φαίνεθ' ἑσμός* *χοῖ φίλοι*; certe ibi *σεμνὸν* est plane ineptum. V. 11. Vulgo οὐ *θεμιτὸν εἰσορᾶν*. at alibi *θεμιτὸν* expulit *θέμις*. In Phœn. 621. bene reposuit Grotius *θέμις*. V. 12. *θεῶν* vulgo hîc adsutum ad v. 14. detrusi : et ex *θεῶν* ἵνα erui *θεαὶ σύν*. V. 20. *ἰκετεύομεν* delevi gl. scilicet verbi *ἀντόμασθα* in strophico. V. 21. Vulgo *φανῆ* et *ατυγοῦς* accipitur pro *στυγοῦσα* : perperam. Hîc omnes invocantur *δεα*, Pallas, Pax, Ceres et Proserpina.

In Pluto non nisi scena, quod aiunt, una exhibet melica : e quibus fiunt

290. et sqq. στρ. α. }
 296. et sqq. ἀντιστρ. α.
 302. et sqq. στρ. β'. }
 309. et sqq. ἀντιστρ. β'. }
 316. et sqq. ἐπωδός : sic dispone :

ἀλλ' εἶα νῦν τῶν σκαυμάτων ἀπαλλαγέντες ἤδη
 ὑμεῖς ἐπ' ἀλλ' εἶδος τρέπεσθ'· ἐγὼ δ' ἰὼν λάθρα δὴ
 βουλήσομαι τοῦ δεσπότου
 λαβῶν τιν' ἄρτον καὶ κρέας
 μασώμενος, τολοισὶν
 οὐ τὰ κόπων ξυνεῖναι.

V. 2. Vulgo *ἰὼν ἤδη λάθρα* : mox οὕτω τὰ κόπων. at Cario, cæus herus dives erat factus, νόη, ut ante, in ediam erat passurus : verum, ut servus ædium opulentarum, ἄρτον et κρέας erat manducaturus.

G. B.

Etonæ, Dabam Kalend. Jun. A. S. MDCCCXVI.

BIBLICAL SYNONYMA.

No. V.

[Continued from No. XXIII. p. 73.]

Exodus, xxviii. 9, 10, 30. *Numb.* xxvii. 21. And thou shalt put in the breast-plate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the Lord.— And Joshua shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before the Lord, &c.— And thou shalt take two onyx stones, and grave on them the names of the children of Israel. The literal signification of these two words is *light* and *perfection*, or the *shining* and the *perfect*. Josephus and others inform us that they were the twelve precious stones on the breast-plate of the high priest making known the will of God by casting an extraordinary lustre; hence the breast-plate was also called *Essen*, signifying an oracle: the Greeks also themselves called it the oracle; from a conviction of its oracular powers. The two sardonyxes upon the ephod at the shoulders, on which were engraved the names of the sons of Jacob, in Hebrew, six on each side of the stones, were equally gifted with oracular powers. The high priest alone consulted the Urim and Thummim. The above account is chiefly taken from Calmet and Josephus; and it appears by the following extracts from different authors, that stones nearly similar were used for similar purposes by nations amongst whom several Jewish customs were prevalent.

Near the town of Cincinnati, on the banks of the Ohio, a few years ago was found a singular relic of antiquity, on the fall of a large portion of the banks of the river: it is a green stone, twelve inches in every diameter, divided into twelve sides, each side into twelve equal parts, and each part distinguished by characteristic engravings. What these engravings represented none of my informers could describe: some told me they were irregular etchings, of which nothing could be made, and others affected to see in them the most scientific design, embracing a mystery, the clue of which it was impossible to find. The fate of this beautiful object, so interesting to science and the history of former times, is not to be traced with the precision to be desired. It is said that a stranger, enamoured of its characters, procured and took it down the river, and it has since found its way to the federal city, and to the cabinet of arts in Philadelphia. *Ashe's Travels in North America*, Vol. 2. p. 202.

As the prophets of the Hebrews had oracular answers, so the North American Magi, who are to invoke Yo, He, Wah, and mediate with the supreme holy fire that he may give rains, have a transparent stone of supposed great power, in assisting to bring down the rain when it is put in a basin of water, by a reputed divine virtue impressed on one of the

like sort in time of old which communicates it circularly. This stone would suffer a great decay, they assert, were it even seen by their own laity, but if by foreigners, it would be utterly despoiled of its divine communicative power. A Cherokee prophet had a carbuncle near as big as an egg, which they said he found where a great rattlesnake lay dead, and that it sparkled with such surprising lustre as to illuminate his dark winter house, like strong flashes of continued lightning, to the great terror of the weak, who durst not upon any account approach the dreadful fire-darting place for fear of sudden death. When he died, it was buried with him, according to custom, in the town house of Tymapse, under the great beloved cabin which stood in the westernmost part of that old fabric, where they who will run the risk of searching may luckily find it; but if any of that family detected them in disturbing the bones of their deceased relation, they would resent it as the basest piece of hostility.—*Adair, p. 86.*

Not long ago at a friendly feast, or feast of love, in Florida, during the time of a long continued drought, I earnestly importuned the old rain-maker for a sight of the pretended divine stone which he had assured me he possessed; but he would by no means grant my request. He told me as I was an infidel, literally, "one who shakes hands with the accursed spirit," and did not believe in its being endued with a divine power, the sight of it could no ways benefit me, and as their old unerring tradition assured them it would suffer great damage in case of compliance, he hoped I would kindly acquiesce, especially as he imagined I believed that every nation of people had certain beloved things which might be easily spoiled by being polluted.—*Adair, p. 88.*

The people of Manta in South America paid particular worship to a certain precious stone; an emerald it was, and reported to be as large as an ostrich's egg. This jewel was always shown publicly at their solemn feasts, and the Indians came from all parts to see and adore it, and make offerings of other emeralds to it; for this, the priests told them, was the most acceptable of all they could make.—*Harris' Coll. Vol. 1. p. 786.*

Of these luminous precious stones associated with Deity, we find an instance in Lucian de dea Syria: he mentions as an extraordinary appendage to the statue of Juno, in the great temple of Hierapolis, a jewel in her head, which they called the lamp, from its lustre: by night, he adds, it shone with such a splendor, as to light the whole temple, though in the day time it was less bright and had the appearance of a pale fire.

Exodus, xxviii. 33.—"And beneath upon the hem of the robe, thou shalt make pomegranates of blue, and of purple, of scarlet, round about the hem thereof, *and bells of gold* between them round about.—And it shall be upon Aaron to minister; and his sound shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out that he die not."

In the celebration of some of the most sacred rites of the Hindoos, one indispensable ceremony is the ringing of a small bell by the offic-

ating Bramin. One of the idols in the cave of Elephanta is represented with a bell in one of its hands: the women of the idol also, or dancing girls of the pagoda, have little golden bells fastened to their feet; the soft harmonious tinkling of which vibrates in unison with the exquisite melody of their voices. The bell, in fact, seems to have been of very ancient use in Asia. Calmet informs us that the ancient kings of Persia who united in their own persons the regal and sacerdotal office were accustomed to have the fringes of their robes adorned with pomegranates and golden bells; and that the Arabian princesses wear golden rings on their fingers, to which little bells are suspended, as well as in the flowing tresses of their hair, that their superior rank may be known, and they themselves in passing receive the homage due to their exalted station. *Maurice's Ind. Antiq. V. 5. p. 529.*

Exodus, vi. 3.—“But by name Jehovah, was I not known to them.”

We do not know distinctly the manner wherein this proper and incommunicable name of God should be pronounced, which is written with Jod, He, Vau, He, and comes from the verb Haiah, he has been. It was an appellation of the Deity well known to the ancients, though pronounced differently. Sanconiathon¹ writes Jevo, others Jave, Jahoh, Jaou, Jaod. We may learn ‘from the golden verse of Pythagoras, the respect due to this ineffable name in the solemn oath, “By him who has the four letters.” By Josephus the Tetragrammaton is styled, τὰ ἱερὰ γράμματα, τὸ φρικτὸν ὄνομα θεοῦ: and Ficinus² remarks that all the several nations of the world had a name for the supreme Deity consisting of four letters only. The Cabalists exceed all bounds in their romantic panegyrics upon its awful properties and wonderful perfections. At the pronunciation of this august name, they affirm all nature trembles; the angels feel the motion of the universe, and ask one another with astonishment, whence comes this concussion of the world. With respect to the mystical figure AUM, which three letters coalesce and form the Sanscreeet word OM, and the Egyptian ON, we are told that the first letter stands for the *Creator*, the second for the *Preserver*, and the third for the *Destroyer*, and that the awful name formed by these letters is like the sacred appellative formed by those Jods, forbidden to be pronounced, but is meditated upon in sacred silence.

Father Desiderati and Mr. Bayle inform us that the Thibetians pronounce in the most solemn manner, *Om, ha, hum.*³ Father Tachard⁴ speaks of a mystic word in use with the Siamese which they never utter but with the most profound respect, and the Chinese⁵ repeat *Om-i-to-Fo* with similar veneration.

The North-American Indians call the supreme God Ishtohoollo, which in its true radical meaning imports, *the great beloved holy cause*. They have also another appellative which with them is the mysterious

¹ Sanch. apud Euseb. Præp. Evang. l. x. c. 9.

² Ficinus argument. ad Platon. Cratyl.

³ Lettres Edif & cur.

⁴ Voyage des pères Jésuites.

⁵ Du Halde, v. 3. p. 23.

essential name of God: The Tetragrammaton or great four-lettered name, which they never mention in common speech: of the time and place when and where they mention it they are very particular, and always with a solemn air. This appellative is compounded of four notes, used only in their most sacred ceremonies. The first, *Yah*, is pronounced quite short in a base key; then in like manner retreating backwards and facing each other with their heads bowing forward, their arms across, rather below their breast, and their eyes half shut: thus, in a very grave, solemn manner, they sing on a strong bass key the awful monosyllable *O*, for the space of a minute: then they strike up majestic, *He*, on the treble with a very intent voice as long as their breath allows them; and on a bass key, with a bold voice and short accent, they at last utter the strong mysterious sound, *Wah*, and thus finish the great song, or most solemn invocation of the divine essence. The notes together compose their sacred mysterious name, *Yo-He-Wah*.

As a further illustration of this subject I shall add Mr. Adair's account of one of their great festivals: "While their sanctified new fruits are dressing, a religious attendant is ordered to call six of their old beloved women to come to the temple and dance the beloved dance with joyful hearts, according to the old beloved speech. They cheerfully obey, and enter the supposed holy ground in solemn procession, each carrying in her hand a bundle of small branches of various green trees, and they join the same number of old magi, or priests, who carry a cane in one hand adorned with white feathers, having likewise green boughs in the other hand, which they pulled from their holy arbor and carefully place there, encircling it with several rounds. These beloved men have their heads dressed with white plumes, but the women are decked in the finest attire and anointed with bear's grease, having small tortoise shells and white pebbles fastened to a piece of white dressed deer-skin which is tied to each of their legs.

"The eldest of the priests leads the sacred dance a-head of the innermost row, which of course is next the holy fire. He begins the dance round the supposed holy fire by invoking *Yah* after their usual manner on a bass key, and with a short accent; then he sings *Yo Yo*, which is repeated by the rest of the religious procession, and he continues his sacred invocations and praises, repeating the divine word or notes, till they return to the same point of the circular course where they began, then *He-He* in the same manner, and *Wah-Wah*. While dancing they never fail to repeat those notes, and frequently the holy train strike up *Hallelu*, *Hallelu*, then *Halleluiab*, *Hallelu Yah*, and *Alleluiab*, and *Allelu Yah*, 'Irradiation to the divine essence,' with great earnestness and fervor, till they encircle the altar, while each strikes the ground with right and left feet alternately, very quick but well timed. Then the awful drums join the sacred choir, which incite the old female singers to shout forth their pious notes and grateful praises before the divine essence, and to redouble their former quick joyful steps, in imitation of the leader of the sacred dance and the religious men a-head of them. What with the manly strong voices of the one and the shrill notes of the other, in concert with

the dead shells and the two sounding drum-like earthen vessels, with the voices of the musicians who beat them, the reputed holy ground echoes with the praises of *Yo-He-Wah*. Their religious singing and dancing in these circles round the sacred fire appears to have a reference to a similar religious custom of the Hebrews; and may we not reasonably suppose that they formerly understood the psalms or divine hymns; at least those that begin *Hallelu Yah*; otherwise how came all the inhabitants of the extensive regions of North and South America to have, and retain, those very expressive Hebrew words? Or how repeat them so distinctly, or apply them after the manner of the Hebrews in their religious acclamations? The like cannot be found in any other countries."¹

In another place² Mr. Adair mentions that "Laet, in his description of America, and Escarbotus, assure us they often heard the South American Indians repeat the sacred word *Hallelujah*, which made them admire how they first attained it. And Malvenda says that the natives of St. Michael's had tomb-stones which the Spaniards digged up with several Hebrew ancient characters upon them, as "Why is God gone away?" and "He is dead, God knows." Had his curiosity induced him to transcribe the epitaph, it would have given more satisfaction, for as they yet repeat the divine essential name *Yo-He-Wah*, so as not to profane it when they mourn for their dead, it is probable they would write or engrave it in like manner when they first arrived at this main continent."

Numbers ix. 6. Leviticus v. 2.—"And there were certain men who were defiled by the dead body of a man, that they could not keep the passover on that day. Or if a soul touch any unclean thing, whether it be a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, and if it be hidden from him he also shall be unclean and guilty."

"Whosoever," (says Lucian) "has seen a dead body must not visit the temple of Hierapolis till the next day; and after purification, the relations of the deceased are not suffered to enter for thirty days, and then must have their heads shaved."³

"In Japan they abstain from animal food, are very loth to shed blood, and will not touch any dead body. Whenever any one transgresses in any of these points, he is considered as unclean for a longer or a shorter term."⁴

"When a person of eminence dies, even if a child of the superior class, he is preserved and not buried, unless he died of some contagious or offensive disease. They take out the viscera and dry the body with cloth, anointing it within and without with the perfumed oil, and this is frequently repeated. The person who performs this office is counted unclean, and may not touch provisions or feed himself for a month."⁵

¹ Adair, p. 96.

² Adair's Indians, p. 214.

³ Lucian de Asia Syria, p. 510.

⁴ Thunberg's Travels, V. iv. p. 20.

⁵ Missionary Voyage, p. 363.

“ Les Brames Vaidigeurs peuvent se marier, mais ils ne doivent vivre que d'aumones & s'abstenir ainsi que les prêtres Egyptiens de tout ce qui a vie. Il leur est défendu d'assister aux enterremens, et ils ne peuvent entrer dans une maison où se trouve un cadavre que dix jours après qu'on l'en a retiré.” “ La maison d'un défunt reste souillée pendant dix jours : mais ce temps étant passé, le chef de famille, après s'être purifié, la benit par des aspersions d'eau lustrale.”¹

Leviticus xvi. 21.—“ And he shall bring the live goat, and Aaron shall lay both his hands upon the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness. And the goat shall bear upon him all the iniquities into a land not inhabited, and he shall let go the goat in the wilderness.”

“ There was one Iambutus, from his youth studious and learned. His father being a merchant, he applied himself likewise to that calling, but as he travelled through Arabia to that part of the country where spices most abounded, he and all his company fell into the hands of thieves. At first, he was made a shepherd, together with another of his fellow captives. Afterwards he was again taken by Ethiopian skulkers and carried away into the maritime parts of Ethiopia. And they were thus stolen and carried away, that (being strangers) by them they might *purge and expiate the land*. For the Ethiopians there had a custom anciently used among them, and appointed by the oracles of the Gods twenty generations before, i. e. six hundred years (every generation comprehending thirty years) that the land should be purged by two men who were strangers. They prepared therefore a little ship, yet sufficient to endure the storms at sea, and easily to be governed by two men. Upon this ship they put the men with six months' provisions, that (according to the direction of the oracle) they might sail away in a direct course to the South in order to arrive at a fortunate island where they might find people that were gentle and kind, with whom they might live happy lives. And that if they arrived safe at the island, they told them their own nation from whence they came should enjoy peace and prosperity for 600 years to come. But if they were affrighted at the length of the voyage, and should return again, they told them that, like impious wretches and destructive to the nation, they should undergo the most severe punishments. Then they say the Ethiopians kept a festival upon the sea shore, and after splendid sacrifices crowned the purgators with garlands and sent them away, and so perfected the purgation of the nation. These two men (they say) being posted for four months together, having passed over a vast ocean, after many storms and hardships at sea, at last arrived at the island designed in the 4th month.”²

“ Having led the animal destined and marked for the purpose to

¹ Voyage aux Indes Sonnerat, V. i. p. 88.

² Ibid. p. 164.

³ Diod. Sic. B. II. c. iv. p. 81.

the altar, they kindle a fire, a libation of wine is poured upon the altar, the god is solemnly invoked, and the victim is then killed. They afterwards cut off his head and take the skin from the carcase. Upon the head they heap many imprecations. Such as have a market-place at hand carry it there, and sell it to the Grecian traders. If they have not this opportunity, they throw it into the river. They imprecate the head by wishing that whatever evil menaces those who sacrifice, or Egypt in general, it may fall upon that head. This ceremony respecting the head of the animal, and this mode of pouring a libation of wine upon the altar, is indiscriminately observed by all the Egyptians. In consequence of the above, no Egyptian will on any account eat of the head of a beast."¹

A custom founded probably upon this Jewish practice is common in Africa. Mr. Parke, p. 43. thus describes it: "We had not travelled more than a mile before my attendants insisted on stopping, that they might prepare a saphie or charm, to insure us a safe journey. This was done by muttering a few sentences and spitting upon a stone which was thrown before us in the road. The same ceremony was repeated three times, after which the negroes proceeded with the greatest confidence, every one being firmly persuaded that the stone (like the scape goat) had carried with it every thing that could induce superior powers to visit us with misfortune."

Mr. Bruce relates the following anecdote illustrative of the same custom. In the place in which he then was he found, "that upon some discussion the garrison and townsmen had been fighting for several days, in which disorders the greatest part of the ammunition of the town had been expended, but it had since been agreed on by the old men of both parties, that nobody had been to blame on either side, but that the whole wrong was the work of a camel. A camel was therefore seized and brought without the town, and then a number on both sides having met, they upbraided the camel with every thing that had either been said or done. The camel had killed men, *he* had threatened to set the town on fire; the camel had threatened to burn the Aga's house and the castle, *he* had cursed the grand signor and the sheriff of Mecca, the sovereign of the two parties, and the only thing the poor animal was interested in, *he* had threatened to destroy, the wheat that was going to Mecca. After having spent great part of the afternoon in upbraiding the camel, whose measure of iniquity, it seems, was near full, each man thrust him through with a lance, devoting him *Diis manibus et Diris*, by a kind of prayer, and with a thousand curses on his head. After which every man retired fully satisfied as to the wrongs he had received from the camel."²

"The following is extracted from the *Cumarica Chanda*, and is stated to have occurred A. C. 315. About the time of Alexander's invasion of India, Chanacya, a wicked and revengeful priest, that he might establish the base-born Chandra-gupta on the imperial throne,

¹ Herod. Euterpe. 39. V. i. p. 263. ² Bruce, Vol. i. p. 251.

caused his eight royal brothers, the legitimate sons of his father, to be murdered. After this paroxysm of revengeful rage was over, Channacya was exceedingly troubled in his mind, and so much stung with remorse for his crime, and the effusion of human blood which took place in consequence of it, that he withdrew to Sucla Tertha, a famous place of worship on the banks of the sacred river of Kerbudda in Guzerat, to get himself purified. Thus having gone through a most severe course of religious austerities and expiatory sacrifices, he was directed to sail upon the river in a boat with white sails, which, if they turned black, would be to him a sure sign of the remission of his sins, the blackness of which would attach itself to the sails; thus it happened, and he joyfully sent the boat adrift with his sins into the sea. This ceremony, or another very similar to it, is performed to this day at Sucla Tertha, but instead of a boat they use a common earthen pot, in which they light a lamp, and send it adrift with the accumulated load of their sins."¹

JO. GAGNIERII ECLOGA IN LAUDEM PRINCIPIS WALLIÆ.

IN our XVIIth No. p. 47. after having produced the following words of J. L. Mosheim :

"Hodie, quanquam pauci Anglorum Latinam curant eloquentiam, sunt tamen nonnunquam inter eos, qui ipsos ad certamen veteres provocare possint: exemplo esto elegantissima *Jo. Gagnierii Carolina squ Ecloga in Laudem Principis Walliæ*, cui Theod. Hassæus merito *Bibl. Brem.* T. iv. p. 376. (*Bremæ* 1720.) locum dedit." J. L. Mosheim ad Morhofii *Librum de Pura Dictione Latina*, Hanov. 1725.:

we added that we should not fail to republish this excellent composition in our miscellany, if any of our correspondents would favor us with a copy of it. We are now enabled to gratify our juvenile readers, as Professor BOISSONADE has most obligingly transcribed it for our use.

CAROLINA, ECLOGA,² CORYDON, MELIBŒUS, THYESIS,
MENALCAS, ÆGON.

Corydon.

Thyrsis adest, Melibœe; venit quoque ab Urbe Menalcas.

¹ Forbes' *Oriental Memoirs*, Vol. ii. p. 234.

² Ut misceatur magis magisque utile dulci, quo omne ferri punctum ille judicabat, et tedium, quod magis ac per erat, ex sanctorum ac severiorum

Melibæus.

Ambo hilares, Corydon : age nuntia læta reportant.
Nam faustis nuper Carolina Augusta calendis
Annua more suo natalia festa peregit.

Corydon.

Quæ nova jam rerum facies ! cur tempora lauro
Cinxistis, viridemque manu gestatis olivam ?
Unde hæc librorum vobis aurata supellex ?

Melibæus.

Quidquid id est, magnorum agnosco munera divum :
Cinguntur lauro heroes, pariterque poetæ.
Pacis oliva decus : capitique hoc nobile porrum,
Quod geritis, Cambros decet æternumque decebit.
Davidi est porrum divo sacra tessera nostro ;
Daphnis et hoc gestat. Sed quid pastoribus, o tu
Docta Minerva, libros, operosa volumina mittis ?
Arcanum est animis nusquam penetrabile nostris.
Dicite, pastores ; neque adhuc venit Hesperus, et jam
Nunc Zephyri adspirant et mitior aura Favoni.
Ergo onus in molli hoc deponite cespite vestrum :
Mira quidem ante oculos ea sunt spectacula nostros !

Thyrsis.

Mira, fatebor enim, magis at mirabere, postquam
Dixero quid dona hæc, quid sacra volumina factum
Significent. Ergo audite hæc animisque favete.

Menalcas.

Incipe, Thyrsi, sequar ; nam tu pars magna triumphii ;

lucubrationum lectione forte subrepat, diminuat ac evanescat, constitutum mihi est, ex intervallo carmen aliquod meditatam neque invitis Gratiis Musisque pactum rariusque obvium oculis tuis exhibere. Quod si nostrorum in arte poetica conaminum tentamentum aliquod insertum videbis, cave credas me credere id teretes delicatasque tuas aures mulsurum. Nam neque adhuc Vario videor nec dicere Cinna Digna, sed argutos inter strepere anser olores. Ostendere solum animus est hæc studia, quorum a puero mirifico quodam amore captus fui, etiam nunc a me diligere. Fortassis etiam, quando tersos aliorum exasciatosque versus cum meis minus conditis contuleris, illis ex horum comparatione gratiæ aliquid ac venustatis accedit. Quam hic vides eclogam, superiori anno edita est Londini in diem natalem Serenissimæ Principis Walliæ, WILLELMINÆ CAROLINÆ, qui incidit in Calendas Martias, quæ Davidi Cambrorum, a quibus illæ titulum suum mutuatur, patrōno sacræ sunt. Occasio illius hæc fuit. Illustris quidam Mæcenæ, qui tamen non alio innotescere nomine voluit quam *Philomusi*, lautum aliquod præmium constituerat ei qui omnium suavissimo carmine *pacem*, GEORGIO M. imperante, *Britanniæ et Europæ restitutam* esset celebraturus. Cessit illud ex suffragio illorum, quibus de pretio versuum iudicandi facultas data erat, viro aliis scriptis editis clarissimo, Johanni Gagnier, A. M. hujus, quod haud leges invitus, poematis auctori literatissimo. T. de H. (Theodorus de Hase.)

Meque sinas tecum partiri Heliconis honores
 Alternos ; neque enim ob vilem certavimus hircum.
 Nos majora manent CAROLINÆ pignora magnæ.

Thyrsis.

Huc, Galatea, veni, tuque o formosa Lycori ;
 Flava Thoe, subfusca Ephyre, pharetrata Ligea ;
 Vosque omnes teneræ, sylvestria numina, Nymphæ,
 Huc properate leves : vos imis Naiades undis
 Glaucum efferte caput : vos, omnibus excita pagis,
 Rustica plebs agri, pueri, innuptæque puellæ :
 Et vos, o socii, tuque ipse bipennifer Algon,
 Cum Lycida frondator Ilax, terrorque luporum,
 Alphisibœe, veni, et Damon, et dives Iola,
 Et Coryla puer, atque ingens cum falce Palæmon :
 Auribus arrectis omnes consistite circum.
 Fas mihi visa loqui, Musis et Apolline digna
 Nuntia perferimus, magno quoque Daphnide digna.

Splendida jam sese bijugis Aurora serenis
 Extulerat, puroque oriens surgebat Olympo
 Lucifer, et summos spargebat lumine montes ;
 Corripio de stramineo mea membra cubili,
 Egressusque casa me matutinus agebam,
 Qua cœlo attollit celsas Londonia turrea.
 Tityrus interea mihi fides ovilia pastor
 Servat, et eductas per gramina læta capellas,
 Aut agit ad fontem, aut potat fluvialibus undis.
 Longe arcet Maurita lupos terretque Lycisca
 Latratu, dum grata urbi fero munera mulctræ,
 Et farra, et siccas ardenti sidere ficus,
 Pomaque præteritæ servata a frigore brumæ :
 Perque viam tenui meditatus arundine musam
 Davidi laudes satago, tibi carmina, Daphni,
 Daphnidaque in sylvis revocabilis adsonat Echo,
 Et valles reboant alterno Daphnida cantu.
 Jamque propinquabam portis : simul occupat aures
 Undique lætitiæ fremitus, simul undique plausus.
 Quum subito explosa horrendum tormenta fragorem
 E turri ingeminant, Thamesinaque littora longe
 Exultant sonitu. Credas a sedibus imis
 Fundamenta urbis strepitu convulsa moveri.
 Clamore effusi magno per compita cives
 Discurrunt. Media e turba sese obvius offert
 Ægon Cambrorum decus, et tu deinde, Menalca.
 Ille prior verbis sic nos compellat amicis :
 Salvete, o Socii, fausto venistis in urbem
 Omine, dum Carolinæ agitant natalia festa.

Hinc subiti plausus, hinc publica gaudia vulgi.
Sed quid vos tenet attonitos ignobile vulgus ?
Quin agite, et viles humeris deponite merces ;
Plectra, tubas, calamos, citharas aptate sonantes.
Vobis festa dies agitur ; Carolina vocat vos
In partem pompæ : deerunt nec præmia laudi ;
Pastores, mecum ad Thamesina palatia gressum
Ferte citi, atque ipsi propius succedite pompæ.
Arreptaque manu trepidum me, teque, Menalca,
Per fora, perque vias, perque intervalla locorum
Cæca trahens, nos tandem ad limina regia sistit.

Menalcas.

Illic ante fores ingens patet amphitheatrum,
Alcimedontis opus, mira quod struxerat arte,
Quale tibi ostentare nefas Sheldonia moles.
In medio assurgit solium sublime sub auras
Ornatu comtum vario stellisque coruscum.
Desuper et lato se margine Conopeum
Expandit gemmis auroque insigne et utrinque
Cortinas habili revocabat fibula nodo.
Plurimus hinc illinc ramus felicitis olivæ
Pacis in augurium solio capita alta recurvat,
Totaque barbaricis instrata tapetibus ima
Floribus innumeris distinguitur Area late.
Continuo admissi per curva sedilia cives
Circuito vasto irrumpunt atque atria complent.
Scandunt plurima pars fastigia summa domorum,
Templorumque apices celso et turribus altis
Consistunt, avidi venientem cernere pompam.

Thyrsis.

Hæc dum miramur taciti, et spectamus hiantes
Magnificos arcus, operosaque pegmata molis
Suspiciamus, procul ex adversa parte theatri
En subito ingenti panduntur murmure valvæ,
Atque intus longe regalia tecta patescunt.
Hic primum video magna procedere pompa
Angligenos proceres ; et patrum sanctior ordo,
Et matronarum longe pulcherrima turba
Nobilium. Has inter, Charitum stipante corona,
Ipsa triumphali Carolina invecta curuli,
Auro cincta comas, graditur Phœbeia dextra
Sceptra manu gestans, ramum pacalis olivæ ;
Non vultu divæ absimilis, cervicibus altis
Et forma et virtute exstans heroïdas omnes.
Quantus honos ! quali se majestate ferebat !

Illam adventantem fausto clamore salutant ;
 Unam omnes avidi longe admirantur, et unam
 Certatim adspiciunt, iterumque iterumque tuendo,
 Vix credunt oculis ; tanta est reverentia vultus !
 Tantus in ore decor ! solum conscendit eburnum,
 Mille vibrans radios et amicæ fulgura lucis.

Menalcas.

Hand procul a solio dextra lævaque sedebant,
 Proh ! quanti heroes ! solii tutela decusque,
 Georgius hinc (tibi Daphnis) et illinc Georgius alter,
 Et pater et conjux, nuper duo fulmina belli,
 At nunc, o Carolina, tuæ jam pacis amantes.
 Ille prior, positis sceptro, diademate et armis,
 Palladia ipse sedet frontem redimitus oliva,
 Pacificæ haud vanus pompæ spectator habendus ;
 Non rigido Bellonæ incedit in ære, neque illam
 Hastati circumstant, non horrida castra :
 Non litui resonant, non classica Martis ; at illi
 Fortior est magna inspirans comes unica virtus ;
 Et satis ipse sua se majestate tuetur.
 Alter is est quo nos gaudemus principe Cambri,
 Augustus princeps Augusto nomine dictus.
 Vidimus hunc clavo affixum puppique sedentem,
 Dum pater Hannoveram et Germanica Regna revisit,
 Explorare auras omnes atque arte magistra
 Albionis placidam librare per æquora navem.
 Ante pedes, Carolina, tuos tua splendida proles,
 Per solii diffusa gradus, tres ordine natæ,
 Quæ Charites referunt numero et candore sorores,
 Te matrem agnoscunt risu et blando ore salutant.
 Tuque, juventutis princeps, spes altera regni,
 Friderice, o Britonum jamdudum debite terris :
 O utinam huic pompæ coram spectandus adesses,
 Tu matri vultu similis, formaque sorores
 Egregia exæquans, et avi patrisque futurus
 Æmulus, haud impar quondam virtutibus heros.

Thyrsis.

Consedere omnes, intentique ora silebant.
 Maxima tum princeps solio sic iussit ab alto :
 Angligenæ proceres, vos nobilis ordo Quiritum,
 Incluta plebs Britonum, Fergi Arthurique nepotes,
 Vos sacra Davidi celebrantes annua Cambri :
 (Felici augurio me namque in luminis auras
 Gratulor ipsa mihi tam fausto sidere natam)
 Ore favete omnes ; dum pax viget et bona Pallas

*Ægide deposita, post aspera bella Gigantum,
Cecropiam, victrix dilectaque regna revisit,
Quamque ipsa invenit pacata resumpsit olivam,
Ingenuæ redeant, me principe, Palladis artes;
Divinæ priscos Suadæ instauremus honores;
Debita sint Phœbo, Musis sua præmia per me.
Stat patris exemplo Phœbo Musisque favere.
Est mihi consilium, festo hoc redeunte quotannis
Æmula propositis, pulchræ pro laudis honore,
Pignoribus, doctorum accendere corda virorum.
Non sunt hæc ludis temeranda theatra profanis.
Sacri oratores, quibus est facundia linguæ,
Romano eloquio dignis depromite verbis
Hymnum, quem Christo nascenti in luminis auras
Cœtus angelici cecinere deo modulantes:*

GLORIA IN EXCELSIS.

*Tum deinde, o vates, manifesto numine pleni
Istud, ET IN TERRIS PAX, vos describe versu
Ausonio. Neque tu, o vernacula lingua per orbem
Anglica tam celebris, merita privabere laude;
Teque Dei ERGA HOMINES BONA conceleblanda VOLUN-*

TAS.

*Quis vestrum numero ex omni præludere tandem
Incipiat? Laudis quem moxerit æmula virtus,
Haud illum officio pigeat certasse priorem.
Præmia quisque feret, me iudice, digna laboris;
Fulgebit parta donatus quisque corona.*

Menalcas.

*Vix ea dicta dedit princeps, fremere omnia plausu
Et strepitu ingenti circum tabulata resultant.
Jamque oratores, quibus est data copia fandi,
Ordine quisque suo, Latio sermone tonabant,
Inque Dei laudes magni pleno ore feruntur.
Succedunt docti numerosi ordine vates;
(Antea nam late volitans jam Fama per urbes
Sparserat Ausonias celebranda Encæniam paci
Auspiciis, Carolina, tuis) videasque canoras
Hos inflare tubas, illos resonantia plectra,
Et citharas pulsare, alios concentibus aures
Malcere, ac toto spirantes pectore Phœbum,
Carminibus divinis super æthera tollere Pacem.
Scilicet accensi studiis æqualibus omnes
Certant supremos ambire Heliconis honores.*

Thyrsis.

*O tunc qualis eram! qualem tam pectore sensi
Carminis ardorem! o si possem fundere versus*

Afflatus meliore deo. Vis enthea mentem
 Intus agit. Demens! animo qui talia versans
 Frustra speravi tantos æquare Marones!
 Quum subito nutu Carolina silentia jussit,
 Sceptrum oleæ quatiens et baccas lenes sonantes,
 Cambriadasque vocans, roseo sic ore locuta est:
 Vos quoque, pastores, quibus alto ex æthere lapsi
 Aligerum cecinere chori bona nuntia Pacis,
 Jam vobis calamos tenues inflare licebit.

Menalcas.

Adsumus ergo alacres, retinet mora nulla vocatos.
 At prior ante alios conferta per agmina vulgi
 Ægon perrumpit, mediaque exultat arena,
 Pastorum princeps, qui quanquam a Daphnide nuper
 Fulgeat ille novis titulis et honoribus auctus,
 Pastoris tamen os habitumque referre volebat.
 Quantus amor Patriæ! de collo fistula pendet.
 Olli nuda tegit crudus vestigia pero,
 Et capiti impositus Cambrorum more galerus
 Floribus ornatus variis porroque virenti.
 Velabat latos humeros villosaque membra
 Cambra lacerna rigens setoso e vellere capræ.
 Pastorale pedum qua dexteritate gerebat!
 Tum sic affatus Carolinam hæc incipit Ægon.

Ægon.

Accipe quæ tibi Ceretico de monte Camœnæ
 Dona ferunt, oleæ sacram de fronde coronam,
 Et citharam, et Cambro missos ab Apolline versus,
 Æternum quos ediscant repetantque nepotes;
 Accipe quæ calathis nostræ munuscula Nymphæ
 Cambriades mittunt, sinceri in pignus amoris,
 Luteolum calthæ florem, casiamque recentem,
 Liliaque et violas et purpureos hyacinthos.
 Hæc tua sunt, ad te redeunt hæc, maxima princeps.
 Si prima dicam repetens ab origine Cambros,
 Nos Iaphetiade a magno gens orta Gomero;
 Nos sumus antiquo Cæretum sanguine creti
 Et Vatum Cybeles: Salios dixere Latini;
 Nos Druidum genus, heroum qui grandia facta et
 Gesta ducum canimus, belli pacisque labores.
 Ceretici colles priscum testantur honorem,
 Et Druidum saltus, Silluriaque arva tot annos
 Servata, et sævis bellorum infracta procellis.
 Carmine fatidico decantet Cambria pacem,
 Quæ semper securæ sui, quæcumque paravit
 Vel Saxo, vel Danus atrox, Gallusve superbus,

Ipsa tot intactam fovit per sæcula pacem.
 Illic non litui, non Martis classica possunt
 Æternam placidæ gentis turbare quietem ;
 Et metus omnis abest, sed adest sincera voluptas,
 Morum prisca fides et fraudis nescia virtus.
 Vivite felices, mea gaudia, vivite, Cambri.
 Promite, Pastores, divinæ encomia pacis,
 Quæ non excedant his centum carmina : plura
 Nec poscit princeps, et amant compendia Musæ.

Thyrsis.

Tu nimis, o Ægon, das arcto limite nobis
 Intra bis centum concludere cærmina pacem,
 Quam non tota simul bis mille poemata condant.

Menalcas.

Atqui nos etiam hoc penso Carolina levavit,
 Ipsa repræsentans decora omnia Pacis, in unum
 Conglomerata locum. Dubitas ? quin tu aspice, Thyrsi.
 Ecquid opus verbis ? loquitur res ipsa ; stupenda
 Mirare hæc tot magnarum compendia rerum.
 Ecce tibi ante oculos, qua toto pulchrior orbe
 Nulla fuit, divæ Pacis versatur imago.
 Dum solio hoc mediam sese Carolina locavit,
 Ipsa mihi visa est labi Pax aurea cælo.
 Aspice Palladia quos gestat ab arbore ramos,
 Quosque virens jucundo incurvat pondere bacca ;
 Atque has florentes, cerealia munera, aristas.
 Cernis ut elatæ fulgur venerabile frontis
 Emicat, et radios partes diffundit in omnes ?
 Quotque modis miti Clementia ludit in ore,
 Divinumque afflat pulchræ virtutis amorem ?
 Ut Tyria fulget chlamide auroque intertexta,
 Eoisque nitens scintillat purpura gemmis ?
 Talem fingeat Pacem Romana vetustas ;
 Pænxisse haud aliam forma voluisset Apelles.
 En solio sublimis et alta in luce coruscans,
 Jam sedet Ausonii præses veneranda senatus,
 Et gaudet doctis edicere jura Camœnis.
 Ecquis erit posthac Pindi qui spernat honores ?
 Non hic fixa vides sacris in postibus arma
 Perfida, nec debellatorum signa Gigantum.
 Civiles exosa fugit pax alma triumphos,
 Quæque furor tulerat, Clementia suppressit arma.
 Quin etiam procures vel justi spicula Martis
 Sponte manu abjiciunt, viridemque insignis olivæ
 Accipiunt ramum, pulchræ jam Pacis amantes.
 Pro galea inimici caput ornat settile porrum,

Et pro lorica præcingunt pectora zonæ.
 Otia Pacis amat bellum Mars ipse peresus.
 Hæc facies, hæc est formosæ Pacia imago.

Ægon.

Pergite, Cambriades, jam blandæ commoda Pacis
 Pandite, dum ridet facies pulcherrima cœli;
 Dum jam vere novo læti per gramina flores
 Luxuriantur agris, dumque omnis germinat arbos,
 Dum fugit in rivos placido levis unda susurro;
 Dum circum modulantur aves et garrula suaves
 Exercent per colla modos cantuque lacestant:

Menalcas.

Ergo age si quid habes, Ægonis jussa capesse.
 Ocyus alternis iterum volo cernere tecum
 Versibus, in nullo inferior tibi, Thyrsi, futurus.

Thyrsis.

Jungite jam tauros, pueri, atque incumbite aratris:
 Turgida mollitæ jam credite semina glebæ,
 Agricolæ, Cereris quibus est data cura colendæ;
 Dat Mars, dat Bellona locum, positoque flagello
 Hinc procul, hinc fugit scissa Discordia palla.
 Jam Pax alma colit terras. Te ergo auspice, Daphni,
 Nunc reparare licet sævi dispendia belli.

Menalcas.

Falleris, o Thyrsi. En fatis melioribus uti
 Daphnis adhuc dederit, referens Saturnia regna,
 Aureaque antiquæ renovabit sæcula vitæ.
 Terra feret fructus duri sine vomeris usu
 Sponte sua, nulloque hominum cogente labore.
 Omnis perpetua late florescet arista
 Campus, et Hyblæo sudabunt melle genistæ,
 Nectareque et niveo spumabunt flumina lacte.

Thyrsis.

Ludite, oves teneræ; per pascua currite, tauri,
 Gramineum ad fontem; mollique in cespite prone
 Nunc hyemem ridete, lupos ridete, capellæ.
 Hic nobis dulces saltus, hic pascua nota
 Restituit bonus. O, inquit, modo pascite tauros;
 Jam tuti tacitas collò suspendite avenas,
 Et desueta diu responsent carmina colles.
 Ergo omnes, veluti Phœbo Panique quotannis,
 Octo vices festis statuent tibi sacra diebus,
 Cereticisque diu, Daphni o, cantabere sylvis.

Menalcas.

Ecce meæ prato capræ funduntur aperto,
 Per campos ubi adhuc triplici circumdata fossa

Rhesi castra ducis videas, et montibus arces
Merviniæ impositas, subjectaque rura Silurum,
Et liquidos fontes, sylvas, et pascua, et amnes.
Hæc saltu petit abrupti cava scrupea saxi;
Nititur hæc morau teretes avellere juncos,
Aut salices, humilisve rapit virgulta salicti;
Illa jugi residens clivoso in tramite pendet;
Lascivique agni et molles simul artubus hædi
Cornigeras matres per florida prata sequuntur.
Hanc Pacem ruri, hæc fecit bonus otia Daphnis.
Huic quoque Pastores nostri solemnia solvant,
Et Fauni, et Nymphæ ludant, agententque choreas
Panque et Hamadryades, et capripedes Satyrisci.

Thyrsis.

Sed majora mihi, mecumque fatere, Menalca,
Versibus evolvenda manent bona munera Pacis.

Menalcas.

Magna quidem, fateor, sed grandi hæc digna cothurno.
Thyrsi, cave; agresti nimium ne fide Camænæ.
Ante tamen Daphnis, quem rustica Musa vocabat,
Nomine sit proprio dictus tibi Georgius ingens,
Cum duce Cappadocum invicto, quo præside gaudet,
Et tutelarem sibi vindicat Anglia Divum,
Georgius Angligenum nunc rex et gloria gentis,
Cappadoce et fama et virtutibus altior Heros.
Is sublimis equo, si vera est fama, draconem,
Monstrum horrendum, ingens, hasta confodit; at ille
Longe aliud monstrum, quo non truculentior ulla
Pestis et ira Deum Scoticis sese extulit oris,
Perniciem Pacis (cui dira REBELLIO nomen)
Conterit; et postquam victis Pius ipse pepercit,
Illum jam superis æquat Clementia Divis.

Thyrsis.

Vix bona pax Anglis male tuta ostenderat ora,
Nec dum compositi belli armorumque tumultus,
Ære cavo increpitans Discordia fœderis experts
Spargebat causas odiorum irasque movebat.
Sæpe renarrabat, veterum memor illa malorum,
Necio quem hæredem spretum violataque jura, et
Quæ memorare nefas, Musis indigna relatu.
Hinc odia, hinc inimicitiae, insanique furores
Confusæ plebis, cæcique licentia ferri.
Talis erat Patriæ nimis infelicitis imago.
Georgius accelerans uno ictu demetit Hydram,
Seditionis opus; nec posthac amplius ausa

Ferre diem lymphata cohors, gelidaque sub Arcto
Se tegit, e Scythiis usquam emersura cavernis.

Mendacis.

Ac veluti infestum per jugera lata colonus,
Quum sequitur flammis audax ulticibus anguem;
Hic si forte fuga male cautus intrat acutas
Spinarum latebras aut septa impervia turis,
Agricola accelerat, supponit sentibus ignem;
Continuo spinis crepitantibus ater ad auras
Erigitur fumus; jam horrendum sibilat anguis,
Atque intus gyros sese contorquet in omnes,
At tandem exiliens dirum vomit ore venenum,
Indignansque petit loca foeta palustribus undis.
Georgius haud aliter premit implacabile monstrum,
Conjurata odia et sætas compescit iras.
Tum demum miseris vacuatas civibus urbes
Accipiens, viduosque suis cultoribus agros,
Replevit numerum exaquant augensque priorem,
Oppidaque, ingenti multum quassata ruina,
Prostratisque solo late moerentia templa;
Restituit, primoque dedit splendescere cultu.

Thyris.

O quam te memorem, Georgi! quam fortibus ausis,
Robore cæu firme ventorum flamina quercus,
Aut rupes fluctus scopulo excurrente marinos,
Sic undas rerum excipiens, et plena periculis
Multâ, diu casus victor superaveris omnes,
Et profugam tandem revocaris ad otia pacem.
Ipsi etiam immeriti Pacem sensere benignam,
Quos amens furor et scelarum venæ cupido
Egit præcipites patriam subvertere ferro.
Omnibus indulges veniam, et dum parcere gaudes,
Parcendo mutas animos, flectisque rebelles.
Et quos longa dies tenuit caligine, mersos
Mittis carceribus, quos denique conscius error
Et legum timor extremas exegit in oras,
Et patriam fugiendo, alio sub sole coegit
Vitam infelicem multos agitare sub annos.
Edictis blandè revocas. Illi agmine longa
Diversi veniunt de partibus orbia, et ultro
Promissam pro jure tuo das, optime, pacem.
Quin tua prædones pelagi Clementia vicit.
Undique se portus, sese maria omnia pandunt,
Barbaricisque onerata opibus tuto Anglica classis.

Post tot vota redit, nostris allabitur oris.
Dum fecunda Ceres complet de divite fundo
Horrea, et immensas concedit prodiga messes,
Effunditque omnes de cornu Copia gazas.
O fortunati tanto sub rege Britanni!

Mendac.

Sed quæ compositis accessit gloria rebus!
Solis ab occasu si spectas solis ad ortum,
Sub pedibus jam cuncta vides vertique regique
Arbitrio. Næc tantum tu jure vocabere, Georgi,
DEFENSOR FIDEI, PATRIÆ PATER, optime regum;
Quin etiam OCEANI DOMINATOR et ARBITER ORBIS,
FUNDATOR PACIS, Romani Cæsaris instar.
Nam nobis postquam votis respondit Olympus,
Per te jam sperant Pacem Borealia regna.
Tot quoque fessa malis tendit Germania dextram;
Ipse tuo arbitrio Cæsar sua jura remittit;
Nec mediastrem pacis detrectet Iberus,
Quadruplici tandem sociorum fœdere victus;
Quin te Turca ferox, Christi infensissimus hostis,
Quique tuam olim virtutem est expertus in armis,
Implorans pacem (bello dum fulminat Istrum
Eugenius,) tua jam supplèx vestigia lambit.
Sic, duce te, quæ reddiderit Deus otis terris,
Aurea restituent concordæ sæcula Parcæ;
Pacatus gemino volvetur cardine mundus;
Virtutesque tuas omnis venerabitur ætas.

Egon.

Vivite felices, mea gaudia, vivite, Cambri.
Hæc satis. Agrestes non displicueré Camœnæ.
Accipite, o socii, grato quæ munera vultu
Dat Carolina suis cultis pro carmine Cambri,
Bina hæc divinæ sacrata volamina legis.
Accipite has et Apollineæ de frondè coronas,
Hasque manu gestate oleas, insignia pacis:
Addidit ista sui erga vos in pignus amoris.
Omnia namque prius magni majora tulere
Præmia quæ posuit virtuti debita princeps,
Vates et Granta et Rhedycina ab Apolline missi:
Vatibus emeritis debetur laurea Phœbi.
Vivite felices, mea gaudia, vivite, Cambri.

ORATIO
IN SOLEMNI INAUGURATIONE EMULÆ LA-
TINÆ SOCIETATIS LUGDUNENSIS, HABITA IN
ÆDIBUS INGENUARUM ARTIUM, ANNO MDCCXXV,
XIII CAL. FEBR.; A P. RUSCA, *Ejusdem Societatis
atque Italicæ Fundatore ac Præside; Membro Aca-
demiarum Scientiarum, Literarum et Artium, Augustæ
Taurinorum, Pistorii, Aretii, etc.*

Quon diuturno jam tempore exoptabam ut fas mihi esset aliquot
vehementis desiderii juvenes in unum congregatos, ad Latinum se
colloquium exercentes audire et alloqui; si quid forte contra Latini
eloqui indolem peccaretur, brevi notare, atque ad rectam proba-
tamque rationem exigere; ac demum Latinis exemplaribus inter-
pretandis, si quæ insint difficultatibus explandis, quibusque pas-
sim nitent, veneribus indigitandis, perfectam Romanæ Linguae spe-
ciem tum nitidiorum aspectu, tum acquisitu faciliorem exhi-
bere; id tandem, supremo regiae Universitatis præside annuente,
contigisse, incredibili sane perfundor lætitiæ voluptate, amplissimi
provinciae civitatisque Præsecti, doctissime Academiæ Rector,
vosque omnes, quotquot adestis, lectissimi Auditores. Videbam
enim, mecumque in animo considerabam, mutua Linguarum,
Latinæ et Gallicæ versione, illo quidem rem adduci, ut in ambabus
haud penitendi processus existerent, at imparem tamen inde La-
tinæ utilitatem constare et incrementum. Quæ cum illarum nu-
mero censeatur quæ mortuæ dicuntur, ad novam quasi vitam re-
urgere haudquaquam posse videatur, nisi cum intima scriptorum
veterum consuetudine non impensa modo scribendi exercitatio,
verum loquendi quoque assiduitas jungatur. Maxima igitur
habenda illi gratia est præclarissimo Viro, supremo studiorum
Præsidi, cujus auspiciis hanc ingredi datur Latinæ Linguae excolen-
dæ optimam viam, nihilque mihi superest aliud expetendum quam
ut quæ vobis, ornatissimi Societatis Candidati, meo incessit obse-
quendi ardentissimo Latinas in Literas studio, eadem quam plu-
rimos vestri similes voluntas occupet, qui brevi interdum a nego-
tiis secedentes, nobiscum simul conveniant, augustam earum ve-
nustatem dignitatemque quasi regiam contemplaturi. Eo majori
siquidem ardore, quo numero plures, me potius comite, quam
duce, amcenos antiqui temporis campos peragrantes, dum flores
immensa copia carpetis, quibus hodiernus vester magis magisque
adornetur scribendi loquendique veluti cultus, mirum profecto,

quam uberem sententiarum segatem, comparaveritis, quibus nec inodocilem usus disciplinam desideretis, pretioso scilicet aucti rerum compendio, huc ad negotia gerenda magis quam verba, auctore, Tullio, conducunt; et quodcumque vos præcipue teneat vel artis vel scientiæ generis, non parvam inde eidem in thes. frugis accessio-
nent fieri sentiat. Quæ licet vobis, ornatissimi Candidati, per-
suaſum esse vestra in dando Societati nomine alacritas, luculen-
tissimo mihi sit argumento, verumtamen magis ut commune in-
vicem nobis stûdium gratulemur, quam ad strenue illi operandum
vos ut hortor, de laudibus Latinæ Lingue dum diſſero, plenam
illam majestatis, plenam voluptatis, plenam denique utilitatis esse,
qua meliori potero ratione, demonstrabo. Quod dum lubens me-
ritoque conor, lectissimi Auditores, vosque in primis, amplissimi
provinciæ civitatisque Præfecti, doctissime studiorum Academia
Rector, quando benignitati erga me vestræ æque ac ardenti vestro
in Literas studio, huc vos conferendo, vellicati estis, adeo mihi
rogandi non videmini, ut me dicentem facilitate vestra sustentetis,
ut æternam potius tanti promeriti memoriam in me recipiendam
existimem.

E. Plurimi quaque ætate, hisce potissimum extremis annis ex-
istere, qui Latinas Literas nihili penderent; magnam etiam partem
qui sin igni, at tineaſ damnandos omnino codices arbitrarentur, quib-
us ad nostram usque ætatem optima sorte servatæ pervenere. Is-
tiuscæ generis homines mihi si auditores contigissent, ab iis incipe-
rem confutandis, quæ contra Latinas objici Literas solent. At
enim vero perexquisita humanitas vestra, amplissimæ provinciæ
civitatisque Præfecti; quæ tibi privatiim semper fuit, nunc vero
publice est erga Literas Scientiasque cura, doctissime hujuscæ
Academia Rector; qui tandem vos, quotquot hic adestis, Cives
Lugdunenses, afficere præcipue debet Romanas in reliquas
amor, immo etiam pietas satis monet, extemplo ut illius aggrediar
Linguae laudes, cujus ad vos maxime debeat tuitio pertinere. In
quibus quidem persequendis, utinam, Auditores ornatissimi, quod
non parum ad nobilitatem confert, discussis antiqui temporis tene-
bris, ejusdem querendo possim certam originem consequi! Cum
enim, juxta Poëtam, fortes creantur fortibus et bonis, cujus tam
insigna documenta iudolis præbuit, ex illa si capiatur conjectura,
proclive est intelligere haud mediocrem in hac Lingua splendorem
generis et claritatem extitisse. Quicumque non a limine Romanas
Literas salutaverit, probe novit vel a Plauto ad Terentium, ne ad
Ciceronem dicam, si quis reputet, octoginta nempe annorum spa-
tio, immensum quantum illa profecerit, et quibus ipsa jam præsta-

* Multa ab Etruscois, Volscis, Oscis, Sabinis ac finitimis populis, plur-
vero a Græca, præcipue Epica Lingua in Latinum sermonem vocabula flux-
isse constat ex Dionysio Halicarnæſeo et ex Quintiliano.

bat, quot quantaque accesserint venustates. Verum quæ illi primò obtutu videtur infensa esse remotissima a nobis vetustas temporum, non leve suppediat argumentum illius dignitatem asserendi. Natura enim sibi idditum quisque sentit, ut antiquitatem quæ resbo-
leant, cujusque tandem generis illa sint, inimici temporis elapsa injuriis, ea quamvis minima, incredibili nos reverentia percellant. Itaque tam multa quoque tempore, nulla laborum, nulla pericu-
lorum ratione habita, suscepta sunt, quotidieque terra marique ifinera suscipiuntur, reliqua ut monumenta invitantur, quibus merito superbit Italia; quæ adeo triste in nobis veteris Græciæ desiderium fovet; quorum denique testimonio Ægyptiorum vel doctrinam vel potentiam etiam nunc multis post seculis admiramur. Quam magno autem sumtu conquiruntur omni-
que, nonnullam veteris ætatis quæ memoriam renovent! Quanto asservantur in-
venta studio! quam se beatum facit, si quis multam reliquiarum vim vel Græcæ vel Romanæ Gentis ostendet! Jam vero quid eorum quæ videantur hic in terris, cum lingua valeat jure meri-
toque conferri? Si enim quælibet Lingua organum illius facultatis est qua æque ac ratione a brutis animantibus secernimur, quid cum illa commune, quæso, sit operi vel peritissimi artificis, quamvis strenuum ducem, quamvis eloquentem oratorem, quamvis insignem ratem, quamvis denique celebrem vel opibus vel virtute vel sapientia principem exhibeat? Omnium siquidem quæ ab antiquitate profecta ad nos sunt, statuæ præcipuo habentur in pretio, cum præsertim quorum imaginem reddant, eorum meritis artificum respondeat. Sed quantali hoc ipsum revera esset, nisi Lingua extitissent, quorum subsidio nomina virorum, sensa, facta, dicta ipsa cognoverimus, animorum uno verbo simulacra nostris propemodum oculis subjicerentur! Quanta igitur majestate dicenda Latina est Lingua, cujus tanta antiquitas est, ut certa ejus nos lateat origo!

Quid quod hæc Lingua non ab antiquitate modò commendatur, verum illius fuit præterea populi quo nullus unquam cultior, nullus æqui observantior, nullus veræ laudis appetentior, nullus qui clariora vel prudentiæ vel fortitudinis documenta ediderit? Cum oratio imago sit animi, rationis interpres, mentis ut ampliandæ; sic prodendæ adminiculum, ejusdem, ut ita dicam, sensuum, judiciorum, cogitationum referre colorem debet, fierique ab animi divitiis ditior, ac tandem iisdem, quibus ille, ornamentis pari ratione enitescere. Quam altos igitur Latina Lingua in nobis reverentiæ sensus excitet, Auditores ornatissimi, cogitantibus hac urbis forum, hac reipublicæ sacrarium, augustissimam scilicet longo annorum tractu personuisse curiam, ac gravissima ibi agitata negotia; hac consilii plena senatus consulta longe lateque vel remotissimis gentibus perlata, sapienter conceptas leges, salutaria proposita edicta; præclaros hanc insonuisse oratores, quo innocentes contra calumnias tegerent

inimicorum, sceleratos prodigarent, reipublice hostes, concitatam multitudinem ad equam rationem revocarent: hac tandem fortissimos eodemque prudentissimos duces vel intempestive ardentibus nimis, sive impetibus cohibuisse, vel segnum in bello militum animos idcirco non raro esse facinorosa adhortatos.

Quid mirum igitur, si tot virorum exculta ingenia, tot illustribus doctrina, ornatibus expolita, tantum roboris, nacta sit, ubertatis et elegantiae, ut, quam a Populo Romano gloriam acceperit, amplius eidem fœdere retulerit? Quis enim Romanam in bello virtutem, in iudiciis aequitatem, modestiam in prosperis, in adversis fortitudinem rebus? quis erga socios fidem? humanitatem in victos? quis tandem opes? quis potentiam? quis in Superis pietatem nosset, nisi candido illo suo sublimique stylo, graphice depinxisset ea præceteris Livius, extulisset, immortalitati commendasset? Quis imperium, æquasse terris, ut Poëtæ verbis utar, Olympo vero animos, felicemque adeo fuisse prole virum, lætamque Deum partu Romanam illam camperisset.

Quæ septem una sibi muro circumdedit arces? Cujus tandem attollerent etiam nunc admiratione animum Catones, Decii, Torquati, Camilli, Cossi, Fabii, Marcelli, Scipiones, innumerabilesque alii, qui tanta virtute, totque tam fortiter feliciterque gestis rebus patriæ vel salutem defensarunt, vel æternam condiderunt famam, nisi quam gravitatem Latine Literæ a rebus iniquatæ erant, memoratu dignissimis, summa ipsæ elegantia, numerisque omnibus absoluta facundia compensarent? Ni præter Livium, Sallustius, Cæsar, multique alii non infimæ notæ historici non magis in se ipsi, quam in Romanam rem universi terrarum orbis et suo tempore et cunctis deinde seculis convertissent oculos? Ni tandem, ut ceteros omittam, singulare illud humani ingenii prodigium Cicero, cujus Seneca eloquentiam solam Romano Imperio parem judicavit, ejusdem imperii prædicationem remotius divina licendi arte, quam Romana facerent arma, protulisset?

Itaque cum tantum a vetustate generositatem duxerit Latina Lingua; tantum illi decoris a Romano Populo contigerit; tantum vicissim ex ea sibi honoris adjunctum senserit Romanus Populus; cum, denique tam multis præclarisque floruerit Romana Lingua scriptoribus, mirabimur, Auditores, præclarissima Athenæ, non divina modo sed et humanæ sapientiæ illam tradendæ adhibuisse? Principes omnium summos Societatum pactiones, fœderum leges, conditiones pacis eidem diu credendas duxisse? ac demum Romanam Ecclesiam, non ferendis tantum legibus, sacrisque ubique sacundis, sed ceteris quoque publicis privatisque et precibus et supplicationibus, utpote majestatis plenam, perpetuo ac tenacissime retinuisse?

2. Sed ne cuiquam fortasse videatur Latina Lingua, cui tantum majestatis attribuo, tantum adjudico dignitatis, ita severo super-

cilio, tam aspero esse habito, ut ne minimam quidem calloribus
 voluptatem polliceatur; istas vos appello, quicumque navam huius
 operam dedistis, Auditores. Equidem, ut pro vobis respondemus,
 quando eadem studia pares ingenerare sensus in animis solent, nun-
 niso, abhominem sensum mulieri pigmentis oblitæ, cui quod propriis
 accessariis, de oertius rugas ætatisque detegat damna, ille potius
 hanc linguam comparo, quæ ad viam sentibus reprobisque consi-
 tam Herculem inuitabat Xenophontem. Nonnullæ enim propo-
 sitæ sunt, difficultates initio vincendæ; quidam sese prima fronte
 lephores offerunt exanalandi; sed eo ubi pertigeris, ne familiariter
 uti scriptoribus queas, prohi Superi immortales! quæ non perfundi-
 tur avaritate animus! quid habent hæc simile gemmas? quid yam
 affabre opelata? quid Apicis cœnæ? quid Sœrenum voces aptæ?
 quid uno verbo quolibet alia irritamentano dicam, an oblectamenta?
 Longe alia sunt, sive ac diversi prorsus generis, multoque subli-
 mioris nature, quæ nobis abunde Latinis ex Literis suppetunt.
 Nescunt experientia homines, quorum ad bruti, delapsæ nature non
 sit, quam potiores sint auri voluptates, rationi conjunctæ, quæ
 hominem delectando perficere consuevere. Quas vero Latine illa-
 teræ improbo studio languuntur, illas experti qui sunt, neque in
 honoribus, neque porro in iis ad quæ divitiæ comparantur, quod
 illi conferant, invenire se posse fateantur. Solemni lingua Lin-
 gua, a Græca ubi discerneris, ornatus cujusque capax; est; sola
 contrahi, laxarique pro re nata valet; sola ait numerorum et
 sententiarum flectas varietatem; nullam denique magis verborum
 luminibus illustres, figuris exornes, ac miris translationibus locuple-
 tes. Et varia præcipue in nominibus terminatione, quæ eundem vul-
 gares Lingua carquant, signis præpositis opus habent, tam facile
 in hac verborum trajectio est, tanque libera partium collocatio, ut
 salva semper orationis perspicuitate, oppido quam bellus ordo,
 quam suavis numerus, quam vehemens dictionis persæpe robur
 enascatur. Jam quæ vocabulorum ubertas! quæ significationum
 fœcunditas! quam magna particularum, quæ quasi sermonis
 fibræ sunt, multitudo! quæ inde nexus facilitas et gratia! ubi ele-
 gantiora reperies verba? quæque sive simplicia sive composita,
 magis accommode rerum imaginem præ se ferant? Nihil dicam de
 accommum varietate, nihil de consonantiæ et vocalium litterarum
 permixtione, quibus tantus orationi conciliatur lepos; ut nihil nu-
 merosius incidat in aures, nihil in animum iocundius illabatur.
 Atque hæc de interna Linguae ad commendationem aptitudine.
 Quid nunc de auctoribus loquar qui cum perpetuum ac insignè
 hujusce assertionis argumentum præstiterè, tum vere nobili scri-
 bendi modo, ac vario, quas tractant, rerum genere ac natura, im-
 mensa complent animos admiratione? Rerum magnitudine capi-
 tur hominis ad grandia nati animus? In promptu est illi, quam
 locutus sum; Patavini historia; qua nulla ingentiores virtutis bellicæ

res, nulla civilis, quæ prudentiam spectat, majori numero con-
 placitur. Aristoteli in historico, et oratorum testibus, magis quæ
 locatib; æquabilis ac naturæ accommoda conclusus, quam æro-
 rerum quæ memorat, ordine ac dignitate consuevis, totam quæ
 efficiat admirandum? Aut id in Cæsare, submeritis hostibus præ-
 facto reperias. Thucydideum optas morem, quæ ore heruatis ac
 loquentissimis sententiis historia decoretur acq̃ritur. Nihil aliud
 boratam fortasse in eo orationem offendas, ceterum nemo Sallus-
 tior, quam modo dixi laudem, excelsio inesse gradu, denique
 Sed ut ceteros historicos prætermittam, plurimos ambigui nominis
 scriptores: ut Horatium, brevitatis ergo, taceam. Quidnam quæ
 quæ pœtas, quos, Latine qui Literas excoluerit, non sine magna
 perlegat voluptate, namque alia Lingua varietate Marciali præstat
 tem aliquem ostendat, cujus pœina Macrobius, uniusde- sive hu-
 perferendus auctor, rerum naturæ mundoque comparavit? quæ tam
 multiplex natura est, quantaque varietate facies universi distinguitur,
 tur, ut multiplicem Virgilio eloquentiam probat exemplisque con-
 firmat ex eodem pœmate deductis. Namque ut in orbe terrarum
 nantes hic videas extolli, illic immensos patere campos, hic flumina
 herbis intermixtos varie splendescere, uberibus illis tellurem seg-
 tibus vestiri, quæ vagari sylvis vastisque solitudinibus, feras, quæ
 nubibus templisque industriam homines pietatemque testantur, alibi
 alibi liquidos scaturire fontes, alibi flumina ruptis marginibus ex-
 undare, lacubus alibi marique discerni aridum ac sequarum, non
 dissimili ratione Virgiliano in carmine, modo sublime, seu feracem
 majestatem, modo late rerum copia diffundi, modo cogi in angustis
 tum adnireris; quæ vultus Deorum, et miras virtutum species,
 quæ ferarum monstrorumque horribilem cernas aspectum, quæ res
 nique vividissimis variisque coloribus pingi res, plenumque testatur
 auctoris æbertatem ingenii; alibi Ararim indicas, quæ qualis
 lenitate, Rhodanum alibi cœco delatentem impetu, multis usque
 aggeribus coërcendum, ut, quod de Proteo Virgilius ipse dicit, res
 Omnia transformet sese in miracula rerum. Quælibet
 Quæ si omnia tam mirabiliter tenent, legentes, suavitatis, quæ, ut
 relegendum sapius invitat, ita major semper intensiorque capitur.
 quid de altero dicamus. Latine Lingua lumine, Ciceronem loquor
 qui tam multa orationis genera sectatus cum sit, in omnibus cum
 mus, sibi que par, non idem tamen in omnibus esse videatur? Ego
 quidem cum gratiam habeo Latine Lingua, cujus ducta tanti viri
 consuetudinem a teneris inivisse me profiteor, tuam ejus ubi inge-
 nium, mores, doctrinam, ac fletaniam illam incepti dicendi
 degustare, adeo in me crevit in dies amor et adque, ut ubi
 cumque non ejus imago, sed nomen ipsum occurrat oculis, exillat
 mihi cor, recreatur animus, mensque supra se ipsam videatur
 tolli. Quid enim vero ejusdem acris eloquentia? quid videtur
 seu. Antonium insectatur, seu Verrem exagitat, seu Clodiam

furores impetit, seu Catilinam ex urbe furemque audacia, molus anhantem exterminat? Quid pictius aliquando? quid duridius? quid dulcius? Sive enim circumita verborum apparatus, sive membratum, easimque dicit, sive hæc duo genera intermiscenda iudicat, incredibili semper satiantur voluptate aures, ut nihil prorsus desiderent amplius. Pro Archia cum diceret, pro lege Manilia, pro Marcello, ut innumera sileam loca; nonne omnes rhetorum arculas, cuncta excussisse myrothecia videatur? Quis ex benevolentiam aptius aucupatur, diligentius iudices docet, scientius attentionem conciliat? quis brevius narrat? quis lucidius? quis ornatus? quis magis eo scite disponit? quis potentius commovet? cui maiorem reperias varietatem? tot sales, facetiasque? tam venustum, tam politum, tam copiosum dictionis genus? Quis uno verbo hoc oratore dignior ut, iudice Quinctiliano, jam Cicero non hominis sed eloquentiae nomen habeatur. Sed quod Græcis in Literis frustra queras, Latinae ut proprium sibi vindicent, perferit ipse Cicero, qui philosophiam facultatemque dicendi naturæ conjunctas, hominum deinde socordia separatas, miro artificio copulaverit. Neque enim satis habuit eloquentiam foro tantum et subsellii iudicum et Curiae parietibus contineri; liberam toto caelo evagari iussit, reclusisque naturæ terminis, ad ipsum naturæ parentem ascendere et impervia nostris oculis, philosophia dæce, perscrutari; quodque nullo in auctore reperias vel intricatissima tam facile tamque tractat eleganter, ut, illa dum legis, non inter philosophorum vepreta, sed in amcenissimis Pieridem hortis naviter tibi deambulare videaris.

8. Sed inepte me fecisse animadverto, Auditores, qui voluptatem hanc maxime naturæ hominis consentaneam ab utilitate separaverim, quæ Latinis ex Literis percipitur. In hæc enim transferri potest quod de uno Cicerone Fabius, voluptatem, quam ex illo quis caperet, magni esse profectus argumentum asserebat. Cujus quidem jucundæ utilitatis ea vis est, ut præ illa Socrates nihili omnino faceret vitam ipsam. Hic enim licet Delphici oraculi testimonio sapientissimus omnium iudicatus; tanto tamen discendi ardore aestuabat, ut non semel, sed sæpe, si fieri posset, velle se mori affirmaret, quo colloqui sibi cum Orphed, Musæo, Hesiodo atque Homero liceret. Tantum tribuebat ille: præclarum doctrina hominum consuetudini. Nunc quid aliud agunt Latine Literæ, nisi ad beatam nos vitam adducant, in qua non sapientis modo alienius dictum excipere, sed cum viris in omni doctrinæ genere excellentibus assidue vivere, cum illis philosophari, illorum præcepta exaudire, ac sapientia liceat illorum perpetuo frui? Idque eo facilius tutiusque quod quovis tempore nobis præsentibus adsint, nobiscum rusticari ament, peregrinari non recitent, nostram non dedignentur inscitiam, divites vel potentes egenis inopibusve non anteferant, sola nobis ad eos diligentia animi faciat, assiduitas vero vel retrusissima eorum gensa perspicere me-

rentur; quæque nobiscum communicant, tot cuiusque retro seculi prudentium iudicio comprobata cum sint, securi prorsus erroris ediscamus. Quod quanti sit, illi sæpe noruat,

Quos teigit jactu certus ad ossa Deus.

Divitiæ enim inde nobis proveniunt quæ nec eripi valeant neque surripi, sapientia scilicet et eloquentia, quarum altera rationem, orationem altera cum perficiant, tanto illis sublimius supra vulgus ac turbam erigimur, quanto his distamus a brutis animalibus intervallo. Neque hæc dum dissero, scriptores tantum loquor, Romanum qui nomen illustraverunt, sed illos etiam qui Romanos feliciter imitati, tot tantosque scientiæ thesauros tam eleganti ac nobili ornatos forma posteris tradidere. Quare omnibus Latine Literæ disciplinis sine necessariæ, at perquam utiles habendæ sunt. Hinc magna sibi agendi instrumenta, et laudis ornamenta comparant Medici et Jurisprudentiæ, quarum prior, beneficiæ et mistic facultas, salubritati corporum consulit, posterior, vero societatem humani generis incolumem continet. Ex Literis Latinis sua ad munera instructiores sunt Religionis divinique juris interpretes, iidemque Medici animorum. Ex ipsis Reges, conditoresque legum Legem illam edocentur, quam Pindarus omnium mortalium et immortalium reginam non minus eleganter quam verè nominavit. At, inquit hic Latinitatis osiores, vel ignaviæ nexi, perperam tantum illi operæ, tantum insimulatur temporis, cum plerisque, ne dicam omnes, præcipuos in illa scriptores veruaculum in sermonem ab eruditis viris translatos esse videamus. Verum, ut omittam eos qui ingenio summopere valeant atque doctrinæ, aliorum scriptis, tamquam hedera parietibus adhaerentes, raro sese efferre, nisi, ut Tullius ipse, hac ad discendum exercitatione abutantur; hos autem ipsos hallucinatos sæpe esse, neque auctorum mentem assuetos; quis porro satis habeat tabellis suas ornare sedes, quas vel pingendi peritus descripserit, si queat ipse Raphaëlis, aliorumque primi ordinis pictorum, unde descriptæ illæ sint, exemplaria sibi comparare? Difficile suus constat præstantium virorum sententiis nitor et sis, quantocumque vel artificio vel conatu in vertendum quis incubuerit. Quam multas enim vero venustates sibi proprias vindicat Latina Lingua, quarum alias Hispana, Gallica alias, partim vero Italica, ejus filia, sortita cum sint, cunctas, idcirco suppeditare singulae nequeant ad integram scripturæ quæ transferatur, formam referendam. Tot igitur tamque eximias majorem vestrorum imagines, Cives Lugdunenses, quas Latini vobis scriptores reliquere, non corporum quidem simulacra, sed animorum, sed consiliorum, sed virtutum mira cum arte expressas effigies et expolitas, larva inductas, hodiernisque quasi vestibus ementitas proponi vobis satis erit, quibus haud magno labore sui illas seculi cultum adornatas plena cum oblectatione fructuque pronum sit contemplari. Quin potius imitemini vestros illos Gallicarum Literarum cor-

phæos, qui sane veterum scriptorum interpretibus haud suum accommodavere studium, sed assidua priorum lectione, qua potissimum continetur imitatio, eos pene ipsos, quum scriberent, effluxerunt? Num putatis Corneliū, Rœmū, Molierū, Bossuetū, Fenelonū, nun alios pluriū de quibus nulla umquam posteritas conticescet, alia potuisse via ad templum immortalitatis pervenire? Annon Ciceronis exemplū secuti potius sūnt, qui non satis habuit magnorum virorum scripta, quæ Latina essent, memoriæ mandare, sed Græca insuper meditatū usque est, eorumque pluriū ut Æschini, Demosthenis, Xenophontis, Arati, Latina ad profectum Linguae Latinis etiam verbis explicare non dubitavit?

Quæ cum ita sint, ornatissimi Societatis Candidati, est meliores cur magnopere gaudeamus id in animum induxisse parentes nostros, ut nos illa ætate, quum nullum homini judicium est, huic tam amplæ, tam suavi, tamque utili Linguae applicuerint; deinde hanc nobis Superos mentem indidisse, ut cum alii plurimi negligendū putent, a nostris non eam curis iisque præcipuis excludamus. Ejus enim vero tanta pulchritudo est ac tanta præstantia, ut, quod de Sapientia Plato, si oculis cerneretur, mirabiles non modò amores, sed reverentiæ sensus excitaret sui. Ea vero Latini sermonis copia ut ali ab eo ingenia, crescere, florere, et ad fructus quatuor uberrimos instrui summa quidam vir auctoritate putaverit. Sed præter cetera, quæ dicta a me sunt, duo debent nostros magis magisque visus exaugere. Quæ fuerit hujusce nobilissimæ urbis origo, non inter vos modo, Cives Lugdunenses, sed inter cultas nationes esse qui ignorēt, arbitror neminem. Hanc igitur cum insigniter huc usque probaveritis, fortissimos vos gerendo viros, optimosque cives, quæ duo, veluti propria Romanorum semper Cicerō in eximia lapide conjungit, quidni hoc etiam ad cetera urbis addendum ornamenta censeatis, ut non solum, rejecto ignororum errore, scientiam mercaturæ, utpote illi utilissimam, Platonis, aliorumque philosophorum exemplo, societis, sed etiam tum reliqua Gallia, tum universa Europa ex Romani eloquii cultura haud minus quam ex aliis dotibus vos agnoscat posteros Romanorum. Deinde quod vehementi nobis sit ad hanc Linguam incitamento, hanc prævit viam sapientissimus Rex noster LUDOVICUS, qui cum ut omnia egregia et præclara, sic Latinas semper Literas, ut certa constansque fama prædicat, adamaverit, earum studia præcipuo cupiat opere promoveri. Quapropter mihi dubium non est quin Societatem hanc, Regiæ adeo conformem voluntati, fovere dignemini, amplissimi provinciae civitatisque Praefecti; vos vero, Cives Lugdunenses, quibus per negotia ætatemque liceat, tanta eorundem fretos humanitate, et vestrae urbis amplitudini, proprio hoc vobis tuendo decore, consulturos, et augustissimi Regis nostri LUDOVICI vestigiis insistendo, vestro ipsorum honori inservituros esse confido.

Dixi.

CRITIQUE ON OSSIAN'S TEMORA,

Showing its great resemblance to the Poems of Homer, Virgil and Milton.

PART I.

I shall proceed to criticise the poem of Temora without any previous comment : to show whether it was the work of an author of the name of Ossian, or of Mac Pherson, would lead to an endless discussion concerning a matter of little or no moment ; it would be saying what has been so frequently said before ; and it is likewise entirely foreign to my present purpose. Neither shall I argue that as a poem it is entitled to the appellation of epic ; but certainly to maintain that Temora does not hold that high rank, is, as Addison has said of Milton's divine performance, merely to assert that Adam is not Æneas, nor Eve Helen.

Let us then examine the poem before us, according to the laws which have been laid down by Aristotle, and if upon such an enquiry it shall be found to be by no means imperfect either in the fable or characters, the sentiments or language, no one will then surely withhold from it that high degree of praise which it so justly merits.

Homer in his *Odyssey* has been compared by Longinus to the setting sun, who still retains his greatness, when the ardor of his rays is gone. Ossian in *Temora* is not unlike Homer in the *Odyssey*. He here possesses less fire than in *Fingal*, but he is more varied, more pathetic, and more magnificent ; and displays more of that delicacy of sentiment, which to me is in many instances preferable to the fervor of a young poet. In every view we can take of him, he appears to advantage. His coincidence with the rules of the Roman critic is remarkably striking. He does not begin his poem with a cold recital of all the circumstances, which happened previous to the subject, which he particularly wishes to celebrate ; but according to Horace's rule, and with a very superior degree of the poetic art, he dives at once into the midst of affairs. From his attention to matters of so trivial a nature, one would be led to suppose that the poem is of moderate date ; and that the author had really studied the precepts of Aristotle. But our doubt upon the subject will vanish, and this circumstance will appear less remarkable, when we investigate the source from which the laws were drawn. Aristotle found that admiration of the highest nature was lavished upon Homer : and accordingly began to consider, what in reality it was that called forth this admiration which he perceived was so justly bestowed. These laws, then, were drawn from Homer. Homer wrote after nature, and so did Ossian. And there can now remain no longer any wonder, that such a similarity should reign between two geniuses who copied the same great original.

The fable of an epic poem should be one, great and interesting.

Unity may be observed in all those sublime performances, which have so long continued to attract the attention, and command the approbation, of the learned world. The poems, however, of both Homer and Virgil have been thought deficient in this essential quality. Undoubtedly some of the episodes of their most excellent poems upon strict examination would be found to be excrescences. Milton, the chief of English poets, and at least second in merit, is not entirely free from blemishes of this kind. His episodes, on his loss of sight, on marriage, and a few other topics, can never be shown to have the slightest connexion with his subject; but still it must be allowed that they are errors, into which we would rather wish that he had fallen. Ossian in this respect, if not quite perfect, is nearly so; but should the unity of *Temora* not have been preserved in every small particular, we can show, if it is not in our power to defend him, that he is at least equal to those, who in former ages have carried off the palm.

The unity is more complete than that which arises from relating the exploits of a hero. It is a unity which lies in the subject. The event celebrated is the dethroning of a usurper, and the replacing of the proper heir upon the Irish throne. Every circumstance related in it seems to have a stronger connexion with the subject than another. Blair has remarked, in his criticism upon Fingal, that in that poem the unity of time and place is as apparent as the unity of subject. The remark is applicable to both the heroic poems of our author. Ossian's pensive and melancholy mind has in both given the preference to that season of the year "when the trees shake their dusky heads in the breeze." As it is autumn when the poem opens, so it is autumn when the poem ends. This was a season more peculiarly adapted to the circumstances of *Temora*. Fingal was in the last of his days, and all nature seems to fade with him. Morfena of the streams is continued the scene of action throughout. It was here "that Oscar fell forward on his shield" at the feast of Cairbar, and it is where "the hundred streams of Morfena shone" that the last transaction in the poem was performed, the combat of Fingal and Cathmor. Whatever imperfections, in short, may be imputed to him, in whatever other respects he may be excelled, few will be found to surpass him in this greatest of all requisites to an heroic poem.

The episodes which are introduced are natural, interesting, and perhaps may be considered as the most finished pieces of Ossian. The bards, after the labors of the day were at an end, were employed to amuse their chief by the recital of glorious actions. The songs, which are introduced into the poem, are not pieces relative of any event which the poet may think proper, but have a reference either to the actor then spoken of, or to the action, which is related. In the sequel of the poem it is by means of these songs, that we are

admitted into the history of the death of the young king Cormac. Fingal's enemies have as great an attention paid to their history, as his friends. One of the greatest beauties in Virgil is the description which he has given of the rise of the Carthaginian state. Milton too has greatly added to the excellence of his work by describing the fall of the wicked angels, and giving an account of the infernal councils. Ossian likewise has no less merit in recording the wars between the Firbolg and the Cael. The most exquisite beauty in the poem perhaps is the circumstance of the episode, in which the origin of the former tribe, the enemies of the Caledonian colony, is described, is the circumstance of its running parallel with the principal action.

Unity naturally implies that the subject should be complete. It must have a beginning, a middle and an end. Virgil settles Æneas in Italy, after he has escaped an unaccountable number of most perilous and serious dangers, both by sea and land. The bad effects of the anger of Achilles are laid before us in every nice particular and by the most minute detail. We are made acquainted with its birth; we are shown to what a length of time it was protracted by his indomitable spirit; and we are enabled to trace in the sequel of the poem the dreadful effects, which anger, in a man of such rank as Achilles was, entailed, by its long continuance, upon the Greeks and their descendants. Addison has pointed out in a concise and elegant manner how complete Milton has made the action of his *Paradise Lost*. "We see it," says he, "contrived in hell, executed on earth, and punished by heaven." The encomiums, which have been bestowed on these three great authors, seem at first view to banish all hopes of superior or equal excellence in succeeding poets; and to deprive them of all expectations of a similar reward. Men, however, of excellent talents and genius conquer all difficulties. Ossian deserves commendation, in a degree almost equal to Homer, to Virgil and to Milton. *Temora* is undoubtedly as entire a poem, as either the *Iliad*, the *Æneid*, or the *Paradise Lost*. Cairbar, the chief of the Firbolg, had been led by his cruel intentions to perpetrate a crime, which called for the avenging hand of justice; he had murdered a young king, who had not yet strength to lift the spear. This would have been a sufficient cause of war to the noble and generous mind of Fingal. But he was called upon not only by the voice of justice, but by the ties of friendship and of blood. The poem commences with the landing of the Caledonian hero on the Irish coasts. From this time begin the difficulties, under which a man of less magnanimity than Fingal would have sunk; and by which the poem is made so interesting and affecting. At the outset of the poem, our prejudice in favor of Osear, the son of Ossian is formed by the poet more effectual in one sentence, than could have been accomplished by a man of less genius in a whole epic poem. Mr. Anna! beautifully finishes his catalogue of the Fingalian heroes

in the following manner "Fillan bends his bow, the young hunter of streamy Moruth. But, who is that before them like the terrible course of a stream! It is the son of Ossian bright between his locks! His long hair flows on his back. His dark brows are half enclosed in steel. His sword hangs loose on his side. His spear glitters as he moves. I fled from his terrible eyes, king of high Temora." This description is entirely sufficient to make us put great faith in the courage and skill of Oscar: but the interest excited in the minds of those, acquainted with the other poems of our author, is of so exquisite a nature, that, on his death at the feast of Cairbar, we would begin to dread, could we not repose entire confidence in the great powers of Ossian, that the poem, deprived of so able a support, must now lose much of its beauty, and even become, in some measure, dull and inanimate. Every circumstance augments the alarm: Cairbar indeed fell with Oscar, but then we are immediately informed that Cathmer had arrived with fresh forces, and was already prepared for the attack. Truly we cannot sufficiently admire the poet's skill in getting rid of a man so destitute of manly courage, and bringing into the field a man of so noble a mind, and such elevated sentiments. Ossian was well aware of the great loss his poem would sustain, deprived of a character such as Oscar's. We are accordingly immediately presented with another young hero, not unlike him; in whom we had so much confided. His brother, Fillan, seems to have been younger than his son, and it is he who now excites all our interest. As the poem draws to a conclusion our apprehensions are gradually increased. Throughout all the poem Gaul, the son of Merni, is represented as Fingal's greatest general. In a battle described near the close of the poem Gaul is wounded and prevented from discharging his duty. Fillan alone prevented him from being deprived of life. At every stroke of the pencil our anxiety has been augmented; but on the present occasion it is almost insurmountable. What then are our fears, when this young oak, to use the language of Ossian, is withered, when the blast shall come and lay his green head low! The poet's only resource was to bring Fingal himself into battle. He indeed was a hero of such renown, that he had never been vanquished. Our anxiety might here then be supposed to cease. But when we begin to reflect that Fingal himself was in the last of his days, and that he came down from his hill to battle with all his grey dewy locks in the wind, our fears are so far from being dispelled, that the interest which we now take in the conclusion is most artfully augmented by the poet. Through such a multitude and such a variety of calamities and dangers does Fingal obtain his admirable design, he at length places Ferad-artho, the young king, upon the throne of his ancestors, after having amply avenged the death of Cormac.

The second qualification of an epic poem is, that it should be great. Homer, Virgil, and Milton's performances, have always been allowed the merit of possessing this quality. From the survey already given of the poem before us, it is sufficiently apparent that *Ossian's Temora*, should it in this respect fall short of the *Aeneid* and the *Paradise Lost*, is founded upon an Historical Fable quite great enough for the subject of an epic poem, and equal at least to both the subject of the *Iliad* and that of the *Odyssey*. But it is not to be wondered at, that Homer and Ossian should have been surpassed in this particular by their great rivals. They both wrote their poems, when their respective countries were in that state of society, when the arts and sciences are known very little or not at all; it was in that first stage when hunting is the chief employment of men, and when ideas of property, even of the slightest nature, those which arise from pasturage, were scarcely known. In countries so little advanced in civilization, the only subject which presents itself to a poet, as worthy of celebration, is the heroic deeds of some chieftain; and accordingly both *Homer* and *Ossian* have taken subjects of this nature. Virgil and Milton lived in more refined periods of society. Homer and Ossian were the earliest poets in their native countries, if we except the songs of the bards in each nation. But before the time at which either Virgil or Milton began their works, many other previous attempts had been made in their respective countries. The arts and sciences too, in both Rome and England, had arrived at a very high pitch of perfection. The one, in short, lived in the Augustan age, the most learned and most philosophic, the most polished and most polite era of the Roman state. The other was born in the time of Charles I. and paid the last debt of nature in that of Charles II. previous to which the world had been enriched by the philosophic productions of the two Bacons, the poetical compositions of Shakespeare, Spenser and Cowley, the researches of John Napier, of Marston, the works of the Lord Chief Justice Coke, with the productions of many other great men, whose illustrious names are the greatest ornaments to Great Britain. As Virgil and Milton then lived in such refined times, they had of course a larger field from which to choose the subjects of their poems: and certainly it can be a matter of no great surprise that they have chosen actions of greater importance, and consequently more proper for the subject of an epic poem, than those, which men, whose countries had scarcely emerged from the savage state, had it in their power to select.

Pursuing, however, our intended plan, we shall find that, if the poem before us is not so great in the whole, as these other productions, it still follows the rules of Aristotle; and it must, at least, be agreed, that it is as great in all its parts. The fable is neither too long, nor too short; but occupies that precise space of time, that it is neither

too short for the mortal eye to observe each minute particular, nor too large, so that it cannot comprehend all its parts in one view. It is just of that length that the mind is capable of containing every particular without any great exertion of the memory. Some modern critics have proceeded to calculate the precise time that an epic poem should occupy; but as this is a point not at all agreed on, we shall without giving any decision, leave it entirely to the reader to judge of Temora in this particular. The thing itself is really of so little consequence, that was the point quite determined, our labour in the enquiry would be far from being recompensed by the advantage which we would draw from it.

It has been remarked that greatness can only exist in the subject of an epic poem, when the action, which it celebrates, is not of modern date; because when an action is of recent occurrence, there is no room for fiction. Every law, whether it relate to the interests of a nation, or merely to an epic poem, must be regulated and enforced differently as circumstances require. The events, which Homer celebrates, had happened much nearer the time in which he lived; than those which formed the subject of the *Æneid*, to the time in which Virgil lived; and those which afford matter for the *Paradise Lost*, were still further removed from the period in which they were celebrated: while Ossian lived in the very same age, and was himself an actor in those very scenes, which he has immortalised in the poems of Fingal and Temora. It is evident from this; then, that there is no stated period, which must elapse before a poet is authorised to celebrate the events, which have happened. The cause of this great difference may be accounted for, by taking into view, as we have done in a previous case, the different periods of society in which each poet flourished. The countries which gave birth to Homer and to Ossian had advanced very nearly to the same state of civilization; but the age of Homer was more refined than that of Ossian. In the Augustan age, and in the age of Charles II. civilization had reached that period, when every little circumstance which occurs is committed to writing; so that had either Virgil or Milton attempted to celebrate deeds which had taken place many ages before the time in which they wrote, these poets would have had no room to exercise their imaginations. Even had Homer ventured to make choice of a subject which had happened as recently in his time, as the subject which Ossian has transmitted to posterity, he would have been encumbered by fetters of the same nature. In Ossian's time there were no annals. He had lived to an old age, which had seen all the friends of his youth laid with their fathers. There was no one to give evidence against the authenticity of his narrative. In those times, when man's chief employment is hunting, and when bards, devoted solely to gratify the chiefs to whom they are attached, are the only recorders of events, what is done in one age, in the next borders upon romance; so that

we may conclude, that Ossian possessed all the advantages of obscurity and fiction, that any of his competitors for the prize of merit had enjoyed.

The third qualification, which we stated as requisite to make the fable complete, was, that it should be interesting. To make the fable interesting it should be diversified by a variety of circumstances, so interwoven, that the mind may never become tired with any particular object. It has been stated as an objection to Homer's poems that his readers become tired with the continuation of battles and scenes of bloodshed. If in Homer this is a fault, it must certainly be reckoned a very trivial one: probably laid to his charge by that illiterate and illiberal class of readers, who judge of every thing as if it was intended for their own country, and the present generation, and never once think of regarding it as written for a tribe of men, who lived three thousand years ago, and who considered a victory as their greatest glory. This objection cannot be stated against any of the other epic writers whom we have mentioned.

The interest excited by the fable depends greatly upon the choice of subject. When we view Milton's *Paradise Lost* in this respect, no poem which has yet been produced can stand in competition with it. The creation of the world, the fall of the wicked angels, and the promise of redemption given us by our father, must attract the attention of mankind as long as the world continues. I may say with safety that our English poet's works have been translated into a greater number of languages than those of any author of modern times. It is, however, impossible for every poet to fix upon so adequate a subject. We should lay it down as a maxim, well becoming the individuals of a great nation, that we should direct all our exertions to support and advance the interests of our native land. Poets, accordingly, who have chosen an event connected with the history of their country, have fixed upon one of the most laudable subjects they can celebrate. Homer has given posterity an account of a war, which embroiled the whole states of Greece, which changed the balance of power, and long continued to set in its effects through every state of ancient Europe. Virgil, to flatter his patron Augustus, had it particularly in view to make out an ancient race from which he might deduce the line of the Roman Emperors; and he has celebrated the deeds of Aeneas the supposed founder of his native country. Ossian, too, has immortalised the actions of Fingal, one of the earliest Scottish Monarchs. His poem, therefore, will always continue to live among the inhabitants of Great Britain.

The conduct of the author in the management of his fable is more likely to excite interest than any adventitious circumstance. If the subject should be in itself the most interesting that could be selected, unless it be properly managed, the poet may nevertheless find that he will raise

Monumentum ære perennius,
 Regalique situ Pyramidum altius,
 Quod non imber edax, non Aquilo impotens
 Possit diruere, aut innumerabilis
 Annorum series, et fuga temporum.

It is not merely great events, it is not the recital of great actions, which produce interest, for if they are continued without intermission, there is nothing more apt to become cold and tiresome. The poet must not only appeal to the understanding and amuse the mind, but he must touch the feelings. Nothing gains a poet greater admiration than tender and pathetic scenes. There are some passages of this nature interspersed through Homer and Virgil. Milton has a greater number, but Ossian surpasses all his rivals. His tenderness is his strongest recommendation. But the tenderness of his sentiments is not his only beauty. The chasteness and delicacy, with which he expresses every idea, touch the fibres of the heart, and vibrate through every nerve. We catch the fire of his warriors, we are warmed by the friendship of his heroes, we sigh in the tender strains of his lovers, and we drop a tear of pleasing sorrow over the grave of his departed.

Edinb. 12 Dec. 1815.

LENNOX.

ON THE CLOUDS OF ARISTOPHANES.

BY

PROFESSOR VOSS OF HEIDELBERG.

THE comedy of the *Clouds* was produced in an age when the schools of philosophy at Athens, abandoned by teachers of reputation, were under the direction of young and incompetent masters; and quibbling sophists promoted the decline of public morals.

The poet shows how by the spurious philosophy of fashionable preceptors, the strength and simplicity of the noble age of Marathon were degenerating into effeminate voluptuousness; and the presumptuous disputations of mob-orators among a raw populace were confounding right and wrong and unsettling the foundations of virtue and religion.

In order to combat this dangerous sophistry from the stage, the poet could not dispense with the name of a known character. But why, it may be asked, did he select that of Socrates, the genuine

philosopher, whom ignorance and malignity alone could charge with the offences of those sophists whose declared enemy he was? The tale that Aristophanes was bribed by Anytus, and Melitus, who three and twenty years afterwards accused Socrates of a capital offence, is sufficiently answered by a reference to the great distance of time between those events. As little was Aristophanes stimulated by enmity or even revenge against Socrates, because, as Elian and others assert, he had seduced the audience from the comedies of the day. We ascertain the respect which Socrates bore for Comedy in the symposium of Plato, in which Socrates urges Aristophanes and Agathon to admit that it belongs to the same poet to write Tragedies and Comedies, and that the art of composing both, is one and the same art; a doctrine which Shakespeare has triumphantly demonstrated. In the symposium we learn that a friendly intercourse subsisted between the poet and the philosopher; and how innocent Aristophanes must have appeared to the friends of Socrates is evident from several circumstances. Xenophon repeatedly mentions Aristophanes without any intimation of dislike; and Plato's celebrated epigram imports that the Graces, seeking an imperishable abode, chose the breast of Aristophanes. We know also that Plato sent the *Clouds* to king Dionysius, as conveying the best account of the state of Athens; and that he died in advanced years with his head resting on the works of the great poet. What therefore has been remarked by some Scholiasts concerning the natural antipathy between comic poets and philosophers is at least inapplicable to Aristophanes and Socrates. And the Scholiast judges better who says, that the poet had brought the philosopher on the stage without any bitterness. []

It was just such a man, respected in Athens as a most acute thinker and of unblemished reputation, who could afford to abandon his name and person to the poet, that in them might be exposed the useless and pernicious subtleties of the age. His established celebrity protected him from being confounded with the farcical copy. He, who with playful humour ventures to hold up an upright, generous, and intelligent man as a liar, miser, and fool, does not offend. An altogether inapplicable reproach is praise, as undeserved praise is censure. The gay Athenians understood jesting, and that so thoroughly, that they could see the sublime Dionysus himself, the inspirer of the drama, exhibited in a ludicrous caricature without withdrawing their reverence from him. Neither Socrates nor any other philosophical leader is treated in this piece with that serious hostility, with which in the *Knights* he has pursued the mighty and dangerous Cleon.

There was no individual Sophist of importance enough to be the object of attack. It was the whole system of sophistry, in which every one bore a part, that was to be overturned. Now as a num-

ber of these spurious philosophers affected not merely the subtle manner, but also the rigid morals, of Socrates, or, as it is called in the *Birds* v. 128. *socratised*, the poet gave a personality to this *secundizing*, and created a sham Socrates, in whom only certain striking features of the inimitable original were farcically represented. We may imagine *Kantrianism*, *Pestabozzism*, or any other *ism* of our age and country, personified in an individual, on whose head the imputed folly and wickedness of all the disciples, and at the same time the actual peculiarities of the pretended master, may be exhibited in caricature. It is in this way that Aristophanes has in his *socratising* buffoon caricatured certain remarkable peculiarities of the genuine Socrates, as, step, gesture, dress, manners, (v. 104. 361. 414.) similes taken from ordinary life (v. 235); his images from midwifery, his mode of instruction, (696. and 737.) his insisting on precision, (v. 1180) his love of jesting, (v. 146) his predilection for Euripides, the corrupter of morals, (v. 1373.) who is perhaps, oftener aimed at than can now be conjectured; his indulgence towards the fanatical Chærephon (105.).

In other respects, the poet passes over rich materials for satire, in the habits of Socrates, viz. his convulsions, his belief in a warning *dæmon*, his fatherly love of beautiful young men, his mode of entangling disputants in contradiction by questions, &c.

And on the other hand he ascribes to him what appertained to others, as v. 115. the art of Protagoras of turning right to wrong; v. 379. the doctrine of Empedocles of the ethereal vortex, the scholastic language of Pythagoras: v. 824. the rashness of the Atheist Diagoras; v. 403. the fancies of certain natural philosophers. Socrates is represented v. 199. as the gloomy enemy of athletic exercises in the open air, though Plato in his symposium praises his skill in wrestling, and Alcibiades in the same dialogue celebrates with glowing enthusiasm his well known fortitude in the endurance of all the fatigues of war. The Socrates of the fable, like the mercenary sophists, actually keeps school for hard cash (v. 99.) while the real Socrates was seldom in his own house, (Xenophon's *Memorabilia*) and gave his instructions without compensation; and, which exceeds every thing else, he is made (v. 497.) to take shoes and clothes from new comers, and (v. 179.) steal a cloak in order to provide a supper for his pupils. And thus Socrates, who in his 71st year died the wisest and uprightest of the Grecians, was in about his 50th year to pass for a crazy and impudent swindler! What mind can understand, what heart can endure such an absurdity? Though noble characters but gradually ripen into excellence, no man ever became a Socrates after having been the very contrary character. Certainly in Athens, where the philosopher was familiarly known, and where the dissimilarity between him and his caricature must have been perceived even from many features which

history has not delivered down to us. Aristophanes, who has in the *Wasps* (v. 64.) celebrated the discernment of his audience, could not suppose that they would be capable of confounding the caricature with the original. This was the opinion of Socrates himself, who, contrary to his practice, was on this occasion present at the representation of the comedy; and, as credible witnesses relate, looked on with such composure, that, when he was asked by some friends whether he was not offended by such abuse, he smiled and said that he felt as he should do at the raillery of friends of a convivial party. And long afterwards in his defence, he was secure from contradiction when he asserted that he bore no part in the follies of the Socrates of Aristophanes.

The acute and candid Lessing is therefore fully warranted in what he asserted in the 91st. No. of the *Hamburg Dramaturgie*; in answer to his friend Mendelsohn, who, in his preface to the translation of Phædon, had reproached the satirist, that the subject of the poet's attack was the dangerous sophist. And he called him Socrates, merely because Socrates had been considered as such. Hence proceeded the many strokes which altogether missed the real Socrates; so that the philosopher did not scruple to stand up in the theatre and present himself to a comparison. But they greatly mistake the essence of comedy, who declare these strokes which did not hit to be mere wanton calumnies, and do not perceive them to be generalizations of individual character.

The piece did not receive the applause which was expected. It was beaten by the *Wine-flask* of Cratinus and the *Konion* of Anipsias. Aristophanes had on this occasion, as he intimates in the *Wasps* v. 64, expected too much from the discernment of the Athenians. It is true, he had taken sufficient care that the real Socrates should not be confounded with the hero of his comedy; but the greater part of the spectators had little pleasure in the learned gravity of the subject; more particularly as they had already the merry *Wine-flask* of the aged Cratinus.

Many too in Athens were by no means unfavorable to the sophistical Rhetoricians; for there were great numbers who affected eloquence, and these could not but consider the ridicule as too strong, and even flippant. Others, whose vanity had been mortified by Socrates, were not pleased by the exhibition of a sham Socrates, who in fact displayed more prominently the excellences of the original. Many, who agreed with the poet in the object of his satire, were yet weak enough to take offence at the giving of the name and person of so wise a character to a caricature personification of false philosophy.

These various unfavorable circumstances conspired to enable a swarm of opponents to rouse against the comedy the people of Athens, who were always so easily excitable. That Alcibiades, as the

Scholiast asserts, was the leader of this party, is not improbable; for this ambitious young man, then of the age of 25, had been two years before attacked by Aristophanes as a seditionary orator. And it is likely that he would not let slip such an opportunity of revenge. And so it happened, as Aristophanes complains in the *Wasps*, 1057; that the poet lost the valuable fruits of his intentions, the sense of which the Athenians did not distinctly understand. Whether he ever brought his piece on the stage afterwards; or, if he did, whether in the same or in an altered shape, is not exactly known. That he wished it, is proved by the address to the spectators; (v. 541-555.) which, as Hermann shows, could not have been written before the 4th year of the 39th Olympiad, that is three years after the performance, or perhaps later, and only inserted afterwards in the manuscript.

MOTS OU OMIS PAR H. ETIENNE.

Ou inexactement expliqués.

Par J. B. GAIL, Lecteur Royal et Conservateur des Manuscrits Grecs et Latins de la Bibliothèque du Roi.

No. V. [Continued from No. XXVI. p. 406.]

38. *γηράω, γηράσκω*, sont ils synonymes? oui, répondent H. Et. et autres. Pour moi je croirois que *γηράω* signifie *être dans la vieillesse*, et *γηράσκειν*, *entrer dans la vieillesse*. Ainsi, dans Xénophon K. 12. 1, je traduirois, les chasseurs auront la vue meilleure et l'oreille plus sensible et feront des pas moins rapides et en la decrepitude, *γηράσκειν ἦτον*.

39. *πέλω*. Dans mon N. II. (Class. Journ. xxiv. p. 465.) je fais sur ce verbe une remarque utile, je crois. J'aurois du ajouter qu'en Grec, les verbes qui disent *venir*, disent aussi *arriver*, *être présent*, et par extension *secourir*.

40. *ναίεσθαι*. Importante obs. sur les verbes en *σχω*. De grands critiques et d'illustres lexicographes me semblent souvent ignorer ou beaucoup trop négliger le sens des verbes en *σχω*. Les uns jugent les verbes en *σχω* ou *εσχω* synonymes de leurs primitifs: les autres, comme Portus, y voyent des formes poétiques, ou des loquismes, comme Robertson. Autant d'inexactitudes qu'il importe de relever, mais je ne puis que les signaler.

Apollonius de Rhodes (Argon. 1. 68.) dit en parlant d'Eurydamus fils de Cfiménus, ἀγχι λίμνης Ξυνιάδος Κτιμένην Δολοπηίδα ναιετάσκει.

Le traducteur latin le rend par *propere palatium* — *Climenem Thessaliam* *dicam inhabitavit*. Ici, je l'avoue, il est difficile d'indiquer un autre sens. Néanmoins, comme il s'agit des temps héroïques ou des peuples nomades alloient d'un lieu dans un autre, je proposerois (par forme de conjecture), le quel faisoit sa demeure plus habituelle près du marais Xyinus. Ainsi dans l'héocrite id. 22, 44, le roi des Hébryes habitoit ordinairement près d'une grande pièce d'eau, *ἐνθάδ' ἔκειτο*. Quant au mot *Thessalicam* avertissons en passant qu'il rend trop peu list. l'adj. *Δολοπιδία* et qu'il préjuge une question indécise en cet effet l'hucyde 5, 51, 1, distingue les Dolopes des Thessaliens. J'appliquerois le même sens de fréquence et d'avancement progressif au *τέρειν* du même Apollonius 1, 182.

41. *φορέσσω* omis par H. Et. se trouve dans Apollonius de Rhodes, 2, 34, en parlant d'un bâton qu'avoit coutume de porter Amycus : *φορέσσει*, dit-il. On le rend par *serebat*, version fautive qui n'exprime pas l'idée de fréquence et d'habitude indiquée par la désinence.

42. *Ἀντιάσσω* dans Apoll. de Rhodes, 2, 100, indiquera, je crois, avancement progressif. voy. *ναισταίσσω*.

43. *Βιβρώσσω*, &c. Objection contre la définition des verbes en *σσω*.

A quantité de verbes en *σσω*, il est facile, nous dirai-je, d'appliquer l'acception d'*inchoation* et d'*ébauche*, puis d'*avancement progressif*, de *tendance vers des mouvemens plus ou moins rapides*, et par conséquent de fréquence : toutes acceptions qui se retrouvent dans les *florescere*, *tabascere*, *puerascere*, *albescere*, et autres des Latins ; mais comment l'appliquer à tant de verbes en *σσω*, qui par l'usage occupent la place des primitifs, tels que *βιβρώσσω*, *διδάσσω*, *διδράσσω*, *πίσσω* et autres ?

A cette objection nous répondrons que même ces derniers verbes se rangeroient peut-être fort bien dans la classe de *γηγάσσω*, *ναισταίσσω*, &c. puisque l'action de *manger*, d'*enseigner*, de *fuir*, &c. renferme habituellement l'idée de fréquence ; et que d'ailleurs une exception ou plutôt une difficulté ne détruit pas un principe.

44. *θηρίον*. En vertu de la désinence *ιον*, *θηρίον*, dans Théocrite, 19, 6, signifiera *bestiola*, version que justifie l'*ὄρις μικρὸς* d'Anacreon, ode 40 ; mais en vertu de la logique et du contexte, *θηρίον* se dira d'une *immanis bellua*, Théocrite Id. 25, 79, 168, 181, 205.

45. *ἵσσω* est-il à ranger parmi les verbes en *σσω* ? Non, je crois, car le *ι* est dans le radical, et non dans la désinence.

46. *ἄλοσχερής*. Théocrite l'emploie, Id. 25, 210. Robertson et autres ont beau donner pour racine de ce composé *ἄλος* et *χερής*. Pour moi d'après quantité d'exemples, où je ne vois pas la moindre mention de *χερής*, je renonce à cette racine, et je propose pour

racine vraisemblable $\delta\lambda\alpha\varsigma$ et $\epsilon\chi\lambda\epsilon\iota\varsigma$ qui exprime continuité. *Alu Bait* $\epsilon\pi\alpha\iota\delta\lambda\alpha\sigma\chi\epsilon\iota\varsigma$ un bâton (*arraché*) tout entier. Voy. dans nos N. lyt Class. Journ. xxiii. p. 216.) mon opinion sur la racine $\delta\lambda\alpha\sigma\chi\epsilon\iota\varsigma$ qu'une tradition scholastique erronée dériveroit de $\delta\lambda\alpha\varsigma$ et $\epsilon\chi\lambda\epsilon\iota\varsigma$. J'aurois ici une vingtaine de formes prolongées aussi mal expliquées que $\delta\lambda\alpha\sigma\chi\epsilon\iota\varsigma$, mais à un autre No.

47. *hieronymon* signifie, dit-on, faire la fonction d'Hieromonachon, admirable explication sur laquelle nous reviendrons.

48. *hieronymon*, qu'est-ce qu'un Hieromonachon? C'est, me répondit un savant fameux (d'après Photii Lex. p. 80.), celui qui $\epsilon\pi\alpha\iota\delta\lambda\alpha\sigma\chi\epsilon\iota\varsigma$ $\tau\acute{\alpha}\nu$ $\epsilon\pi\alpha\iota\delta\alpha\iota\tau\acute{\iota}\kappa\alpha$. D'après cette admirable explication, Monsieur Sainte Croix traduit, *conservateur des traditions ou coutumes sacrées*, mais cela ne me satisfait nullement.

49. $\delta\tau\tau\alpha$, $\pi\omega\sigma\alpha$, *dammum*, *dales*, H. Et. Sur ce mot qui signifie *faute, dommage, infortune, préjudice, lésion*; et aussi *Até* *gîte de Jupiter*, selon Homère, ou de la nuit, selon Hésiodas, *décor, auteur des pertes, des lésions, des dommages*, j'aurois bien des choses à dire. Je me bornerai à appeler l'attention sur la version de $\pi\eta\mu\alpha$ $\delta\tau\tau\eta\varsigma$ de Sophocle. H. Et., *Damm*, et Eustathe avant eux, l'expliquent par $\delta\tau\tau\alpha$. Pour moi, ne voyant ici ni redondance ni périphrase, me rappelant que $\pi\eta\mu\alpha$ signifie *souffrance*, et $\delta\tau\tau\eta$, *délit*, je proposerois de traduire le $\pi\eta\mu\alpha$ $\delta\tau\tau\eta\varsigma$ par *chatiment de délit ou faute*. Comment Eustathe voit-il ici redondance ou périphrase, lui qui a dit (Voy. H. Et. t. 3. p. 280, 6.) $\pi\eta\mu\alpha$, $\tau\acute{\alpha}$ $\epsilon\kappa$ $\tau\eta\varsigma$ $\delta\tau\tau\eta\varsigma$ $\pi\alpha\tau\epsilon\rho\varsigma$ Voy. $\pi\eta\mu\alpha\tau\alpha$.

50. $\pi\eta\mu\alpha\tau\alpha$ $\alpha\theta\epsilon\alpha$. Silence d'Ammenius sur ces mots. Inexactitudes d'H. Et.; d'Hesychius, de Damm, et d'Eustathe, avant eux. Examen logique de ces mots.

H. Et. traduit le premier *dammum*, *exitium*, et le second *maror*, *luctus*, *moestas*, *arumna*, item *dammum*. Ammienius se tait. Hesychius dit trop peu. *Etymologicum M.* obscuris vera involuit. Anthyme Péri se borne à répéter la glose de ce dernier. Eustathe ici (Od. 9, 100) donne $\delta\tau\tau\alpha$ pour scholie : là (voy. l'article $\delta\tau\tau\alpha$) il déduit $\pi\eta\mu\alpha$ $\tau\acute{\alpha}$ $\epsilon\kappa$ $\tau\eta\varsigma$ $\delta\tau\tau\eta\varsigma$ $\kappa\alpha\tau\epsilon\delta\omega$. Ne voyant qu'obscurité, erreur, ou du moins inexactitude, recourons à l'analogie. Elle avoit que $\pi\eta\mu\alpha$ vient de $\pi\acute{\alpha}\lambda\omega$, $\pi\acute{\eta}\theta\omega$, d'où $\pi\eta\mu\alpha\tau\alpha$. Or ce que dit l'analogie, le contexte de divers auteurs le confirme. Théocrite fait dire à

¹ $\delta\lambda\alpha\sigma\chi\epsilon\iota\varsigma$, ut vir doctus censet, *continuitatem* exprimit, et vel ab $\delta\lambda\alpha\varsigma$ et $\epsilon\chi\lambda\epsilon\iota\varsigma$, vel potius ab $\delta\lambda\alpha\varsigma$ et $\epsilon\chi\lambda\epsilon\iota\varsigma$, *continuus*, non ab $\delta\lambda\alpha\varsigma$ et $\chi\lambda\epsilon\iota$, derivandum est. Voce $\epsilon\chi\lambda\epsilon\iota\varsigma$ caret H. Steph. Thes. sed eam in Lexicon suum recepit Schneiders. " $\delta\lambda\alpha\varsigma$ Hesych. erklärt es durch Ufer; davon kommen $\delta\lambda\alpha\varsigma$ und $\epsilon\chi\lambda\epsilon\iota\varsigma$, als, Adv. ununterbrochen, fort und fort, zusammenhängend, welches andre von $\epsilon\chi\lambda\epsilon\iota\varsigma$, $\epsilon\chi\lambda\epsilon\iota\varsigma$, *continuus*, ableiten. Man kann aber auch annehmen, dass $\epsilon\chi\lambda\epsilon\iota\varsigma$ aus $\kappa\epsilon\iota\tau\epsilon\iota\varsigma$ für $\epsilon\chi\lambda\epsilon\iota\varsigma$, $\epsilon\chi\lambda\epsilon\iota\varsigma$ entstanden sey. Hesych. hat auch $\epsilon\chi\lambda\epsilon\iota\varsigma$ und $\epsilon\chi\lambda\epsilon\iota\varsigma$ st. $\epsilon\chi\lambda\epsilon\iota\varsigma$." Mirum est Schneidersum, qui de $\epsilon\chi\lambda\epsilon\iota\varsigma$ sic accurate scribit, vulgarem vocis $\delta\lambda\alpha\varsigma$ ab $\delta\lambda\alpha\varsigma$ et $\chi\lambda\epsilon\iota$ sequi etymologiam. Eo.

Hécule (Id. 26, 28) *telle fut la fin de ce lion de Nemée*, *οὕτω* *πῆματα*. Dans ce vers, *πῆματα* ne signifie-t-il pas *souffrance* *expiation de fautes commises*? oui, les vers 199, 200, en donnent la preuve. Un dieu irrité du mépris de son culte envoya ses monstres contre les Argiens profanateurs, *ἐνδράοι πῆμα*. Homère l'emploie à tout moment en ce sens. Qu' *Hélène* (Il. 3, 160) *ne reste point ici; cause de châtiments sur nous et nos enfans*. *ἡμῖν πῆμα*. Jupiter nous préparoit des malheurs, *πῆμα κακοῖς*, (Od. 2, 152) *en punition de nos fautes*. Tel est en effet le sens que ne rendent ni *Exilium* d'H. Et. (t. 3, p. 280, 2^e col. l. 3 & 4); ni *dammum mali* de Hesych.; ni *infortunium magnum* de Damm; ni *affreux malheurs* de Bitaubé. Aucun de ces grands érudits, faite bien commune, n'a interrogé le contexte. Ces mots, les chefs, n'avoient été ni prudents, ni justes, me semblent appuyer ma version. C'est parceque les chefs n'ont été ni prudents ni justes, que Jupiter leur a envoyé à eux et à leur armée des malheurs, *pénitence de faute*, *καὶ οὖτος* (Od. 3, 134) ou *πῆμα κακοῖς* que H. Et. juge bien à tort périphrase de *πῆμα* ou *κακὰ*, et qu'Eusèbe explique bien mal, je crois, par *δίκαι*.

Quant à *κῆρα*, je lui vois à tout moment le sens de *souffrance*, *chagrins*, acceptions trop connues pour qu'elles exigent des preuves.

D'après ces notions, sera-t-il difficile d'opter entre ces deux leçons de Théocrite : *telle fut la fin du lion de Nemée*, qui attira sur les impies Phoronéens, *πολλὰ πῆματα θύρος*, ou *πολλὰ κῆρα θύρος*. Cette dernière leçon a plu à Valckenauer, qui l'a insérée dans son texte. Mais à qui la doit-on? à un scholiaste; qui se rappelant le *κῆρα* d'Homère, (Il. 18; 8, et *passim*) aura voulu donner une glose du *πῆματα* de Théocrite. Avec le temps, sa glose aura passé des marges dans le texte. Mais je m'étonne que Valckenauer n'ait pas su faire un prudent triage. La logique seule devoit le décider pour *πῆματα*. Des *châtiments* (*πῆματα*) qui atteignent les hommes et les troupeaux, me paroit plus intelligible que des *soucis* qui tourmentent les troupeaux et les hommes (*κῆρα*). Les Argiens profanateurs avoient, non des inquiétudes, mais bien plus que des inquiétudes ou craintes de châtiment. Ils en subissoient un terrible, (*πῆμα*, id. 25, 281) *ἄλγιστα παθόντες* (26, 203) *scholie de πῆμα*.

Au reste, *πῆματα*, qui à la lettre signifie *souffrances*, peut s'entendre de *souffrances*, *suit méritées*, soit non méritées. Mais l'acception littérale, et sur tout logique de *πῆματα* et *κῆρα*, devoit être indiquée, puisque H. Et. les a omises; et que Valckenauer, bien à tort, je pense, admet la leçon *κῆρα*, ainsi que Brunck qui, en note, n'avertit pas même de sa correction. Cependant, le *πῆμα* du v. 199, et encore plus l'examen du contexte devoient protéger la leçon *πῆματα*; que conseille la logique, et que commandent Calliège et d'anciens MSS.

51. *πάρος, προπάροιθε, πάροιθε.*

1. *πάρος*, selon H. Et. *πάρος*, adv. poétique a même signification que *πρὸ* et *ἔμπροσθεν* en prose, et signifie *ante*. Cette opinion me paroissant erronée, refutons la, non par des exemples considérés hors de l'elocution, mais par des textes approfondis; et essayons de prouver que *πάρος* adv. soit de lieu, soit de tems, vient tantôt par dilatation en pléonasme de lettres, de *πρὸ*, et qu'alors il signifie *ante*, *avant*, *devant*, &c. et tantôt de *παρά*, et qu'alors il signifie *voisinage*, *proximité*, et par extension, je crois, *simultanéité*.

πάρος viendra de *πρὸ*, comme dans Théocrite, Id. 7, 128, 129, ἀὐτὸ γελᾶς ὥς πάρος. Pour s'en convaincre, qu'on rapproche ces vers de l'ἀὐτὸ γελᾶς de la même idylle, v. 42.

πάρος me paroît avoir le sens de *παρά* dans le même poète, Id. 25, 280. Telle fut, dit Théocrite, la fin du lion de Nemée, πολλά πάρος π. θ. On traduit ici *πάρος* par *ante*, mille maux ayant pressé et sur les hommes, et sur les troupeaux. Le sens de *πάρος* venant de *παρά* n'est-il pas vraisemblable ici et id. 24, 27? Je dis vraisemblable: je n'ose dire plus. Voy. *προπάροιθε*.

2. *προπάροιθε*, *ante*, selon H. Et. et autres. Mais c'est rendre *πρὸ* devant, et non *παρά* qui exprime *voisinage*. Cette union de deux prépositions est d'autant plus à noter qu'ordinairement on ne veut tenir compte que d'une des deux prépositions. Chacune d'elles, cependant, a un sens bien prononcé, comme dans *αἶνι* (Théocrite 23, 25) ἐπὶ, ἀμφὶ (ib. 25, 9) παρὲν. (Hom. II. 23, 762). Quelques-uns, comme Robertson, vont jusqu'à dire que *πάρος* *ante* est racine de *προπάροιθε*. Mais cette doctrine a deux torts: le premier, de donner une fausse racine; le second, de traduire par *ante*, *πάρος*, qui signifiera quelquefois, je pense, *voisinage*, *proximité*, *simultanéité*. Voy. *πάροιθε*.

3. *πάροιθε*. Je lis dans Homère, Od. 7, 122—125, ἐνθα δὲ οὐκ ἔστιν ἀφ' ὧν φάχες εἰσιν, &c. ce qui me semble signifier, là est une vigne féconde: une partie des fruits sèche au soleil dans un grand espace, tandis qu'on en vendange une autre, qu'une autre encore est au pressoir où on la soule, et que dans ce même tems, il y a sur les mêmes pieds qu'on a vendangés ou qu'on vendange, des grappes en fleur et d'autres qui commencent à tourner.

Voilà, je crois, le vrai sens. Il s'éloigne fort de celui de Mad. Dacier, de Bitaubé et du traducteur Latin. *Ante*, dit ce dernier, *ut imatura sunt, flos emittentes, alia vero submaturescunt*.

Sans doute il ne prend pas son *ante* dans le sens de *coram*, en présence. Il feroit alors dire à Homère que les grappes fleurissoient et mûrissent en présence de celles qui avoient été cueillies et qui séchoient, ou qu'on fouloit; ce qui seroit du dernier ridicule.

Dans sa pensée, *ante* doit signifier *auparavant*, *précédemment*: en sorte, à son avis, qu'Homère, par les deux derniers vers auroit dit simplement que dans la vigne d'Alcinoüs, les grappes fleurissoient et changeoient de couleur, avant que d'être parfaite.

ment mûres et en état d'être cueillies. Mais est-il possible de prêter à ce grand poète une observation aussi puérile? auroit-il donc craint, s'il n'avertissoit du contraire, qu'on n'allât se persuader que dans cette vigne les grappes naissoient toutes mûres et indubitablement de toute floraison?

Homère venoit de dire que dans les jardins d'Alcinoüs les fruits se succédoient sans interruption; que l'hiver comme l'été, les arbres y étoient en plein rapport, que dans le même tems on des pommes, des grenades étoient plus ou moins près de la maturité, il en pousoit d'autres sur les mêmes pieds d'arbres (ib. 118—119).

Parlant immédiatement après, d'une vigne non moins merveilleuse, plantée près de ces jardins, il devoit dire que sur les mêmes seps que l'on vendangeoit, il y avoit des grappes peu avancées, que les unes ne commençoient qu'à tourner, que d'autres n'étoient qu'en fleur; &c. &c.: aussi le dit-il en effet, je crois, par cette phrase, *πάροιθε τ' ὀμφακῆς εἰσι*, &c. si toutefois *πάροιθε* venant ici de *παρὰ* et non de *πρὸ*, signifie *en même tems, dans le même tems*. On ne peut, je pense, admettre un autre sens; ou le recit d'Homère seroit en cette partie aussi ridicule que si, au sujet d'un homme d'une taille avantageuse, on faisoit observer que dans son enfance il étoit petit.

Au reste, ceci à titre de conjecture; mais ce que j'oserois affirmer, c'est que la version approuvée et consacrée par le silence des plus grands érudits et adoptée dans nos écoles est intelligible. Ce que j'oserois encore affirmer, c'est que *πάροιθε* peut représenter tantôt *πρὸ* et tantôt *παρὰ*; que *πάροιθε*, quoiqu'en ait dit Robertson ne peut jamais être racine de *προπάροιθε*, dont les élémens indiquent *πρὸ* et *παρὰ*.

Sur cet article, je ne prétends pas avoir répandu un jour complet: du moins ai-je signalé des erreurs, et reculé les ténèbres. D'autres viendront qui répandront la lumière à grands flots: heureux, si nos doutes méthodiques provoquent d'utiles discussions, et conduisent à réformer quantité d'erreurs scholastiques en grammaire, en antiquité, en tactique, en géographie.

E. H. BARKER.

EPISTOLA CRITICA AD TH. GAISFORDIUM DE
FRAGMENTIS POETARUM MINORUM, GR.

PARS QUARTA.

SIMONIDES. Mirum est doctissimi Gaisfordii diligentiam effugisse hunc insignem locum ap. Stobæum Tit. x. p. 132.

Simonides interrogatus, quamobrem ἰσχατὸν γῆρας (E. C. V. ad Ammon. p. 54. ἰσχατὸν γῆρας reponit) ὦν, φιλάργυρος εἴη; ὅτι, εἴπε, βουλομένη ἂν ἀποθανὼν τοῖς ἰσχυροῖς μᾶλλον ἀπολιπτεῖν, ἢ ζῶν διδοῖται τῶν φίλων, κατεργασθεῖς τῆς τῶν πολλῶν φιλίας τὸ ἀβέβαιον.

Cum hoc loco conferendus est locus a Gaisfordio laudatus p. 399. num. cxlix.:

Plutarchus An Seni p. 786. b.: Ἐν δὲ τῇ ψυχῇ παρασκευαστίον ἡδονὰς οὐκ ἀγεννοῖς οὐδὲ ἀνελευθέροις, ὥς Σιμωνίδης ἔλεγε πρὸς τοὺς ἐγκλινομένους αὐτῷ φιλαργυρίαν, ὅτι τῶν ἄλλων ἀπεστερημένος διὰ τὸ γῆρας ἡδονῶν, ἐπὶ μίᾳς ἐστὶ γηροβοσκειται τῆς ἀπὸ τοῦ καρδαίνειν.

“Ἀνεκίφραστός, qui excogitari non potest: Suid.

—κἀνεκίφραστοι δοῦαι.”

Morellus in Lex. G. Prosod. ubi sic adnotavit doctissimus Maltbuis. “Vocem hancce neque in *II. Stephani Thesaurio*, neque ap. R. Constantinum reperi, sed tantum ap. J. Scapulam; qui simul indicavit locum, unde verba a Morello citata desumerentur: sunt nimirum Simonidis [περὶ γυναικῶν, Gaisfordio p. 417. num. cxxix.]: vid. Brunck. Anal. T. I. p. 129.” Suidæ locus Gaisfordium præterit.

“Plato Protag. p. 339. a: Ἄγει γάρ ποο Σιμωνίδης πρὸς Σόκρατη τὸν Κρίετος υἱὸν τοῦ Θετταλοῦ, ὅτι,

“Ἄνδρα ἀγαθὸν μὲν ἀλαθείας γενέσθαι χαλεπὸν, χειρὶ τε, καὶ ποσὶ, καὶ νόῳ τετράγωνον ἀνευ ψόγου τετυγμένον.”

Gaisfordius p. 397. num. cxxix. Ad hunc Simonidis locum respexit Eustath. ad Il. 4. p. 475: Πολλοῦ δὲ Ὀμηροῦ καὶ οὗτω τυκίλλεται, ὥς εἶναι εἰπεῖν αὐτὸν ἐν τοῖς τοιοῦτοις τετράγωνον, ἀνευ ψόγου.

Zonar. et Suid.: Ἀμύνεσθαι Θουκυδίδης μὲν ἀπὸ τοῦ ἀμειβεσθαι Σιμωνίδης δὲ ἀπὸ τοῦ χάριτας ἀποδοῦναι, Σοφοκλῆς δὲ ἀπὸ τοῦ ἀπαλγεῖναι. De h. l., ni fallor, silet Gaisfordius.

Etym. M. p. 798, 20: Ἀπὸ τῆς δὲ φοξίχειλος Ἀργεῖα πόλις.

De corrupta lectione φοξίχειλος, quam recepit Gaisfordius, pro φοξόχειλος, jam monuimus in *Class. Journ.* xxv. 171. xxvi. 388. Nunc nobis liceat addere voc. μανόφυλλον in Zonaræ Lexico p. 1334. corrupte scribi μανίφυλλον: Μανίφυλλον ἀραιόφυλλον [μανὸν γὰρ τὸ ἀραιόν οὕτως Ὡρος ὁ Θηβαῖος.] Tittmannius: “V. μανόφυλλον in Lexicis.” Μανίφυλλον, ut φοξίχειλος, est nihil vox. Ἀραιόφυλλος in H. Steph. Thes. desideratur.

Antiatticistes in Bekkeri Anecd. Gr. T. I. p. 105: Κορδύλη τὸ ἔπαρμα. Σιμωνίδης δευτέρω. Nusquam alibi citatur Simonides in δευτέρω, nec vox κορδύλη reperitur in ejus Fragmentis a Gaisfordio editis. Pro Σιμωνίδης repono Σιληνός. Sic scripsimus in *Class. Journ.* xxvi. 384. Sed, quanquam Simonides ἐν δευτέρω nusquam

¹ Simonidis Carmen de Mulieribus edidit Koeler cum Præfatione Heynii, optt. 1781. 8vo. sed hunc librum, de quo silet Gaisfordius, nondum vidi.

alibi laudatur, in Athenæo tamen, II. 57. d. legitur Σιμωνίδης ἐν δευτέρῃ Ἰάμβων. An Grammaticus ille, S. Germ. ad secundum Simonidis Iamborum respexit? Alii viderint. Mihi hoc unice verum videtur.

Solo. | “Solon τὰ ὄσια opposite ad ἰσὰ vocat δίκαια; in pulcra, quam Demostheni debemus, Elegia:

Οὐδ' ἱερῶν κτεάνων, οὔτε τὶ δημοσίων.

Φειδόμενοι, κλέπτουσιν ἐφ' ἀρπαγῇ ἄλλοθεν ἄλλος.

Istam Solonis Elegiam, egregium antiquitatis monumentum, turpes maculae deformant.” L. C. Valck, ad Ammon. p. 185. De turpibus istis maculis nihil dixit Gaisfordius.

Photius: “Ροὺν τὸ πῶμα. Σόλων. Ad. h. l. quem prætermisit Gaisfordius, nihil notavit Schleusnerus. Pro corrupto ΚΑΤΣΜΑ repone ΚΑΤΣΜΑ, quod Hedericus interpretatur ablutionem, ἰσ- τιονεα, ἰσραα-actionem abluendi, astuarium. Hesych.: Ροῦν ρῶμα: “Ρῶς, ρῶμα, ρῶμα. Solo fortasse de astuario quodam s. maris littore loquebatur: Lucian. Dipsad. 6. παρὰ τὴν ἡθνα ἐπ' αὐτῷ τῷ κλύσματι: Plutar. Cæs. 52. Καὶ βουλόμενος εὐλὴς ἀπομένει τῶν περὶ αὐτὸν ἡγεμόνων ἅπασαν ἐλπίδα μελλήσεως καὶ διατρέβῃς, ἐπὶ ταῦ κλύσματος ἐπῆξε τὴν ἑαυτοῦ σκηνήν. Reiskius in Iudice Græcitatatis Plutarchi τὸ κλύσμα exponit maris littus.

Hesychius: Φοιτητής· μαθητής· ubi Albertius hæc e Lex. Reg. Ms. affert: Μαθητὴν καὶ φοιτητὴν λέγει ὁ Σόλων, οὐ γινώσκον· Idem, Συμφωτητὴν τὸν συμμαθητὴν. Συμφοιτητὴν λέγει ὁ Σόλων, συμφοι- λαλόγον ὃ οὐ, ὡς βάρβαρον καὶ Αἰγύπτιον. Hunc Solonis locum silentio præterire non debuerat Gaisfordius. Phavorinus: Συμφοιτητὴν τὸν συμμαθητὴν λέγει ὁ Σόλων, συμφοιλόλογον· δὲ βαρῶς βάρβαρον καὶ Αἰγύπτιον. Zonaras p. 1327: Μαθητής· ὁ τοῦ διδασκάλου τὰ μαθήματα ἐπιποθῶν, παρὰ τὸ μήτις τὸ μαθήσασθαι μαθητὴν καὶ φοιτητὴν λέγει Σόλων, οὐ γινώσκον. Zonaras p. 506: Διδάσκαλον λέγει ὁ Σόλων, οὐ καθηγητὴν, οὐδ' ὑφηγητὴν. Tittmannus: “Quid sibi velit h. l. nescio, nisi sit Grammatici nomen: adde in fine λεκτέον: cf. Phavor.” Fallitur Tittmannus; sensus enim namque loci. λεκτέον, illud, minime postulat, quanquam in Phavorio (ubi, Διδάσκαλον, οὐ καθηγητὴν λεκτέον) legitur. Tittmanni conjecturam, Zonaram h. l. Solonem pro Grammatici nomine usurpasse, non prebo; quippe qui de Solone Grammatico nihil legerim. Nostra

Voce συμφωτητής carent II. Steph. et Schneideri Lexica. Voc. συμφωτητής, condiscipulus, quam Schneiderus affert ἀμφοτέρως, in H. Steph. Thes. non legitur. Glossæ Labbeana: Συμφοιτητής· condiscipulus.

Antijaticitates in Bekkeri Anecd. Gr. T. I. p. 116: Φοιτητὴν οὐ ροῦν δὲν λέγει, ἀλλὰ συμφωτητὴν. Phrynichus Σερ. Προαρ. ibid. p. 71: Φοιτητής· ὁ μαθητής· κυρίως δὲ λέγεται φοιτηταὶ οἱ γραμματικῶν ἢ μουσικῶν μαθάνοντες. “Φοιτητής pro discipulo, aut ὁμαθητής, aut ὁμιλητής, aut πεπλησιακός· melius dicitur, quam μαθητής, ut ait Thomas.” Numa ad Phrynichi Ecl. p. 178. “Qui μαθητής Luciano et Athenæo, Platōνι φοιτητής, Plutarcho et Strabonι γράμμας.” Hoesch.

Archilochi Fragm. lxxvii. "Plut. de Solert. Anim. p. 976. f. Μα-
 τινος Ἀρχιλόχου κηροπλάστην φιλόσομον εἶναι παρὶ κόμης καὶ καλλο-
 πύστην." Gaisfordius. Lectionem κηροπλάστην, a Gaisfordio recep-
 tam, esse falsam, et reponendam alteram illam κηροπλάστην ex
 Salmasii et Wytenbachii conjectura, monuimus in *Class. Journ.*
 xxiv. p. 323—8: Κηροπλάστης, quod Schneiderus in *Lexicon*
anim. ex hoc Plutarchi loco recepit, e κηροτοπλάστης contractum
 esse, ibi docuimus, sequentia similis contractionis exempla afferen-
 tes, κηροβάτης e κηροτοβάτης, μελίσφυλλον s. μελίφυλλον e μελιτό-
 φυλλον, ἐπίκωπον ex ἐπικόπανον, κῶλος e καλοβός. Porro aliter
 visum est. "In compositis a κηρας nunquam ω admittitur, sed
 aut κηρας servatur integrum, quod fit ante labiales β et φ, aut ante
 ultima syllaba abjicitur a veteri genitivo κηρος (κηροπλάτης) ante
 ultima littera a veteri nominativo κέρως. Dicunt igitur Attici κηρο-
 βάτης, κηροβάτης, κηρουαῖος, κηροφάρος, et propterea κηροτοπλῆν.
 Ratio sunt, probæ tamen notæ, κηράσβολος et κηρασφῶρος." Pott. in
Præf. ad Eur. Hec. p. x. Fallitur criticorum princeps. Κη-
 ροβάτης "a veteri nominativo κέρως?" Suntne igitur αἰμοβόρος
 et κυμαδέγγων a veteribus nominativis αἶμος et κύμος derivanda?
 Imo κηροβάτης contracte pro κηροτοβάτης, ut vidit Hesych. (Κηρο-
 βάτης ὁ Πάν, ἦτοι ὅτι κέρατα ἔχει, ἢ οἶονε κηροτοβάτης, τὴν βῆσιν
 ἔχον κηρατίνην:) αἰμοβόρος contracte pro αἰματοβόρος: κυμαδέγγων
 et κυμαθαῖος contracte pro κυματοδέγγων et κυματοθαῖος. Sic
 κίβαλον pro κεδόβολον, plenities: "affertur ex Epigr." loquit H.
 Steph. Thes. Ind. Fr. Passowii Symbola ad Schneideri Lex. (vide
 Beckii Acta Seminarii Regii et Societatis philologicae Lipsienae
 Vol. I. p. 100): "Αἱμαπόσια s. αἱματοπόσια, ἡ, utrumque enim
 præbent libri MSS., sanguinem potare, Porphy. ap. Stob. Ecl.
 Phys. I. 52, 49. p. 1024." Αἱμαπόσια est vox nihili: lege κηρο-
 ποσία. Phrynichus Σοφ. Προσπ. in Bekkeri Anecd. Gr. T. I. p.
 16: Αἱμορρῆς χρεῖ. Hoc vocabulum ignorant H. Steph. et
 Schneideri Lexica.

Thetfordia, 27 Aug.,
MDCCKXVI.

E. H. B.

J. STACKHOUSII EMENDATIONES IN ÆLIA- NUM HIST. ANIM.

No. II. (Continued from No. XXVI. p. 448.)

IV. 2. Μίαν μὲν διαπρεπῆ τὴν ὥραν, ἐκ γὰρ τοῦ πελάγους τοῦ κομι-
 ζοντος ἐκ τῆς Λιβύας δρᾶσθαι εἰσπετομένην, οὐχ ὅταν κατὰ τὰς ἀγέλας
 πελειάδας τὰς λοιπὰς εἶναι, πορφύραν δέ. L. οὐχ ὁμοίαν. ["Pauw. ad

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Cl. II.

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T

Anacreontis Fragu. XXI. p. 272. emendat h. l. οὐ χροῖαν—οὐσαν. Cf. Valck. ad Theocr. p. 392." Schneider.]

— 20. Ἀνδράπευ μόνον καὶ κυνὸς κορεσθέντων ἡ τροφή ἀπλῇ. Certe οὐχ ἀπλῇ. Pro κορεσθέντων, forsau reponendum est τῶν περιτθεμένων. ["Gesnerus legendum conjicit οὐχ ἀπλῇ." Schneider.]

— 30. Κάτρισί τε οὖν, καὶ περιπτύσσεται τε, καὶ προβάλλει. τὸ ἔλαιον αὐτῶ ὃν γλίσχρον, καὶ συνδεῖται. F. l. συνήδεται. [Imo recte συνδεῖται, olei tenacitate circumfusa, constricta tenetur. Ed.]

— 31. Σπᾶ δὲ τῆς θηλῆς τῷ στόματι. L. ἐκ τῆς θ. [Infra legitur, κατακλινῆναι. "Hoc e Codice altero Gesneri recepi pro vulgato κατακλινῆναι. Sic iterum Noster III. 36." Schneider. In posteriore loco (vide Class. Journ. XXVI. p. 448.) vir doctus reponit κατακλινῆναι. Ed.]

— 54. Λέγουσιν Αἰγύπτιοι, καὶ ραθύμως αὐτῶν οὐκ ἀκούουσιν ἄνδρες φιλόσοφοι. L. οὖν ἀκούουσιν. [Recte: Latina Versio habet, Quod Aegyptii de aspidē dicunt, id libenter sapientiā studiosi audiunt. Ed.]

V. 6. Καὶ τραῦθναι μὲν, οὐ μὴν εἰς θάνατον, ἀλλ' ἔτι βιάσιμα εἶναι τῷ ἐαλωκότι. Subin. τραύματα.

— 9. Ἐπεὶ τὸν μὲν Λοκρὸν ἐν Ῥηγίῳ σιγηλότατον ἔχεις, τὸν δὲ Ῥηγίον ἐν τοῖς Λοκροῖς ἀφανότατον. L. εὐφανότατον. [Imo recte ἀφανότατον: ἀφανος, canorus, ut ἄξυλος, ἱγνους, ex a. interisyg. De vocibus, in quibus α dicitur ἐπίτασιν δηλοῦν, vide Valck. ad Theocr. p. 215. Exemplis ibi allatis adde e Nostro ἀφανος. Plin. XI. 26. de cicadis: "In Rhegino agro silent omnes; ultra flumen in Locrensi canunt." Cf. Pausan. VI. p. 466. Strab. VI. p. 399. Antigonum c. 1. Ed.]

— 11. Καὶ οἱ μὲν κηφῆνες ἐν τοῖς αὐτῶν ἀγαπητῶς κυττάρων ἔσονται. Transpone κυττάρων ἀγαπητῶς.

Καὶ πρὸς μὲν τοὺς μὴ ἐνοχλοῦντας μὴδὲ ἄρχοντας ἀδίκων. L. ἀδικῶν.

— 21. Ὡς ὀπλίτῃ τὸν ἐκ τῶν ὀπλῶν πεφοβημένοι δοῦπεν. L. ὀπλίται.

— 47. Δακτύλιον σιδηροῦν. L. σιδήρον. ["Gesnerus καὶ δακτύλιον σιδήρου emendat, quod probō." Schneider.]

— 48. Πολέμιοι δὲ ἄρα εἰσὶν ἰκτίνος τε καὶ κόραξ, καὶ πυραλλῆς πρὸς τρυγῶνα, καὶ βρένθος καὶ πάγρος. L. λάρος. ["Pro πάγρος Gesnerus auctoritate Aristotelis λάρος rescribendum censebat, quod probō." Schneider.]

Ὁ δὲ τιμωρῶν τοῖς τέκνοις ἐπιτηδᾶ τῶν ὄνων τοῖς ἔλκεσι, καὶ ἐσθίει αὐτά. L. σκέλεσι.

— 50. Τοὺς γοῦν ὄρνις τοὺς ἡθάδας, καὶ τοὺς ἐν ποσὶ τρεφομένους γὰ καὶ ἔξεταζομένους. L. ἐνδοῖ, pro ἐν ποσὶ.

Ἡ δὲ λίμνη, καὶ ὁ ἔριφος, καὶ πῶλιον πᾶν, ἐπὶ τὰς μητροφὰς θηλάς ἔρχονται γεννηθέντα παραχρῆμα. Ἀν ἀγνή; ["Gyllius agnus habet; hinc Gesnerus ὁ δ' ἄμνος, vel μόσχος emendabat. Vulgato propius

est ἡ δὲ ποίμνη, quod conjecit Abresch ad *Æschyl.* III. p. 2. Schneider.]

— 56. Ἡ τελευταία δὲ γενομένη τῇ πρόσθεν ἐπὶ πᾶσαις ἐαυτὴν ἐπανάπαυσα, εἰτα ὁράγει. Lege, ἡ τελευταία δὲ γενομένη (sc. ἔλαφος), τῆς πρόσθεν ἐπ' ὁσφύος ἐαυτὴν ἐπανάπ.

VI. 1. Ὀνπερὺν ὕμνῃ Πλάτων ὁ Ἀρίστωνος παρὰ τὸν τῆς ἀθλήσεως χρόνον πάντῃ συνουσίας ἀμαθῆ καὶ ἀπειρον διαμείναι ἀπάσης. L. χρόνον πάντα. ["Ita pro vulgato πάντῃ emendavit Gesnerus, approbante L. Bos Animadv. Crit. p. 140." Schneider.]

— 5. Λέγονται δὲ (οἱ ἔλαφοι) καὶ φυλάττεσθαι μὴ ποτε ἄρα νεαροῖς ὁδοῖν αὐτῶν τοῖς ἔλκεσιν, εἰτα προσπίπτουσα ἡ ἀκτίς, πρὶν ἢ παγῆναι, καὶ τοὺς καλουμένους χόνδρους λαβεῖν, ἥδε τὴν σάρκα ὑποσηψή. L. κέρασιν—βλαβεῖν. ["Pro ἔλκεσιν videtur κέρασιν, aut simile vocabulum restituendum, quod vox νεαροῖς etiam postulat." Schneider. Imrecte λαβεῖν, callus innascatur. Ed.]

— 7. Περὶ τὴν λίμνην τὴν καλουμένην Μύριδος. An Μοίριδος? ut hodie. ["Herod. II. 146. Λίμνης τῆς Μοίριος κατὰ κροκοδείλων κατεσμένην πόλιν, ubi h. l. adhibuit Valck. p. 176." Schneider.]

— 10. Καὶ ἀπόχρη πέντη δούλον κύνα ἔχειν. Ἦσαν δὲ ἄρα καὶ τῶν αἰδούλων ὥσπερ οὖν Ἀραβῶν μὲν οἱ Τρωγλοῦται. L. αἰδούλοι? [In recte αἰδούλοι: sic αἰδῖος pro αἰδῖος, sempiternus. Voce αἰδούλος augeri potest H. Steph. Thes. In Lexicon suum e Nostro recepit Schneiderus. Ed.]

— 15. Προῆτι μὲν γὰρ τὰ παιδικὰ ὁ δελφὶν φέρων ἐπὶ πλείστον τῇ θαλάσσης. L. τὸν παῖδα φέρων.

Καὶ τῶ οὐραῖῳ τὸν ὀμφαλὸν κορτεῖ. L. ἄκρω. ["Gesnerus ἄκρω legit, quod interim probō, dum Codices melius aliquid suggerant." Schneider.]

— 32. Τῇ Μαρίᾳ λίμνῃ. An Μοίριδι, ut supra, VI. 7.? ["Strabo Μάρμιαν habet XVII. p. 799. Salubritatem regionis circa Mariam laetum describit Philo T. II. p. 474., ubi Codices itidem Μάρμια praeferunt." Schneider.]

— 39. Καὶ ταῦτα μέντοι σωμένης. L. ἐρωμένης. ["Mutuum et corruptum esse locum interpretes consentiunt. Gesnerus emendabat, Ταῦτα μὲν τὰ ἄλογα. Triller, Ταῦτα μὲν τὸ ζῶον γένος: Wardus, pro σωμένης, legit σωφρόνως: Abresch ad *Æschylum* III. p. 174. *Ælianum* putat haud dubie scripsisse, Ταῦτα μὲν τῆς, aut μόντῃ τῆς φύσεως φειδομένης. Equidem quod ex his eligam, non video." Schneider.]

— 42. Λέγον δὲ Ἴταλον τῇ Σοβαριτῶν πόλει συνακμάσαντος ἔργου μνημονεύοντα, καὶ φοιτήσαντα εἰς ἐμὲ, εἰπεῖν οὐ χεῖρόν ἐστι. Sensus difficilis, nisi reddatur quod exaequat deliciis Sybaritarum. [Συνεισπράξαντες, i. e. connected with the earliest history of the city itself. Ed.]

— 50. Κλεάνθη τὸν Ἀσσιὸν κατηνάγκαζε καὶ ἀκούτα εἶναι καὶ ἀποσῆναι τοῖς ζώοις τοῦ καὶ ἐκείνα λογισμοῦ μὴ διαμαρτάνειν, ἀντιλέγοντα

ισχυρῶς καὶ κατὰ κράτος ἱστορία τοιαύτη φασίν. Sententia confusa et vix grammatica. Corrige sic: Ἱστορία τοιαύτη, ὥς φασι, κατηνέγκασα Κλ.—ἀποστήναι τοῦ περὶ τοῖς ζώοις, καὶ ἐκεῖνα.

VII. 1. Οὐκοῦν ἢ τὸν ἐπιησθέντα αὐτοῖς, ἢ τὸν συντραφέντα ἐκ παλ-
λοῦ μόχθου, προθυμότερα ἐκτελοῦσι. Sensus obscurus. Τὸν (sc. πόνον)
ἐπιησθέντα, impositum, accumulatum: ἢ συντραφέντα ἵστα. συμπα-
θευόντα. Sed malleui voces ἢ—ἢ omittere.

—10. de cane, ἀμύσσαν τοῖς ὄνυξι. L. ὀδοῦσι.

—15. de elephante: Τῶν μὲν οὖν κινδύνων καὶ πόνων οἱ νέοι κατάρ-
χονται· πατοῦ δὲ ἄρα καὶ τροφῆς ἀφίστανται, τοῖς πρεσβυτέροις αἰδῶ
γόμεντοι, καὶ τῶν Λυκούργου τιμῶντες τὸ γῆρας νόμον δέοντα οἶδε οὐδέν.
Ἀντιμῶντος? [Huic conjecturae favet ordo verborum. Vulgo τῶν
τοῦ Λυκούργου: “sed alterum articulum,” notante Schneidero,
“omittit Medicus.” Ed.]

—24. (Οἱ καρκίνοι) προσανέρουσιν ἐς τὴν γῆν, καὶ ἀναρρίχωνται
ἐπὶ τοὺς κρημνούς. Vox inusitata: fors. ἀνερχύονται. [Regula vox
ἀναρρίχωνται. Suidæ ἀναρρίχασθαι est τὸ πρὸς ἄνακτας ἀναβαίνειν,
ἅμα ταῖς χερσὶν ἀντιλαμβανόμενον καὶ στηριζόμενον. Vide H. Steph.
Thes. Ind. et Schneideri Lex. Neuter. lexicographus Nostri locum
adduxit. Ed.]

—28. Ὅτε τῶν Ἰκάριον ἀπέκτειναν οἱ προσήκοντες τοῖς πρῶτον πιού-
σιν ἄνθρωποι. L. σὺν τοῖς πρῶτον π.δ. [“Gesnerus emendabat, οἱ πρῶ-
τον πίνοντες οἶνον καὶ ἔμπροσθέντες, quam conjecturam non necessariam
esse docuit Gronovius, qui conferre jubet Hygini Astronom. c. IV.
et Tzetzæ Chiliad. IV. 128.” Schneider.]

—34. Καὶ ἐκβάλλουσα τὴν γλῶτταν ἐκμυζᾷ, εἴτα διέδδωκεν ἑαυτὴν
ἢ γλῶττα ὑπὸ πλησμονῆς. L. ἑαυτῆς, vel—ἢ.

—38. Ἔστι δὲ καὶ οὗτοι καὶ ὁ κύων, Νίκωνος γράμμα. Forsan re-
ponendum est αὐτοῖσι pro οὗτοι.

VIII. 9. Ἐπίδεσμα καὶ σπληνία καὶ κράσεις φαρμάκων μακρὰν χαί-
ρειν ἀπολιπόντες. Σπληνία, vox suspecta. [Imo recte se habet. Est
vox Medicorum, pro *lenteolo*, a lienis figura longa magis quam lata.
Vide H. Steph. Thes. III. p. 958. Σπληνις Hesychio sunt τὰ παρὰ
τοῖς ἱατροῖς ἐπιμήκη ὁδόνια. Ed.]

Κύνα δὲ καὶ ἐκεῖνο οὐ διαλέλθον, ὅτι ἄρα τῆς μελίας ὁ καρπὸς τοὺς μὲν
ὄς πιαίνει, αὐτὰρ δὲ ἄλγῃμα ἰσχύου προξενεῖ. Non Fraxini: au Μελίας?
[“Ceterum stultum esset canem ad fructum fraxini invitare; cibum
generi canino plane ineptum, ut plerique arborum atque herbarum
fructus.” Schneider.]

—11. Ὡς εἰσεῖσε τῇ Ἰδῇ τὸν Ἀγχίσιν. L. ὥς ἔτι καὶ ἐν τῇ Ἰδῇ.
[“Gesnerus, ὥς ποτε ἐν τῇ Ἰδῇ. Gronovius, ὥς ἐν πιδέσσει τῇ
Ἰδῇ, ex Iliade A. 182.” Schneider.]

—13. Καὶ ἀσπίδας, καὶ σφοιδύλας, καὶ τίφας. Ἀντίφας? [Τίφη,
Lat. tipula, at τίλφη s. σίλφη, Lat. blatta. Vide Schneideri Lex.]

—15. Χρόνῳ δὲ τῷ εἰκότι βροθέντα καὶ φύσαντα τὰ ὑπὸ τῷ αἵματι
μετέχον. Ἀντιπύσαντα κατὰ τὰ ἀντίπαρα?

VIII. 28. Στεφάνους μὲν αὐτοῖς σφᾶς ἑαυτοὺς ὑπὲρ τῆς εὐερμίας ἐγλαΐζουσιν. Dele αὐτοῖς.

Στεφάνουσι δὲ καὶ τὰς ἀλιάδας, καὶ καταίρροσι κρέτω τε καὶ αὐλοῖς, τὸ θήραμα μαρτυρούμενοι: L. κατάγουσι.

Σπονδᾶς δὲ ἰχθύσι καὶ πᾶν ὅσον ὑδροθηρικόν. L. ἰχθύσι τούτοις (sc. Ἀνθία καὶ Ἑλλόπι) κατὰ πᾶν δ. ὁ. ["Verba sponδᾶς δὲ et reliqua duritiem aliquam habere mihi videntur. Sensus est: Hi pacem esse cum piscibus, tum urinatoribus." Schneider.]

IX. 7. Καὶ ὁ μὲν τοῦ Μενάνδρου Θήραν μέγα φρονεῖ, ὅτι βρωτῶν ἀνθρώπων φάνην αὐτοὺς ἐκείνους εἶχε. L. ὡς φάνην οὕτως ἐκείνος εἶχε, παρὶς trahebat. ["Menandri locum aliquem ex Grammatico-fauidat Salmasius ad Jul. Capitolinum p. 168, "Ἐργον" ἐπιστομαι-ρίαν. Cf. Suidas in Κλεισοφος." Schneider. Vide H. Steph. Thes. III. p. 699. c. Photius: "Ῥινῶν ἑκαπατᾶν, οὕτως Μένανδρος. Cf. Zonaras, Lex. p. 1618. cum Tittmanni nota, et Hesych. Ed.]

17. εἰς ἡ χελιδὼν, καὶ οἰκὼν δεομένη, καὶ ἀκλήτος εἰδιότῳ ξένῃ, καὶ λυγρότα τὰ ἐσθινὰ ἐν τῷ λάλῳ. An ἐν τῷ λαλεῖν?

25. Καραβου δὲ ἡ φύσις νήξει, ὅταν ἀδεῆς ᾖ, πορεύεται δὲ ὁ ἰχθύς, πρὸ τοῦ πλαγιασθῆαι δεῦρο καὶ ἐκείσε τὰ κέρατα, ἵνα μὴ πρὸς ἑαυτὴν τῇ νήξει τὸ ὕδωρ ἴον, εἴτα ἀναστέλληται οἱ τὰ κέρατα, καὶ ἐμπέδωται πρὸ τοῦ χωρεῖν. Forsan, pro νήξει, reponendum est ἐν νήξει, vel κατὰ νήξιν ["Gesperus (pro νήξει) καὶ ἡδε emendat. Aristot. H. A. I. 5: τὰ δὲ σκληροδερμῆα ὡς κέρατος, τοῖς οὐδαῖς νεὶ τάχιστα: cf. idem de Partibus IV. 8." Schneider. Sed, nostra quidem sententia, verum proposuit J. Stackhousius. Ed.]

E. H. BAKKERI EPISTOLA

SECUNDA AD G. H. SCHÆFERUM

De quibusdam LEXICOGRAPHORUM VETERUM Glossis.

Zonaras, p. 1278.: Κωνίσαι πῖθον πισσῶσαι κωνῆν γὰρ τὸ στρέφειν καὶ τοὺς βέμβηκας ἦται τοὺς στρέμβους κόντας λέγουσι. Κωνῆσαι τὴν ἀγαγεῖν τὸν ἵππον κύκλῳ, ἤ. Κονίσαι δὲ ἀντὶ τοῦ ἀγωνίσαι μικρὸν καὶ ἰ, Schneiderus ad Nicandri Alexipharm. (Halæ, 1792. 8.) p. 136. e Lexico MS. Kalliano affert hæc: Κωνῆσαι δὲ τὸν ἵππον κύκλῳ ἀγαγεῖν, ἦτα: κωνίσαι δὲ ἀντὶ τοῦ ἀγωνίσαι μικρὸν καὶ ἰστα. Auctor Lexici hujusce Kalliani ea compilaverat, ut videtur, e Zonaræ Lexico, calami errore scribens ἀγωνίσαι, pro ἀγωνίσαι. Ceterum Tittmannus ad Zonaræ locum hæc adnotavit:—"Κωνίσαι] Hesych. et Etym. M. κωνῆσαι. Sed recte distinguit noster κωνίσαι τὸ πισσῶσαι, et κωνῆσαι τὸ κύκλῳ ἀγαγεῖν. Quamquam confunditur sæpius a Lexicographis, et Photius κωνῆσαι dicit τὸ πισσῶσαι, ἐπεὶ περιδινούσιν, ἢν κύκλῳ τὰ πισσάμενα. Cf. H. Steph. Thes. Ind. Sed rectius, tamēn distinguuntur. Et Hesych.: Κωνίσσεται περίσσαιται. Idem, Διακωνίσαι τὸ διακλύσαι, ἀπὸ τοῦ κωνίσαι, ὅπερ ἐστὶ πλῆσθαι, Vide ibi Kuster. Et dicitur etiam κωνίτης ὄνος, et πισσοκωνία. Κωνῆν τὸ στρέφειν, refer ad κωνῆσαι. Indicare voluit Noster, scribendum κωνίσαι, quoniam κωνῆν sit. τὸ στρέφειν, unde κωνῆσαι, τὸ κύκλῳ ἀγαγεῖν." Recte distinguit Zonaras, et post eum Tittmannus, inter κωνῆσαι τὸ κύκλῳ ἀγαγεῖν, et κωνίσαι τὸ πῖθον πισσῶσαι, quamquam, ut in Epistola ad G. H. Schæferum (Class. Journ. xxiv.) ostendi, confunduntur sæpius a Lexicographis. Sed fallitur Tittmannus, credens κωνῆσαι, pro πῖθον πισσῶσαι, nusquam legi; nam, ut dixi ibidem, Græci usurpabant non modo κωνίσαι πῖθον, verum etiam κωνῆσαι πῖθον. Sed κωνῆσαι illud accipiendum est pro αἰσίο, non a v. κωνῆν τὸ στρέφειν, sed a v. κωνεῖν, pice innugene, unde Aristoph. in Vesp. 598. dixit περικωνεῖ, ubi Schol. περικωνῆσαι, qd πισσῶσαι τὰ κεράμια. Voc. Πισσοκωνία, a Tittmanno l. c. memoratum, quod Schneiderus in Lexicon suum ex Hesychio recepit, e tertia ejus editione expellendum est: nam in utroque Hesychii loco Codex Marcianus, teste N. Schow, habet πισσοκωνία.¹ Fallitur Tittmannus, sic scribens: "Dicitur κωνίτης ὄνος."

¹ Hinc omnino defenditur vox ἀμμοκωνία, ab H. Steph. præmissa, a Schneidero autem in Lexicon suum recepta. Vir doctus (Blomfieldius, ni fallor) in Mus. Crit. Cant. II. p. 257.: Τῇ χάλκι ἀναμύζαντες τὴν ἀμμοκωνίαν, Strabo. v. p. 376. "For this last word, which occurs in no other place, we would substitute τὴν ἀμμον κωνίαν." Estne igitur ἀμμόνιον, fritta, quod Plinii solius testimonio confirmatur (xxxvi. 66. de Vulturno mari, "Ibi sit massa, quæ vocatur Am-

Κωνίας οἶνος? scribere debuerat? *Galenus Gloss.* *Hippocr.*, *Κωνίας οἶνον τὸν πισσίτην*. Voc. *κωνίτης*, quo caret *H. Stephani Thes.*, agnoscit tamen *Schneiderus*, sed ab eo affertur *ἀμαρτύρως*. Voc. *κωνίτης*, quo augeri potest *H. Steph. Thes.*, occurrit in *Rubiani Epigr. ap. Athen. xi. p. 499.*,

“*Ἡμισυ μὲν πίσεως κωνίτιδος, ἥμισυ δ' οἶνου.*”

Vulgo *κωνίτιδος*, sed bene *Toutpius*, Emendd. in *Suid.* *III. p. 126.*, reposuit *κωνίτιδος*, *piceis e cono s. fructu pini expressæ*. Vide *Jacobsonii Comment. ad Anthol. Gr. VII. p. 327.* (Voc. *κωνίτης* *Jacobsonius* in *Indice Græcitatibus* non posuit.) *Photius Lex.*:—*Κωνίταις περιεπεγκεῖν, διακαῦσαι ἀπὸ τῶν πισσοῦντων ἐπὶ περιδένουσιν (περίδινουσιν) ἐν κύκλῳ τὰ πισσούμενα κώνους γὰρ παλοῦσι τοὺς στρόβιλλους εἰκότως καὶ οἱ πηττοῦντες (πιττοῦντες) τὰ ἀγγεῖα ἀπὸ τῆς περιγωγῆς κωνῶν καὶ τοῦ ἐλαίου διὰ περικωνῆσαι εἴληπται ἀπὸ τῆς τῶν κώνου περιγωγῆς, οὐκ ἀπὸ τῆς πιττώσεως.* Fallitur *Schleusnerus Animadv. in Phot.*: “*Κωνῆσαι περιεπεγκεῖν κ. τ. λ.* ob sequentia legendum est necessario *κωνῆσαι*.” *Photius*, ut in *Epist. ad Schæf. (Class. Jovian. XXIV.)* diximus, h. l. confundit *κωνῆν*, τὸ στεῖφειν, κύκλῳ περιφέρειν cum *κωνεῖν*, *pice inungere*. *Photii* locus medica manu eget: aliis tamen emendandum et explicandum relinquimus; nihil enim notis nunc in mentem venit. *Photius*: *Πισσοκωνή, τῷ περὶ τῶν κωνῶν ἐπὶ τὰ καύομενα πίση χρίεται Αἰσχύλος Κρήσσαις.* “*Variosam hanc scripturam sine dubio typothetæ ignorantiae aut oscitantiae obnoxia*; in apographo enim *Albertii ad Hesych. T. II. col. 965. n. 5.* rectius legitur: *Πισσοκωνήτῳ περὶ τῷ εὐκαύστῳ. Πισσοκωνήτῳ* etiam *Hesych.* habet.” *Schleusnerus Animadv. in Phot.* Fallitur *Schleusnerus*. *Albertius* quidem *Hesychii* glossam sic edidit: *Πισσοκωνήτῳ περὶ πίση χριδύσιν, ἵνα τάχυν κατακαίηται κωνῆται δὲ ἐστὶ, τὸ περιεπεγκεῖν.* Sed *πισσοκωνήτῳ* est *Musuri* emendatio. Co-

monitrum, atque hæc recoquitur, et fit vitrum purum; ac massa vitri candidi:”) in *ἀμμον νέτρον* mutandum? Falsus est idem vir doctus, dicens voc. *ἀμμοκονία* nusquam alibi legi; occurrit enim ap. *Tapestium in Geopon. II. 27. 4.*: Μετὰ δὲ ταῦτα σκύον ἀγρίον πᾶς ρίζας καὶ τὰ φύλλα ἀποβρέχας εἰς ὕδωρ ἡμέρας δύο, καὶ φεράσας τῷ ὕδατι τῇ καλονομένην ἀμμοκονίαν, ἐπιμελῶς τὰ ἐνδον χρίε. τινες δὲ καὶ εἰς τῇ κονίασιν καὶ κτηνῶν οὖρον μινύουσιν, ὡς φθοροποιὸν ὑπάρχον τῶν ζῶων, καὶ τὴν ὄστρακοκονίαν δὲ τὴν ἐπὶ τοῦ ἐδάφους χρωμένην τῷ οὐρῷ βρέχουσιν— κάλλιον δὲ τὴν ἀμμοκονίαν ἀμόργῃ βρέχειν· αὕτη γὰρ καὶ πάντα τὰ θηρία διαφθείρει, καὶ τὸν σίτον στερεώτερον καὶ πυκνότερον ποιεῖ. Vox *ὄστρακοκονία* in *H. Steph. Thes.* non legitur, in *Schneideri* autem *Lexico* affertur *ἀμαρτύρως*. Idem *H. Stephanus* prætermisit voc. *ἐλαιοκονία*, quod in *Schneideri Lexico* affertur *ἀμαρτύρως*. *Eustathius ad II. A. p. 501.*: Κονία δὲ, καὶ κόνης, παρὰ μὲν τῷ *Ποιητῇ*, ταῦτα δὲ νομίζονται, ὅτι καὶ ὁ *κονίσταλος* παρὰ δὲ τοῖς ὑστέρον ἢ μὲν *κονία* καὶ *ἀλκο* τι σημαίνει, ὡς ἡ ἀπ’ αὐτῆς σύνθετος *ἐλαιοκονία* δηλοῖ.

den Hesyhij Mascinus, teste Schow, habet: *Περικωήσαι* τὴν πύλιν χλοῦρον. "Hypotheta," ut ait Schowius, "peripetum dicitur." E. Phot. Lex. patet, quod glossa ex Eschylj Orestis petita sit, et ita interpungenda: *Περικωήσαι* τὴν πύλιν χλοῦρον. Inter glossas ejusque interpretationem nonnulla excidisse videntur, ex Photio facile supplenda. Musuri mutatio temeraria est et inconsonda. Schow. Iterum Photus: *Περικωήσαι* περισπογγίσαι. "Codex D. vitiosus adhuc habet *περικωήσαι*, quod etiam damnavit Alberti ad Hesych. P. II. col. 927, n. 13. Quod si vel *περικωήσαι* legeretur, tamen non posset locum habere hæc interpretatio, quia *περί* in compositis vim auferendi non habet. Nullus itaque dubito quin respondendum sit: *Περικωήσαι* περισπογγίσαι. Commendat hanc lectionem sequens articulus, *Περικώρημα* τὸ περισάρωμα." Schowius necus Anagnw. in Phot. Rectissime legit Albertus, *Περικωήσαι* περισπογγίσαι. Photius enim plane respexit ad Aristoph. Vesp. 598: *Τὸν σπόγγον ἔχων*, ἐκ τῆς λεκάνης τ' ἀμβάδι ἡμῶν περιπύει, κ' ἐπ' ὀπίσσω Schol., διὰ κολακείαν τὰ ὑποδήματα ἡμῶν τῶν δικαστῶν ἐκπύει καὶ ἀλείφει. Ad eundem Aristophanis locum spectat Hesyhij glossa: *Περικωήσαι* περιβρομβήσαι, περιπαγγεῖν, σπογγίσαι, ἢ περιπύειν Λέοντες. Certe præpos. "*περί* vim auferendi," ut ait Schleusnerus, "in compositis non habet." Sed, utram legas, in Phot. loco *περικωήσαι*, *περικωίσαι*, *περικωήσαι*, an, cum Schleusnerus *περικωήσαι*, idem sensus est præpositionis *περί*, quæ in his vocibus denotat ex omnibus vireum circa partibus, undique. Ceterum Casaubonus ad Athen. I. p. 6. sic scribit: "*Fictilia antiqui κάνα*, i. e. pice liquida illinebant. Picationis causam declarat Alexander in Problematis: ne liquorem infusus æstate exudet: qui aliam causam comminiscuntur, errant. Vasorum *πισσῶτων* et *ἀπισσῶτων*, et *κρηστῶν* καὶ *ἀκρηστῶν* frequenter Medici meminere. In Geoponicis xi. ἐκονίστα scriptum." Voc. ἀπισσῶτος in Lexicis H. Steph. et Schneideri affertur ἀμαρτύρος: voc. κάπιστος uterque Lexicographus prætermittit.

Vocē *κάνης* caret H. Steph. Thes. Schneiderus in Lex. "*κάνης*," bey Aristot. H. A. IX. 40. s. v. α. *κάνη* αἰσῆς, κήρασις, ἰσχυρὸς λέγει *κάνης*, von *κάνη* und *κάνος* n. 5." Aristotelis Ed. pr. cum Ambr. *κάνυσιν*, Vat. *κάνης*, quod post Sylburgium receperunt Editores, notante eodem Schneidero ad Aristot. H. A. Locis

Notanda est vox *περισάρωμα*, qua carent H. Steph. et Schneideri Lexica. Idem articulus exstat in Lex. Rhetor. (Bekkeri Anecd. Gr. p. 296.): *Περικώρημα* *περισάρωμα* κορήματα γὰρ ἐστὶ τὸ σάρυν' ἀφ' οὗ καὶ Νεκράρος ὁ τὸν νεῶν καρῶν καὶ σαρῶν.

Notandæ sunt voces *περισπογγίσαι* et *περιπύειν*, quas ignorant H. Steph. et Schneideri Lexica, *Περιπύειν* occurrit et ap. Schol. Aristoph. Vesp. 598,

modo subintelligatur κλάδοι, adeo ut κώνητος sub. κλάδοι sint κώνοι s. ὕμνοι.

“(Pro como et nucē pines) Græci Medici, recentiores præsertim, diminutive κωνάριον, inter quos Nicolaus Myrepsus.” H. Steph. Thes. Ind. Jeune nimis Schneiderus: “Κωνάριον, τὰ, Dimin. von κώνος.” Vox occurrit in Dioscor. III. 171. de Hyperico ex emend. Saraceni: Κλωνάρια ὑποδάσεια, (καρπὸν) προήκει ἐν τῇ περιφερῇ. “Unica duntaxat immutata voce,” inquit vir doctus: “ἐντὶ τοῦ, κλωνάρια, κεράτια: s. θυλάκια, vel potius unica expuncta litera, κωνάρια, legere placuit; maxime cum Hyperici ramuli minime subhirsuti videantur, sed ipsa tantum siliqua s. ipsam pericarpium. Ita porro Diosc. Hyperici calyculos merito κωνάρια nuncupare potuit, quod sint quodammodo κωνοειδῆς, h. e. turbinatī, cōni s. πυκνῆς pinæ specie, quam etiam κωνάριον Myrepsus vocavit. Ab eodem quoque figura κωνάριον vocatur glandula in cerebello, a basi lata in mucronem fastigiata, γλουτίος, vel ἰμῖα.” Vide Gorraeum Defin. Med. h. v. Ceterum Saracenus in margine, pro κλωνάρια ὑποδάσεια, variam lectionem κλώνιον ὑπόδασον ponit. Κλωνάριον et κλώνιον H. Steph. Thes. II. 224. h. et Schneiderus in Lex. afferunt ἀμαρτύρας, ideoque pauca quædam exempla producant. Hippocr. De internis Affectt. p. 198, l. 88. ed. 1538.: Ὁργάνου κλωνίωτι τῆς κεφαλοειδῆς τάρασσιν.² Eadem verba repetuntur in eodem Libro p. 202, l. 12. De Mul. Morb. L. I. p. 242. l. 12., Μυρτιάδου κλωνία δύο ἢ τρία. Tarentinus in Geopon. II. 27. 6.: Ἀβροτόνου ξηρὰ κλώνια ἐνθάσσῃ. Cf. XIV. II. 5. 11. 6. 29. Quiutilii in Geopon. XII. 19. 9.: Οὐ βλαβήσεται ταῦτα, ἀπὸ κλωνάρια ὀργάνου μικροῖς ἐπὶ οὖσι τοῦτοις παρατήρη.³

Jam notavimus, Græcos recentiores dicere κωνίζω pro κωνίζω, κωνία pro κωνία, κώνιστος pro κώνιστος, et κώνιον s. κώνιον, pro κώνιον s. κώνιον. Diog. Laert. II. 46. de Socrate:

² In H. St. Thes. et Schneideri Lexico vox ὑπόδασον affertur ἀμαρτύρας:

³ Notanda est vox κεφαλοειδῆς, cujus nullam exemplum ab H. Steph. et Schneidero affertur. Dixit tamen H. Steph. Thes. II. 151. d.: “Capite præditus, κεφαλῇ ἔχων, ut Gorraeus ap. Hippocr. interpret.” Gorraei verba sunt hæc: “Κεφαλοειδῆς, κεφαλὴν ἔχον, h. e. capite præditum ap. Hippocr.”

⁴ Πολύκλωνος, Multos habens ramos, Ramosus, vel Surculosus.” H. Steph. Thes. Ind. In Schneideri Lexico quoque affertur ἀμαρτύρας. Exemplum hujus vocabuli nondum vidi. Voce μονόκλωνος, quæ in Schneideri Lex. affertur ἀμαρτύρας, caret H. Steph. Thes. Occurrit ap. veterem Poetam de Viribus Herbarum, v. 26.—39., in J. A. Fabric. Biblioth. Gr. V. II. p. 636. ed. pr. Monoclonos Artemisia, ut ex Dioscor. III. 127. et Plinio constat, appellatur herbula gracili surculo, simplicis caule donata valde pusilla, attamen referta floribus, notante Rentorfio.

Ἡρὸς γὰρ Ἀθηναίων κόνιον ἀπλῶς μὲν ἰδέξω,
 Αὐτοὶ δ' ἐξέπιον τοῦτο τοῦ στόματι.

“Ita omnes edidi: ita omnes MSS. quos vidi. Alios videtur Salmasius, qui ad Inscriptionem Herodis Attici p. 65. in omnibus exemplaribus hunc versum sic legi ait,

Ἡρὸς γὰρ Ἀθηναίων κόνιον μὲν ἀπλῶς σὺ ἰδέξω.

Sane ita legendum, docent hæc Suidæ verba in κόνιον: Κόνιον οὖν βουάη δηλητήριος, διὰ τοῦ ὁ μικροῦ, διὰ τὸ μέτρον τοῦ στήθους,

Ἡρὸς γὰρ Ἀθηναίων κόνιον (κόνιον) μὲν ἀπλῶς σὺ ἰδέξω,

Αὐτοὶ δ' ἐξέπιον τοῦτο γὰρ τῷ (τοῦ) στόματι.

Κόνιον pro κόνιον, ut σίμα pro σέμα, δασίμας pro δασίμας, et alia infinita.” Æg. Menagius. Non modo ad Inscriptionem Herodis Attici, A. 1619. editam Salmasius testatur sic legi “in omnibus vetustis exemplaribus,” sed etiam ad Solin. p. 869., qui prodit A. 1629., dicit ita “scriptum esse in antiquissimo codice.” Ut jam diximus, Diogenes κόνιον non usurpasset metri tantum gratia, ut Suidas existimabat, si, in isto exterioris Græcitatæ sæculo, κόνιον potius quam κόνιον non frequentassent scriptores. Theophrastus Nonnus in Epitome de Cur. Morb. c. 44. p. 198.: Λιπώνας πάντας σὰς χυλὰς κόνιον. Cod. D. κόνιον: Cod. E. σὺν χυλῶν καὶ νητῶν. “Κόνιον vero in vetustis exemplaribus legi pro κόνιον, observat Salm. ad Inscr. Herod. p. 65. Geoponici L. III. 10., καὶ θέρμους ἀνθούοντας κόνια τρίψας, quam lectionem codicum non sollicitaverim, nec L. XIII. 5. (κόνιου σπέρμα) cum Needhamo mutaverim. Glossæ Iatr. MSS. [a Tittmanno in Prolegom. ad Zonara Lex. p. cxxviii.—cxxii. sub titulo, Λέξεις Ἱατρικοῦ Βιβλίου καὶ Ἑρμηνείαι βοτανῶν, editæ,] Κόνιον κηκούτα.” Io. Steph. Bernardus ad Theophr. Nonnum. In utroque Geoponicorum loco J. N. Niclas κόνιον, pro κόνιον, quæ est codicum lectio, post Needhamum reposuit, sic scribens ad L. III. 10. “Veram lectionem, κόνια, servatur optima Palatini, quam exhibui, et quam ex parte retinuerunt omnes libri, in κόνια consentientes, quæ scriptura etiam ap. Pollucem v. 27. 192. not. et ap. Suid., ubi vero κόνιον legi debet. Κόνιον (κόνιον). βουάη δηλητήριος, διὰ τοῦ ὁ μικροῦ, διὰ τὸ μέτρον τοῦ στήθους, κ. τ. λ. Sed hic, ubi non opus est licentia poetica, scribi debet ut dixi.” Haecenus Niclas, quem Suidas, modo a nobis castigatus, traxit in errorem. Ceterum ad Nonni Cap. 154. Bernardus edidit, Κόνιον λεάνας, ubi Cod. A. κόνιον, Cod. E. κόνιον: et ad Cap. 190. κόνιον, ubi Cod. A. et C. κόνιον, Cod. E. κόνιον.

Seberus ad I. Polluc. v. 27. 192. κόνιον παρὰ τὸ κόνιον, quod est circumagere, derivandum censet. “Κόνιον dicitur, inquit Galenus c. 2. Lib. Quod Animi Mores corporis Temperamenta sequuntur, desumpto ab eo affectu nomine, quo ab ea afficitur corpus; etiam vertiginem excitat, caliginemque oculis offundit, quod an-

isquis Graeci καὶ τὰς dicebant ἀπὸ τοῦ ἀσπρίνου. Gortaeus Dehis, Medic.

Zonaras p. 1241., Κάκων· βοτάνη λεγέσθαι: p. 1279, Κανειὸν φαρμακίον, ἀπὸ τοῦ κανείου. Voce κανειὸν augeri possunt H. Steph. et Schneideri Lexx. Fragmentum Lexici Graeci ap. Hermann. Gr. Grain. p. 324.: Ἰστέον ὅτι κανέον καὶ ἀκόνιτον τὸ αὐτὸ φασιν. Sic edidit Hermannus, quousquam Codex κάκων habet.

Ne quis putet me velominenter errasse, scribentem (cum Salmasio) posterioribus Graecis dicere placuisse κανίζω, κανία, ἀκωνιστός, κώνιος s. κώνιον, προ κανίζω, κανία, ἀκωνιστός, κώνιον s. κανίον, exemplis similis mutationis in aliis quoque vocabulis a recentioribus factae afferam.

Eustath. ad II. B. p. 344. ed. Rom.: Αὐτὸς δὲ νῦν, οὐχ οἷος ἐν Ὀδυσσείῃ ὁ γλυνίης, καὶ ἀνδράπων ἐπαγωγὴ: βοτάνη δὲ λειμωνίας, ἰππικὴ ἀσπρίστιας. Καὶ οὗτος μὲν ὁ λατὸς, καθὰ καὶ ὁ ἐν Ὀδυσσεΐ, διὰ τοῦ ὁ μεγάλου ἔχει τὴν ἀρχουσαν· ὁ δὲ γε διὰ τοῦ ὁ μικροῦ, ὅστις ὁ δηλοῦμενος ἐν τῇ Λοτοῦ· κατὰ πνεύματα μέλπει, σπυτέλλει τὴν ἀρχουσαν παρά τινι, καὶ δηλοὶ καλαμίσκον· τιμὰ: ἐξ οὗ καὶ λόταξ, λόταγος, ὁ περὶ τῶν τοιαύτων λατὸν πενόμενος.

Bene τὴ παρά τισι: nam aliis scribitur λατὸς cum magno

Hic locus depravatus est ex Euripidis Phoen. 799.

Βαστρύχον ἀμπετάσας, λατοῦ κατὰ πνεύματα μέλπει
Μοῦσαν.

Λοτοῦ quosdam hic mendose legere, notat Eustath. ad II. B. p. 344. 36. (260. 50.) bene vero Atticam formam μέλπει servavit. Porro quis Fallitur vir doctissimus; Eustathius enim h. l. nihil loquitur de mendo lectionis Λοτοῦ. Tantum dicit ap. quosdam Λοτόν per ὁ parvum scribi, ipse de suo afferens hoc exemplum,

Λοτοῦ κατὰ πνεύματα μέλπει.

Phavorinus: Ὅτι δὲ λατὸς καὶ αὐλὸς τις λέγεται, δηλοῦται μὲν καὶ ἐν Τητυρίῳ Λεξικῷ· δηλοὶ δὲ αὐτὸ καὶ ὁ γράψας,

Λατοῦ κατὰ πνεύματα μέλπει.

τοῦτο δὲ πέντε διὰ τοῦ ὁ μικροῦ ἔγραψαν, ἔχοντες οἱ μὲν ἀφορμὴν τῆς τοιαύτης γραφῆς: καὶ τὸ λόταξ λήταγος, ὅπερ αὐλητὴν ἔηλθε.

In Schneideri Lexico vox affertur ἀμαρτύρος. "Καλαρίακος, Djam. Calamulus, Parvus calamus, parva arundo," inquit H. Steph. Thes. II. 14. h. Hippocrates περὶ Αἰμορροΐδων p. 521. 7. ed. 1538.: Κάκωτῃρα χοῖ ποιήσασθαι, οἷον κυλαρίακον φαρμακίην. (Pro φαρμακίην Lindeni editio habet φραγγίην: de calamo phragmite vide Dioscor. I. 114. et H. Steph. Thes. IV. 190. b., quem Dioscoridis locus praeiit. Voce φαρμακίης augeri potest H. Steph. Thes. Hesych. et Shid.: Φαρμακίης· ἀδδηγάγος. Cf. Schol. Aristoph. Plut. 889. et Noh. Kusteri. J. Pollux VI. 42. Καὶ Φαγέσωρον δὲ, τὸν ἀπληστόν οἱ Κωμικοὶ ἀνδράστον, καὶ τὴν γαστέρα τοῦ τοιαύτου φαρμακίην. "Φαρμακίης οἶνος" sic dictum fuit vinum Pramnium, auctore Eustathio, Gortaeus Dehis, Medic.) "Καλαρίακος" ap. Aristoph. in Acharn. (1033) avopit pro specillo, vel simili medicorum instrumento, quo pharma-

sine differentia, etiam in significatione tituli. Græce Ovidium de tibia legisse, inde patet, quod dixerit,

Et horrendo lotos adunca sono.

Silidus item,

Ut strepit assidue ad Phrygiam Nilotica lotos.

Memphis Amyclæo passim lasciva Canopo."

Alex. Politus. Male edidit idem, ut et Meursius in Glossario et Sulcerus in Thes. Eccles., λῶταξ, λῶταγος—λατὸν, cum loci sensus plane postulet scripturam per ὁ parvum. Eadem verba leguntur in Phavorino, ubi recte legitur λῶταξ, λῶταγος—λατὸν. Αὐτὰξ tamen legitur in Zonara p. 1924.: Αὐτὰξ ὁ ληστής, ἢ ὁ κλέπτης, ἢ ὁ μύρα ἀλειφόμενος, ἢ ὁ καταδραπέων ἐν τοῖς αἰσχροῖς τὸν βίον αὐτοῦ, ὡς καὶ πόρνος καὶ ὁ ἀνδρόγονος, ἢ ὁ αὐλητής. Idem articulus exstat in Phavorino: Chrysostomus Homil. xlii. in Epist. ad Ephesios, a Meursio et Sulcero laudatus: Ὅδ' ὁρᾷς τούτους τοὺς προσαιτούντας, οὓς λῶτα γὰρ ἢ τὴν ἑθ'· καλῶν, πὺς περιίπαι, πὺς καὶ αὐτοὺς ἐλεοῦμεν; Βαρύτατα per ὁ parvum invenitur in Basilio Magno. "Γλυκοκέλαμον, lotus, quæ nimirum fructum prædulcem habet. Basilius Magnus de Exercit. Grammat. lotός· τὸ γλυκοκέλαμον. Occurrit etiam ap. Myrepsium de Antid. c. 88. Fuchsius interpretatur medullam fistulæ Cussiae." Meursius in Glossario. Cf. Zonaras p. 1924.: Αὐτός· τὸ γλυκοκέλαμον. Ad Basilii M. locum respiciunt Zonaras: silet Tittmannus, ejus Editor. De v. γλυκοκέλαμον συγγλυκοκέλαμον, qua careat H. Steph. et Schneideri Lexx., nuper quædam notavi in Epist. MS. ad diligentissimum et eruditissimum Schaeferum.

Ceterum, ut apud recentiores lotός pro λωτός scribitur, sic θάρξεις s. θόριξς legitur pro θάρηξς, s. θώριξς, teste Eustathio ad Il. B. p. 242. 30.

Ἐξ οὗ συνελεῖται τι καὶ εἰς τὸ τὴν μέθην καλεῖσθαι θάρηξιν, διὰ τοῦ κατ' ἀρχὴν ὁ μεγάλου, καὶ ἡ παραλήγοντας, αἱ πρὶν μεθύοντων εἰσόμενος ἔχοντων καὶ θάρηκας φορεῖν, καὶ ὅπλα αἶρεν ἐπὶ πληγαῖς· ὡς αἰνίγμα καὶ τὸ κεραιόφορον ταῦτον ἐπονομάζεσθαι τὸν Διόνυσον. Καὶ μὲν τούτοις τὴν ἐνδεῖσαν θάρηξιν, περὶ ἧς καὶ ἀλλαχοῦ δηλοῦται, διὰ τοῦ ὀμικροῦ, καὶ τοῦ γράφουσιν, ἢ ὡς ἀπὸ τοῦ θάρω τὸ πηδῶ, οὐ παράγαγον, θάρητσα,

in ulcera destillant." Gorraeus, et H. Steph. l. c. e Budæo. Locus est:

Σὺ δ' ἄλλὰ μοι σταλαγμὸν εἰρήνης ἔνα

Εἰς τὸν καλαμίσκον ἐνοτάλαζον τουνόνι.

Schol. Καλαμίσκον· τὸν χαλκοῦν ἢ τὸν ἀργυροῦν, οἷους ἔχουσιν οἱ ἱατροί. Cf. J. Pollux x. 168., qui locum minus recte accepit. Eodem sensu sumitur κάλαμος ap. Theophrastum Nonnum de Cur. Morb. c. 88. 94. et 36.: Καὶ ἀναπτέρας τὴν καρδίαν ἀνυπερδέτως παραχορῆμα καλάμῳ ἐκρίστας ὡς σάφηναι πεπηγὸς ὀφράκιον. Ubi Jo. Steph. Bernardus hæc notavit. "Seculo quarto vulnera ac ulcera non speculis explorant, sed digitis. Jo. Chrysostomus in Ep. l. Pauli ad Thessalonicenses, Sermon. V. p. 168, Καὶ γὰρ ἱατροὶ βουλόμενοι σημεῖον ἐκβάλλει, πρὶν εἶναι

αἱ φωνίσσου, διδίσσου, (διδοὶ γὰρ, κατ' ὁμητικὴν ἂ. οἱ ἡβ' μέθ' κἀτοχοι, καὶ πομπτικῶς εἰπεῖν, Θούρι ἐπιτιμῶντι ἀλάχην) ἢ ἀπὸ τοῦ βορρὸς τὸ ζωικὸν στήμα· φίλοιφον γὰρ τὸ μεθῶν.

"Hoc ideo videtur notare Eustath.," inquit Politus, "quod qui-

τοὺς δακτύλους εἰς τὸ τραῦμα καθίησι. Idem observavi in lampade sepulchrali, lateritia, in cuius fundo interno elegans cernitur ἀνάγλυφον. Haruspex vituli exta manu fissiculat; nam nullum tenet vel cultrum, vel aliud ferramentum, nisi rerum edax tempus illud oblitteraverit, neque adparet eos cultro usos esse, ex illis, quæ hao de re narrant Niscander Ther. 560. et Schol. Rufus Ephes. i. 39. et Polyæmus rv. 19. p. 409. Unde pondus accedit observationi L. Bos Obs. crit. c. 6. p. 24."

"Hac voce carent H. Steph. et Schneideri Lexica.

"Φιλοφῆς, ὡς, ὁ, ein Hurer, geiler Mensch. S. οἶφῶ. Hesych. hat die form φίλοιφος." Schneideri Lex. "Φίλοιφος, Amans coitus, libidinosus a v. οἶφῶ: ap. Theocr. (iv. 62.) legitur vocativus φίλοιφᾶ." H. Steph. Thes. Ind. Proba est forma φίλοιφος, ut nos docet hic Eustathii locus, et compositum κόροιφος, de quo Theocr. Schol. iv. 62.: Παρὰ Ἀλεξανδρεῖσιν κόροιφος λέγεται οἱ κόρην οἰφόμενος. Hesych.: Φίλοιφος πασχητής. (Proba est vox πασχητής, qua carent H. Steph. et Schneideri Lexica, et de qua Jensus: "Quid sibi velit Hesych., nescio." Verb. πάσχειν in obscæna signif. occurrit ap. Demosth. Seneca Declam. x., Ille Passieno, prima ejus syllaba in Græcum mutata, obscænum nomen inposuit: Paschiænum scilicet appellans. Vide H. Steph. Thes. Ind. v. πασχητῆν.) Zonaras p. 1809. et Cyr. Alexandr. Gloss. p. cxii.: Φίλοιφος ὁ πόρνος. Pro κόροιφος, ut in Theocr. Schol. legitur, in Etym. M. p. 531, 23. scribitur κόρσοιφος. Sed hanc lectionem falsam et reponendam esse κόροιφος, patet ex etymologia, quam dedit Etymologicus ille auctor: "Ἡ τὸν ὡς κόρην οἰφόμενος, πορεύεσθαι ὀρενόμενος, ἢ παρὰ τὸ τὴν τρίχα ὑφειμένην καὶ ἠπλωμένην ἔχειν, διὰν κέρουφός τις ἦν· κέρως γὰρ ἡ θρίξ· οἱ δὲ κέρως λέγονται τὸ αἰδοῖον, καὶ κέρουφον, τὸν τὸ αἰδοῖον ἔχοντα ὑφειμένον καὶ μαλακόν. Vocem κέρουφος Lexicographi H. Steph. et Schneiderus non agnoscunt. Sed est proba vox, ut ex h. l. patet. Ceterum forma οἶφῶ, quam Schneiderus e Theocr. Schol. iv. 62. recepit, occurrit quoque in Etymologi loco, τὸν κόρην οἰφόμενος. Sed ante Syllburgium, qui e conjectura οἰφόμενος reposuit, legebatur ὑφόμενος. "V. 26. perperam in iisdem ὑφόμενος," inquit Sylb.: " nostrum οἰφόμενος, petiit ex v. 23., [ubi οἰφεῖν] verbum autem hoc et in prima et in secunda conjugatione usurpari, patet e Lexicis." Vera lectio est, ni fallor, οἰφόμενος, (Plat. in Pyrrho 28., Οἶφε τὰν Χελιδάνια: οἶφειν et οἶφισθαι Eustath. ad Od. 310. exponit περαίνεσθαι et περαινεσθαι:) vel οἰφόμενος a v. οἶφειν. In Theocr. Schol. pro οἰφόμενος reponi vellem οἰφόμενος. Præter Etym. M. et Theocr. Schol. nusquam alibi legitur οἶφῶ. Pro οἶφειν "dicitur," inquit H. St. Thes. Ind., "οἶφῆν, ut ap. Athen. xvi." (p. 560, d.) Sed ibi, teste Schweigh., "vetustæ membr. Δ. οἶφειν habent, non οἶφῆς." Οἶφειν legitur non modo in Suida v. Ἀριονα, (ubi pro corrupto ὑφεῖ Kusterus reponit οἶφεῖ), Diogeniano Prov. Cent. xi. nr. 2,

sciri velint *θόρηξ*, cum hoc vox significat ebrietatem, et positionem vini; *θωρήξ* vero, cum significat καθόπλισιν, (καθόπλισις) Suidas: "Ἐνιοὶ δὲ τὸ μὲν θορήσσεσθαι, ἀντὶ τοῦ πίνειν, διὰ τοῦ ὀμικροῦ γράφουσιν, καὶ τοῦ ἰ· τὸ δὲ θωρήσσεσθαι, ἀντὶ τοῦ ὀπλιζέσθαι, διὰ τοῦ ὦ μεγάλου, καὶ τοῦ ἡ. Sic scribo, ex auctorum illorum sententia; non, ut, sine ulla scripturae diversitate editum a L. Kustero, τὴ μὲν θωρήσσεσθαι, ἀντὶ τοῦ πίνειν, etsi idem Kusterus in translatione sua, post Æmilium Portum, utrumque scribendi modum bene distinxerit, pro varia ejus vocis significatione. Hesych.: *Θόρηξις οἰνοποσία, καὶ θώρηξις, καθόπλισις.*"

Antea sic scripserat Eustath. ad II. B. p. 166.:

"Ἰστέον δὲ, ὡς Ὀμηρος μὲν θωρήσσειν αἰεὶ ἐπὶ ὀπλισμοῦ φησιν· οἱ δὲ μετ' αὐτὸν, καὶ ἐπὶ μέθης τὴν λέξιν τίθεασιν· ὅθεν καὶ θώρηξις, κατὰ τοὺς παλαιούς, οἰνοποσία, καὶ ἀκρατοποσία· ἴσως δὲ καὶ αὐτὸ, διὰ τὸ μάχιμον πᾶν μεθύσκων.—Ἰστέον δὲ, ὅτι τε τὴν ῥηθεῖσαν θώρηξιν, διὰ τοῦ ὀμικροῦ, καὶ ἰ· γράφουσιν τινας, ὡς ἀπὸ τοῦ θόρω τὸ πηδῶ, διὰ τὸ θούρους εἶναι τοὺς μεθύοντας· καὶ ὅτι χρήσις αὐτῆς ἐν τῷ, Λιμὸν θόρηξις λύει.

"Bene dicit Eustathius τὴν ῥηθεῖσαν θώρηξιν," inquit Politus, "i. e. quam dixerat οἰνοποσίαν. Nam, teste Suida, hæc a quibusdam statuitur differentia inter τὸ θωρήσσεσθαι, ἀντὶ τοῦ πίνειν, et τὸ θωρήσσεσθαι, ἀντὶ τοῦ ὀπλιζέσθαι, ut primum scribant cum parvo ὦ et ἰ, alterum vero, per ὦ magnum et ἡ, quemadmodum etiam docet Joannes Diaconus ad Hesiodum (Scuto p. 204. ed. Heinsii) cujus verba satis depravata ac mutila sic legebam: *Θωρήσσειν δὲ, διὰ τοῦ μεγάλου ὦ, καὶ τοῦ ἡ, γίνεται ἀπὸ τοῦ θώρηξ ἢ θώραξ· θώρακος θορήσειν δὲ, ἡγουν μεθύσκων, διὰ τοῦ μικροῦ ὀ, καὶ τοῦ ἰ, γίνεται ἀπὸ τοῦ θόρηξ, ὁ ἀκρατος οἶνος.* Hinc Hesych.: *Θόρηξις· οἰνοποσία, καὶ θώρηξις· καθόπλισις, (καθόπλισις).* Recte omnino. Nec erat, cur Hesychii scripturam turbarent viri doctissimi, Heinsius, Salmasius, Palmarius." Quod ad Joannis Diaconi locum attinet, fallitur vir doctus; locus enim ille omnino sanus est, ut satis constat e Phavorini Lexico, ubi sub ν. κορύσσειν eadem verba leguntur: *Θωρήσσειν δὲ, μέγα (i. e. μέγα ὦ) καὶ ἡ, καὶ γίνεται ἀπὸ τοῦ θώρηξ, (ἢ) θώραξ· θώρακος, θορήσειν δὲ, ἡγουν μεθύσκων, μικρὸν (i. e. ὀ) καὶ ἰ, καὶ γίνεται ἀπὸ τοῦ θόρηξ, ὁ ἀκρατος οἶνος.* Fallitur quoque Heinsius, qui ad Jo. Diaconi locum, pro θορήσειν, legere vult θορύσειν et θόρυξ. Lex Reg. MS.

auctore Libri de Proverbiis quibus Alexandrini utebantur, nr. xv. (T. xi. p. 1254. Plutarchi Opp. ed. Wytenb.), Eustathio ad II. Γ. p. 693. ed. Rom.; et Hesychio, sed in ipso Theocriti Scholiasta et Etymologo, quibus οἰπεῖν τὸ συνουσιάζειν. Hesych.: *Μιζοφία· μῆξις, πλησθῆς.* Salmasius: "*Μιζοφία α μῆξω (μῆσγω, vel μῆγνυμι) et οἶφος.*" Sed uterque illud Lexicographi non agnoscant.

Quod ad etymologiam verbi οἰπεῖν attinet, αὐτὸ τοῦ ὀπικνεῖν inquit Schol. Theocriti. Recte; modo πρό ὀπικνεῖν legas ὀπυῖναι: ὀπῶ, ὀπῶν, ὀπῶν, ὀπῶν, ὀπῶν. Cf. Schneideri Lex. v. οἰπεῖν.

ap. Albertinum ad Hesych. v. post *θωρηξῆναι* : *θωρηξῆναι* μεθύσθηναι, *θωρηξῆναι* δὲ, ἀπὸ τοῦ ἐπλῖσθαι, διὰ τοῦ αὐτοῦ μεγάλου καὶ τοῦ ἡ.

Zonaras p. 1047. : *θόρηξ* ὁ ἀκρατος οἶνος. Lexico uero Kulenkampii Codice *θόρηξ*. “Pro *θόρηξ*, Ion. pro *θόραξ*. De poculo sic dicto satis constat. Sed vinum merum sic dici non memini. *θώρηξ* tamen, quod alii scribunt *θόρηξ* (a *θόρα*) exponitur ἀκρατοποσία. Cf. H. Steph. Thes. i. 1636. *θόρηξ* etiam Lex. Reg. MS., quod affert Albert. ad Hes., ubi emendatur *θόρηξ* : (*θόρηξ* ὁ ἀκρατος οἶνος.)” Tittmann. Fallitur Albertus : *θόρηξ* recte se habet, ut patet ex Jo. Diacono et Phavorino. De v. *θόρηξ* s. *θόραξ* pro *πίπομερο* dubitare non debuerat Tittmannus ; sic enim exponitur non modo a Zonara, sed etiam in Lex. Reg. MS., et a Jo. Diacono et Phavorino.

Quod ad Hesychii locum attinet, sic vulgò editur, et sic edidit Albertus : *θόρηξ* οἰνοποσία, καὶ *θώρηξ* καθόλησις. Sed haec est Musuri conjectura ; Codex enim Marcianus, teste Schowio, habet : *θώρηξ* οἰνοποσία, καθόλησις (καθόλησις.) “In hac Glossa innovanda atque interpolanda Grammaticorum commentum, cujus Suidas meminit, secutus videtur (Musurus) ; et parum subtiliter, Hesychii enim et aliorum auctoritas plus valet, quam ejusmodi Grammaticorum nugae, quae sola vitiosa scriptura e pronunciatione orta fundatae sunt. Unanimes igitur VV. DD. consensu Codicis lectio reponenda est.” N. Schow. “Ex omnibus patet,” inquit Tittmannus ad Zonaræ Lex. p. 1068., “discrimen illud scripturae esse commentum Grammaticorum. Quod sequutus Musurus Hesychii lectionem mutavit v. *θόρηξ*, quum Cod. MS. habeat *θώρηξ*.” Certe loci ex Aristophane, Nicandro Alex. 32., et Theogn. 413. 470. 508. citati scripturam *θωρήσω* “mendi suspicionem liberant, in quibus metri ratio alteram scripturam *θορίσω* non admittit,” notante H. Steph. Thes. i. 1636. c. Sed “discrimen illud scripturae esse commentum Grammaticorum,” cum Tittmanno post Schowium, non ausim dicere. Si recentiores scriptores, ut supra demonstravimus, scribunt *λοτὸς* pro *λατὸς*, et *κονίξ*, *κόνια*, *ἀκόνιστος*, *κόνειον* ε. *κόνιον*, pro *κονίξ*, *κονία*, *ἀκόνιστος*, *κόνιον* s. *κόνιον*, non est, cur de usu vocis *θώρηξ* apud recentiores, pro *θόρηξ*, dubitemus.

Ἰστέον δὲ, inquit Eustathius l. c., ὅτι τε τὴν ῥηθεῖσαν *θώρηξ*εν, διὰ τοῦ ὁ μικροῦ καὶ ἡ γράφουσί τινες, ὡς ἀπὸ τοῦ θόρα τὸ πηδῶ, διὰ τὸ θούρους εἶναι τοὺς μεθύοντας· καὶ ὅτι χρῆσις αὐτῆς ἐν τῷ, Αἰμὼν *θόρηξ* λύνι, Hippocratis est aphorismus p. 391, 23. ed. 1538. Αἰμὼν *θώρηξ* λύνι. Erotianus p. 178. ed. Franzii scribit *θώρηξ*εις. Galenus p. 484., ut vulgò editur, *θώρηξ*εις οἶνωσις ἤτοι ἡ μέθη. At in Codice Dorvilliano, “bene exarato” (ut ait ipse Dorvillius, Misc. Obs. crit. nov. T. ix. Amst. 1749.) et in Codice Mosquensi legitur *θόρηξ*εν, ut scribitur in Eustathii loco, qui effugit Franzii diligentiam. Schiastest ad Nicandri Ther. 32. : *θωρηξάντες* ἀπὸ τοῦ μεθύσθηναι, καὶ ἱπποκράτης τὴν οἰνοποσίαν *θώρηξ*εν εἶρηκε.

Thefordie ix. Julii MDCCLXVI.

PHILOSOPHICAL SENTIMENTS OF
EURIPIDES.

Euripidi tu quantum credas nescio; ego certe singulos ejus versus singula testimonia puto.—Cicero Lib. xvi. Ep. viii. ad Tironem.

PART II. [Continued from No. xxvii. p. 125.]

We shall now proceed to show that he did it also on minor points.

I. *Ælian* in his *Var. Hist.* Lib. VIII. c. 13. writes Ἀναξαγόραν φασὶ μὴ γελῶντα ποτε ὀφθῆναι, μήτε μειδιῶντα τὴν ἄρχην. His two principal disciples, Pericles and Euripides, are both said to have been knights of the woful countenance. *Alexander Ætolus* in the *Noctes Atticæ* of *Aulus Gellius* gives the following testimony regarding our Tragedian *XV. chap. 20.*

Ὁ δὲ Ἀναξαγόρου τράφιμος χαῖν στυφὰ μὲν ἐμολγε προαιετῶν καὶ μισαγγέλων καὶ πωδάζειν οὐδὲ παρ' οἶνον μεμαθηκώς.

II. Aristotle. *περὶ Ζῶων γενεσέως* tells us that Ἀναξαγόρας ἐξαι τῶν φιτωλῶν φασὶ γίνεσθαι ἐκ τοῦ ἄρρενος τοῦ σπέρμα, καὶ δὲ θάλει παρέχειν τὴν τόπον. This was the opinion which Euripides constantly expressed. Whilst he calls the father τὸν φύσαντα, τὸν φύτευσαντα, τὸν ἀροτήρα, τὸν τοῦ γενοῦς ἀρχηγέτην, he asserts that children owe every thing to him as the author of their existence, to the mother nothing. Thus in a fragment of his, preserved by *Stobæus* *LXXVII. p. 453*, a son thus addresses his mother:

ὁτέρῳ δὲ τὸν φύσαντα τῶν πάντων βροτῶν
μάλιστ', ὀρίζω τοῦτο, καὶ σὺ μὴ φθόνει
κεῖνον γὰρ ἐξέβλαστον· οὐδ' ἂν εἰς ἀνὴρ
γυναικὸς ἀδύήσει· ἀλλὰ τοῦ πατρός.
also in *Alceste* v. 637.

Οὐχ ἡ πεκεῖν φάσκουσα καὶ καλουμένη
μήτηρ μ' ἐτικτε.

This doctrine was also taught by *Æschylus* in *Eumen.* 661.

Οὐκ ἔστι μήτηρ ἡ κεκλημένον τέκνον
τοκεὺς, τροφὸς δὲ κύματος νεοσπόρου
τίκτει δ' ὁ θρώσκων, ἡ δ' ἀπερ ξένη ξένη,
ἔσωσεν ἔρνος, οἷσι μὴ βλάβῃ θεός.
τεκμήριον δὲ τοῦδ' εἰς σοὶ δείξω λόγον
πατὴρ μὲν ἂν γένοιτ' ἀνευ μητρός· πέλας
μάρτυς πάρεστι παῖς Ὀλυμπίου Διός,
οὐκ ἐν ἀκότοις νηδύς τεθραμμένη,
ἀλλ' οἷον ἔρνος οὗτος ἂν τέκοι θεός.

and Euripides has more fully explained his sentiments on this subject in some lines of the *Orestes* v. 545.

πατὴρ μὲν ἐφέτασέν με, σὴ δ' ἐτικτε παῖς,
τὸ σπέρμα' ἄρρενα σπαρασσόν· ἄλλου πάρα

ἀνευ δὲ πατρὸς τέκνον οὐκ εἴη ποτ' ἄν.
 ἐλογισάμην οὖν τῷ γένους ἀρχηγέτῃ
 μᾶλλον μ' ἄμυναί τῆς ὑπαστάσης τροφῆς.

Porson on these lines remarks "Non irridicule aliquis respondisse dicatur, ἀνευ δὲ μητρὸς πῶς, κάθαρμ' Εὐριπίδῃ; v. 547. citat Clemens Alexandrinus Strom. II. p. 505. addita correctione, ἀνευ δὲ μητρὸς οὐδὲ ἀλλαστὴ τέκνον."

III. Diodorus Siculus Lib. I. Ἀναξαγόρας ὁ φυσικὸς ἀπεφίητο τῆς ἀναβάσεως [sc. τοῦ Νειλοῦ] αἰτίαν εἶναι τὴν τηκομένην χίονα κατὰ τὴν Αἰθιοπίαν ὃ καὶ ὁ ποιητὴς Εὐριπίδης, μαθητὴς ὢν, ἠκολούθηκε. He then proceeds and adduces the three first lines of the Helena.

Νεῖλοῦ μὲν αἶδε καλλιπάρθενοι ῥοαὶ
 ὥς, ἀντί δ' ἰάσιν πεκάδος, Αἰγύπτου πέδον,
 λευκῆς τακείσης χίονος, ὑγραίνει γύας.

and also the parody which Aristophanes in Thesmoph. 855. 857. makes upon them. The Scholiast on Apollonius Rhodius IV. 269. has Ἀναξαγόρας φησὶ διὰ τὴν τῆξιν τῆς χίονος πληθύνειν τὸν Νεῖλον, ὃ ἔπεται καὶ Εὐριπίδης. In a fragment of his Archelaus Euripides thus speaks of the periodic overflowings of the Nile.

Νεῖλου λιπὼν κάλλιστον ἐν γύαις ὕδωρ,
 ὥς ἐκ μελαμβρότοιο πληροῦται ῥοαῖς
 Αἰθιοπίδος γῆς, ἥνικ' ἂν τακῇ χιών,
 τέθριππ' ὀχοῦντος ἡλίου κατ' αἰθέρα.

Æschylus gives also the same cause for these periodic inundations.

IV. Anaxagoras is said to have called the sun a mass of ignited stone, μύδρον διάπυρον, and to have thought it unworthy of divine honours. Xenophon in his Memorabilia calls it after him λίθον διάπυρον. An accusation of impiety in consequence of this assertion was preferred against Anaxagoras: the general voice went with the persecutors, and all that the power and influence of Pericles could do for his valued friend was to procure him means of escape from Attica. Eustathius tells us Od. A. p. 457. that the punishment inflicted by Jupiter on Tantalus was for asserting μύδρον εἶναι τὸν ἥλιον. Notwithstanding that Euripides had these two dire and dreadful examples before his eyes, he boldly commits the same fault, if fault it is to be called, in two passages of the Orestes v. 4.

ὁ γὰρ μακάριος, κοῦκ ἀνείδιδ' ὅ τι τύχας,
 Διὸς πεφυκώς, ὡς λέγονται, Τάνταλος
 κορυφῆς ὑπερέλλοντα δειμαλῶν πέτρων,
 ἄερι ποτᾶται, κ. τ. λ.

and at v. 970, 5. we have the following lines:

μόλοιμι τὰν οὐρανοῦ καὶ
 μέσον χθονὸς τεταμένον
 αἰωρήμασι πέτρων,
 ἀλύσεσι χροσάσαις φερομένας
 δίναισι βῶλον ἐξ Ὀλύμπου.

where Porson's note, ut solet, is worth attention. "Quod supra v. 6. vocaverat πέτρων, cum hic vocat οὐρανοῦ καὶ μέσον χθονὸς τεταμένον

πάντας, satis sibi constat—sed eum addit ἀλύσει χρυσέαις φερόμεναι δίναισιν βώλον ἐξ Ὀλύμπου, puroz mythologiæ fontes corrumpere videtur. Scholiastæ enim, cum nostri ad hunc locum, tum Apollonii Rhodii I. 498. tradunt Anaxagoram μύθρον sive λίθον διάπυρον dixisse solem, quam sententiam memorat Xenophon Mem. IV. 7. Scholiastæ Pindari ad Olymp. I. 97. ἐνιοὶ δὲ ἀκούουσι τὸν πέτρων ἐκ τοῦ ἡλίου τὸν γὰρ Τάνταλον, φυσιολόγον γενόμενον, καὶ μύθρον ἀποφθινάσαν τὸν ἡλίον, ἐπὶ τούτῳ δίκας ὑποσχεῖν ὥστε καὶ ἐπηρωῆσθαι αὐτῷ τὸν ἡλίον, ὃς οὐ δειματοῦσθαι καὶ ὑποπτήσσειν· περὶ δὲ τοῦ ἡλίου οἱ φυσικοί φασιν, ὡς λίθος καλεῖται ὁ ἡλίου· καὶ Ἀναξαγόρου δὲ γενόμενον τὸν Εὐριπίδην μαθητὴν τὸν πετρὸν εἰρηκέναι τὸν ἡλίον. Deinde citat utrumque ex Oreste locum. Quod ad βώλον attinet, cum χρυσέαις βώλον solem vocasse testetur Euripidem Scholiastes Apollonii, idque ex Phaethonte citet Laertius II. c. 10. maxima cum verisimilitudine legunt viri docti apud Strabonem I. p. 58. C. 33.

ἦν ἐκ τεθρίππων ἁρμάτων πρώτην χθόνα
ἡλίου ἐνίσχων χρυσέα βώλω φλέγει."

V. There is another passage in the Phaethon which shows our poet to have been well read in the natural philosophy of those times. Valtruvius Lib. IX. cap. IV. p. 188. has preserved it for us. His words are these: "Si radii solis per omnem mundum fusi, circinationibus vagarentur, neque extentionibus porrecti ad trigoni formam linearentur, propiora flarent. Id autem etiam Euripides animadvertisse videtur: ait enim a sole quæ longius essent, hæc vehementius ardere, propiora vero eum temperata habere: itaque scribit in fabula Phaethonte sic,

Θερμὴ δ' ἀνακτος φλόξ, ὑπερτέλλουσα γῆν
καίει τὰ πόρρω· τὰ γγγύθεν δ' εὐκρατ' ἔχει."

This paradox Valekenæer conjectures that Euripides learned in the school of Anaxagoras, especially since Corsinus in his dissertations on Plutarch's treatise de Plac. Philosoph. p. 29. shows that the Eleusinian Metaphysician was delighted with similar paradoxes.

VI. Till Valekenæer published his celebrated diatribe on the fragments of the lost Dramas of Euripides, it had escaped the notice of the critics that in the sentences of Plutarch preserved by Stobæus p. 403. three senarii of Euripides were lurking. They are on the color of the Sphinx, and are believed by Vkn. "ob voces et vocum σύνθεσιν" to belong to the Œdipus of that writer.

εἰ μὲν πρὸς αὐγὰς ἡλίου, χρυσοπὸν ἦν
νότισμα θηρὸς, εἰ δὲ πρὸς νέφει βάλοι,
κυανωπὸν, ὡς τις Ἴρις, ἀντανγεῖ σέλας.

On which passage the learned German comments thus: "De Iride, Scholion hic proferam in Il. P. v. 547. ex MS. Leidensi, tum quia ineditum est e quo nihil excerpit Eustathius, tum quia fit in illo mentio præceptoris Euripidis. Ὅταν ἐξ ἐναντίας τῷ ἡλίῳ νέφος ὅτῃ πεπληγμένον, καὶ πληρὲς ὕδατος, αἱ δὲ αὐτίνες προσπίπτωσι τῷ νέφει, καὶ καθάπερ ἐπὶ κέντρον τοῦ ἡλίου περιγράφωσι κύκλον, τὰς τοῦ μὲν πᾶν αὐτίνων ἐρυθροῦ φαινομένου πρὸς τὸ κροκοειδὲς, τοῦ δὲ ἐν τῷ νέφει μέλανος ἐκφανομένου πρὸς κυανεόν, ἡ κρᾶσις ἀμφοῖν Ἴρις ἐστίν. Ἀναξαγόρας δὲ φησὶν

Ἰρις νεφέλῃσιν ἀντιλάμπει τῷ ἡλίῳ. In ejusdem libri scripti Scholias in Il. A. v. 27. sub nomine Xenophontis, ubi legendum est, Xenophanias, hi duo versus extant.

Ἦν γ' Ἰριν καλέουσι, νέφος καὶ τοῦτο πεφύκει

Πορφύρεον καὶ φοινίκιον καὶ χλωρὸν ἰδέσθαι."

VII. Madame de Stael in her work "de la Littérature considérée dans ses rapports avec les institutions sociales." Tom. I. p. 121 observes: "Les anciens sont plus forts en morale qu'en métaphysique: l'étude des sciences exactes est nécessaire pour rectifier la métaphysique, tandis que la nature a placé dans le cœur de l'homme tout ce qui peut le conduire à la vertu. Cependant rien n'a moins d'ensemble que le code de morale des anciens. Pythagore paroît attacher la même importance à des proverbes, à des conseils de prudence et d'habileté qu'aux préceptes de la vertu. Plusieurs des philosophes Grecs confondent de même les rangs dans la morale: ils placent l'amour de l'étude sur la même ligne que l'accomplissement des premiers devoirs. L'enthousiasme pour les facultés de l'esprit l'emporte en eux sur tout autre genre d'estime: ils excitent l'homme à se faire admirer: mais ils ne portent point un regard inquiet ou pénétrant dans les peines intérieures de l'âme." Madame de Stael is supported in what she has here asserted by the following passage of Plato, who in his Theætetus draws the picture of a "perfect" Philosopher, whose mind despising all the common objects of mortal pursuit and admiration, πανταχῇ φέρεται κατὰ Πίνδαρον, τὰ τε γὰρ ὑπέρνερθε καὶ τὰ ἄνωθεν γεωμετροῦσα, οὐρανοῦ τὲ ὑπὲρ ἀστρονομούσα, καὶ πᾶσαν πάντῃ φύσιν ἐρευνωμένη τῶν ὄντων, ὅλως εἰς τι τῶν ἐγγύς οὐδὲν αὐτὴν συγκαθιεῖσα. Diogenes Laertius informs us II. 6. 7. that such also were the doctrines of Anaxagoras: and the idea of this sage, that we ought "omnia postponere discendi quærendique divinæ delectationi," is rationally supposed by Valckenæer to have occurred to the mind of our poet whilst writing the following verses which are preserved by Clemens Alexandrinus Strom. IV. p. 634.

Ὀλβιος ὅστις

γῆς ἱστορίας ἔσχε μάθησιν.

μήτε πολιτῶν ἐπὶ κημοσύνας,

μήτ' εἰς ἀδίκους πράξεις ὁρμῶν

ἀλλ' ἀθανάτου καθορῶν φύσεως

κόσμον ἀγῆρω, πῇ τε συνέστη

τοῖς γε τοιοῦτοις οὐδέ ποτ' αἰσχρῶν

ἔργων μελέτημα προσίζει.

In his Antiope, speaking of himself under the character of Anphion, he says

Ἐγὼ μὲν οὖν ἄδοιμι καὶ λέγριμί τι

σοφὸν, ταρασσών μὴδὲν ὦν πόλις νοσεῖ.

δοῦναι δὲ πράσσει πολλά, μὴ πράσσειν παρὸν,

μῶρος, παρὸν δὲ ἢν ἡδέως ἀπράγμονα.

and then proceeds to descant upon the advantages which he conceives may be derived from "divine philosophy."

τὸ δ' ἀσθενέες μου καὶ τὸ θῆλν σώματος

καὶς ἐμέμφθης¹· καὶ γὰρ, εἰ φρονεῖν ἔχω,
κρεῖσσον τόδ' ἐστὶ καρτεροῦ βραχίονος·
γνώμη γὰρ ἀνδρὸς, εὖ μὲν οἰκοῦνται πόλεις,
εὖ δ' οἶκος· εἰς τ' αὖ πόλεμον ἰσχύει μέγα·
σοφὸν γὰρ ἐν βούλευμα τὰς πολλὰς χέρας
νικᾷ· σὺν ὄχλῳ δ' ἀμαθία πλεῖστον κακόν.

and to the same purpose are the same lines from his *Æolus* which Valckenæer has arranged partly from Stobæus p. 366. partly from Plutarch T. II. p. 959.

Ἡ βραχύ τοι σθένος ἀνέρος·
ἀλλὰ ποικιλίᾳ πρᾶτιδων
δεινὰ μὲν φύλα πόντου
χθονίων τ' ἀερίων τε
δάμναται παιδεύματα.

But beside these certain proofs, we have other collateral testimony to produce in confirmation of the affection which Euripides bore to the professors of philosophy. In the *Hippolytus* v. 957. Theseus bursts into the following philippic against them in general, and against his son in particular.

ἦδη νῦν αὖχει, καὶ δι' ἀψύχου βορᾶς
σίτοις κατήλεν, Ὀρφέα τ' ἀνακτ' ἔχων,
Βάκχευε, πολλῶν γραμμάτων τιμῶν καπνὸς,
ἐπεὶ γ' ἐλήφθης τοὺς δὲ τοιοῦτους ἐγὼ
φεύγειν προφώνῳ πᾶσι· θηρεύουσι γὰρ
σεμνοῖς λόγοισιν, αἰσχρὰ μηχανώμενοι.

Yet in the catastrophe of the piece, in the sorrow which Theseus is represented as feeling on account of his refusal to listen to his son's defence, in the honors bestowed by Diana upon Hippolytus, and the return which she makes to all the taunts uttered against her favorite, it is easy to see that the moral which the author intended to inculcate was this, that by philosophy the most unruly passions may be subdued, and that he who despises its maxims will sooner or later mourn for his contempt of them. Add to this that it is well known that Euripides depicted Socrates under the character of Palamedes in a drama bearing that name: and from the period, when it was first acted, we may safely infer that it was written with the intention of defending Socrates against the malicious calumnies of Athenian *συκοφαντία*. For it was in the 1st year of the eighty-ninth² Olympiad that Aristopha-

¹ I should prefer to read εἰ γὰρ εὖ φρονεῖν ἔχω—defending it by Hippol. 464. πῶσους δοκῆς δὲ κάρτ' ἔχοντας εὖ φρονῶν, where in Cod. Flor. one reading is ἔχοντας εὖ φρονεῖν which both Valckenæer and Professor Monk have rejected: “illic enim” says Valckenæer ad locum “φρονεῖν tollit elegantiam sermonis quā τοὺς φρονιμωτάτους dixit κάρτ' ἔχοντας εὖ φρονῶν.”

² I was much surprised the other day to find in Dr. Lempriere's *Classical Dictionary* the following account still remaining under the article “Socrates.” “This independence of spirit and that visible superiority of mind and genius over the rest of his countrymen, created many enemies to Socrates: but as his character was irreproachable, and his doctrines pure and void of all obscurity, the voice of malevolence was silent. Yet Aristophanes soon undertook, at the instigation of Melitus, in his comedy of the *Clouds*, to

ness, with the intention of bringing into disrepute the son of Sophroniscus, introduced to the stage his play of the Clouds; this comedy, according to modern phraseology, was damned on its first representation: in the next year it was again brought forwards, corrected and improved, but had no better success. The example set by Aristophanes, was imitated by others, and for a considerable period Socrates was the butt at which every one of the comic poets darted his licentious

ridicule the venerable character of Socrates on the stage: and when once the way was open to calumny and defamation, the fickle and licentious populace paid no reverence to the philosopher whom they had before regarded as a being of superior order. When this had succeeded, Melitus stood forth to criminate him together with Anytus and Lycon, and the philosopher was summoned before the tribunal of the five hundred. He was accused &c. &c. &c." Before the publication of a new edition I should recommend to his attention the following note of Brunck, "Ignorant boni isti Aristophanis obtrectatores, extitisse illius ætate acerrima jurgia inter philosophos scenicosque poetas, maxime vero Comicos: Sophistas plurimos in scena tractatos fuisse a diversis poetis, ipsumque in primis Socratem. Fabula, quam contra eum fecit Amipsias, memini ad Ran. 13. Bis commissæ fuerunt Nubes. Primo an. 1. Olymp. LXXXIX. Archonte Isarcho. Aspere acceptæ fuerunt: iis prætulere judices chororum Cratini Prytanim et Amipsia Connum, quam Menagius admodum probabiliter eam esse autumat fabulam, in qua Socratem traducebat, ita ut bis uno die a duobus poetis comico sale delricatus fuerit Socrates. Quocirca miror egregium illum scriptorem, e quo sua hausit Ælianus, non potius de Amipsia victore quam de Aristophane victo cogitasse, ut in eum crimen conferret præparatæ Socratis condemnationis. Sequenti anno, Archonte Aminia Pronapi filio, Nubes emendatas iterum docuit, verum eventum haud feliciori: nec amplius post modo eas produxit, licet eundem eas expoluisse videatur. Jam vero Socratis accusatio et mors iudicet in an. 1. Ol. xcv. quo Laches fuit Archon. Itaque inter primam hujus fabulæ commissionem et Socratis condemnationem intercessere anni XIII. Quo tempore vero actæ fuerunt Nubes, hominem natum Athenis non extitisse credo, cui præsagire animus potuerit fore, ut post XIII. annos impietatis reus ageretur Socrates. Sane si tum illas cum eo simulates gessissent ejus accusatores, statim eodem anno diem ei dixissent nec populi et judicum exasperassent animos in hominem post XIII. annos demum deferendum. Sed quid pluribus calumniam istam confutem quam sua satis refellit absurditas? Comicorum procacitatem, obscenam lasciviam vituperabant Sophistæ: horum Comici deridebant exiles disputationes: inde eorum jurgia et perpetuæ concertationes, ab ira tamen et odio longe remotæ: nam non obstabat hæc Sophistarum et poetarum æmulatio quin una conversarentur officisque sibi responderent mutue. Præterea, quis animum inducat, Platonem in Symposio Comicum nostrum cum Socrate eidem mensæ accumbentem representaturum fuisse, si credidisset Aristophanem aliquid momenti ad Socratis condemnationem adtulisse, idque pretio subornatum? Si Socratis morte gavisus fuisset Aristophanes, quis non miraretur eundem Platonem epigramma hoc fecisse Comici inscribendum sepulchro."

Αἱ Χάριτες τέμενός τι λαβεῖν, ὅπερ οὐχὶ πεσεῖται,
ζητοῦσαι, ψυχὴν εὖρον Ἀριστοφάνους."

And in addition to this it may be added that, so far from being a friend to Melitus, he attacks him in two different places, Ranæ 1304. and in a fragment of the *Τητυαδῆς*, in Brunck's edition Tom. iv. p. 15.

[We likewise recommend to our learned and excellent friend, Dr. L. the perusal of an article in this No. by Professor Voss. Ed.]

arrows. Euripides, perhaps foreseeing that such sarcasms might lead to "more dangerous consequences, wrote (in the first year of the ninety-first Olympiad) his tragedy of Palamedes, as a defence against the "splendid lies" of the Comic poets. But tho' this be the case, nothing can be more futile than the common opinion that the intention of our author in his drama of Palamedes was to reproach his countrymen with the murder of Socrates. True it is that on the ruin of Palamedes being effected by the artifices of Ulysses and others, the chorus exclaimed:

ἐκάετ', ἐκάετε τὰν
πάνσοφον, ὃ Δαναοί,
τὰν οὐδὲν ἀλγύνουσάν
ἀηδονά Μουσᾶν,
τῶν Ἑλλάνων ἀριστόν.

and true it may be that, on hearing these strains, the whole theatre burst into tears, as we are informed by the writer of the argument to Isocrates' encomium on Busiris: "καὶ νοῆσάν τῷ θεάτρῳ ἅπαν ἐδάκρυσε, διότι περὶ Σωκράτους ἦν ἴκτερο." Allowing this to be true, it must have been on some representation of the Palamedes after the death of Euripides: and a passage of Diog. Laertius renders this opinion a certainty, L. II. 44. *Εὐριπίδης δὲ καὶ οὐκ εἰδίζει αὐτοῖς ἐν τῷ Παλαμήδει λέγων Ἐκάετ', ἐκάετε τὰν πάνσοφον, κ. τ. λ.* Φιλόχορος δὲ φησί, *προτελεντῆσαι τὸν Εὐριπίδην τοῦ Σωκράτους*: and this assertion of Philochorus is well founded; for Euripides died in Olymp. 93. year 1st, and Socrates in Olymp. 95. year 1st.

VIII. In the school of Anaxagoras and by his example Euripides was taught that calamities, when they arrive, are rendered more easy to endure by frequent meditation on them while at a distance. This maxim, so useful in ordinary life, was by his own confession borrowed from another. In one of his dramas in the character of Theseus he allows that he had received it from a learned sage, whom the Attic spectators well knew to be Anaxagoras. Cicero Tusculan. III. 14. "Apud Euripidem a Theseo hæc dicta laudantur: licet enim, ut sæpe facimus, in Latinum illa convertere,

"Nam qui hæc audita a docto meminisse viro
Futuras mecum commentabar miseriâs;
Aut mortem acerbam, aut exsili maestam fugam,
Aut semper aliquam inoleam meditabar mali;
Ut si qua invecta diritas casu foret,
Ne me imparatum cura laceraret repens."

"Quod autem Theseus a docto se audisse dicit, id de se ipse loquitur Euripides: fuerat enim auditor Anaxagoræ, quem ferunt nuntiata mortē dixisse 'sciebam me genuisse mortalem.'" If the commentaries of the Stoic Chrysippus had reached our times, we should then be able to decide what assistance Cicero had derived from them in his philosophical works. The sentence just produced is a mere translation of a sentence of Chrysippus, which is quoted by Galen in his work, *περὶ τῶν καθ' Ἱπποκράτην καὶ Πλάτωνα* Lib. IV. T. I. p. 283. 48. *καὶ τὸ τοῦ Ἀναξαγόρου παρελήφεν ἐν ταῦθα Χρύσιππος, ὡς ἀρὰ τινὸς ἀναγγελλάντος αὐτῷ τεθνήσκει τὸν υἱόν, ἐν μάλα καθέσθηκός τις*

εἶπεν, ᾗδ' αὖν θνητὸν γεννήσας, καὶ ὡς τοῦτο λαβὼν. Εὐριπίδης. τὸ νόημα τὸν Θησέα πεποίηκε λέγοντα,

Ἐγὼ δὲ τοῦτο παρὰ σοφοῦ τινος μαθὼν,
eis φροντίδας νοῦν συμφοράς τ' ἐβαλλόμεν,
φυγὰς τ' ἐμαντῷ προστιθεὶς πάτρης ἐμᾶς,
θανάτους τ' ἄωρους, καὶ κακῶν ἄλλας ὁδοὺς·
ἰν' εἰ τι πάσχοιμι, ὦν ἐδύξαζον φρενὶ,
μή μοι νεαρὸν προσπεσὼν μᾶλλον δάκη.

Beside this topic of consolation there was another which he was fond of using, and of which Cicero thus speaks, Tusc. III. 33. "Ne illa quidem firmissima consolatio est, quanquam et usitata est et sæpe prodest, 'Non tibi hoc soli.'" Cf. Hipp. 835.

οὐ σοι τάδ', ὦναξ, ἦλθε δὴ μόνῃ κακὰ,
πολλῶν μετ' ἄλλων δ' ὥλεσας κεδνὸν λέχος.

a fragment of the Ino in Stobæo, Gesn. p. 615. 40.

γίγνωσκέ τ' ἀνθρώπεια· μήδ' ὑπερμέτρως
αἰγέει· κακοῖς γάρ οὐ σὺ προσκεῖσαι μόνῃ.

Med. 1017. οὗτοι μ' ἵνα σὺ σὼν ἀπεζύγης τέκνων·

κούφως φέρειν χρεὶν, θνητὸν ὄντα, συμφοράς.

Sophocles also uses it in the Elect. v. 154. Οὔτοι σοι μόνῃ τέκνον, Ἄχος ἐφάνη βροτῶν. Phalaridis Epist. 144, Οὐ, μὰ τὸν Δία, μόνον σὺ τοιαύτης ἀπεσφάλης γυναικός· ἐπεὶ τοίνυν οὔτε πρῶτα, οὔτε μόνος τοιαύτην ἐχρήσω συμφορᾷ, λογίζου τὰ ἀνθρώπινα πρᾶως φέρειν.

These are all the instances which I have been able to detect in which Euripides has adopted the principles of Anaxagoras. The sentences which follow are derived from other philosophers, but from which, it is not worth the while to investigate.

I. Ἡ γλῶσσ' ὁμώμοχ', ἡ δὲ φρήν ἀνώμοτος. "Ob hanc sententiam" says Professor Monk, "Hippolyti persona plane indignam et ab ipso mox repudiatam Euripides sæpius in Aristophanis comædiis exagitatus est: vide Ranæ 102—1471. Thesmoph. 275.—quin et impietatis crimine tanquam perjurii suasor ab Hygieænonte quodam in jus vocatus, teste Aristotele Rhetor. III. c. 15. Ὡςπερ Εὐριπίδης πρὸς Ὑγιαίνοντα ἐν τῇ Ἀντιδόσει κατηγοροῦντα, ὡς ἀσεβίης, ὅς γ' ἐποίησε, κελεύων ἐπιρκεῖν, Ἡ γλῶσσ' ὁμώμοχ' ἡ δὲ φρήν ἀνώμοτος. Ἐφη γὰρ αὐτὸν ἀδικεῖν, τὰς ἐκ Διονυσιακοῦ, κρίσεις ἐς τὰ δικαστήρια ἄγοντα· ἐκεῖ γὰρ αὐτὸν δεδωκέναι λόγον, ἡ δώσειν, εἰ βούλεται κατηγορεῖν. Sententiam tamen defendit et quodammodo laudat, Cicero de Offic. III. 29. 'Quod ita juratum est, ut meus conciperet fieri oportere, id servandum est: quod aliter, id si non feceris, nullum est perjurium. Non enim falsum jurare pejorare est: sed quod ex animi tui sententia juraris, sicut verbis concipitur more nostro, id non facere, perjurium est. Scite enim Euripides, 'Juravi lingua, mentem injuratam gero.' Ovidius Heroid. XXI. 133.

'Quid tibi nunc prodest jurandi formula juris,

Linguaque præsentem testificata Deam?

Quæ jurat mens est: nil conjuravimus illa:

Illa fidem dictis addere sola potest.'

I cannot help expressing my surprise that our author should be so vio-

lently attacked on account of this line: Hippolytus, so far from acting on the doctrine here expressed, conceals at the risk and ultimate loss of his life the proposals made to him by Phædra, and thus addresses the nurse at v. 652.

εὖ δ' ἴσθι, τοδμόν σ' εἰσεβὲς σώζει, γύναι.
εἰ μὴ γὰρ ὅρκους θεῶν, ἄφρακτος, εὐρέθην,
οὐκ ἂν ποτ' ἔσχον μὴ οὐ τὰδ' ἐξείπειν πατρί.

Nay the whole catastrophe of the drama is made to hinge upon the religious observance which Hippolytus paid to the oath which had been so cunningly exacted. Besides, in a fragment preserved by Stobæus, he thus speaks of the punishment, which the Gods should inflict on the perjurer.

Συγγνώμονάς τοι τοὺς θεοὺς εἶναι δοκεῖς,
ὅταν τις ὅρκω θάνατον ἐκφεύγειν θέλῃ,
ἢ δεσμὸν, ἢ βίαία πολεμίων κακὰ,
ἢ τοῖσιν αὐθένταισι κοινωνῇ δόμον;
ἦτ' ἄρα θνητῶν εἰσιν ἀσυνετώτεροι,
εἰ τάπεικῃ πρόσθεν ἡγοῦνται δίκης.

II. At the opening of this article it was observed that Euripides was gifted with a temper destitute of ambition. This is evidently proved by the rapture with which he always speaks of that mediocrity, “*quæ est inter nimium et parum.*” *Medea* v. 125—131.

Τῶν γὰρ μετρίων πρῶτα μὲν εἰπεῖν
τοῦνομα νικᾷ· χρῆσθαι τε μακρῷ
λῶστα βροτοῖσιν· τὰ δ' ὑπερβάλλοντ'
οὐδένα καιρὸν δύναται θνατοῖς.
μειζونس δ' ἄτας, ὅταν ὀργισθῇ
δαίμων, οἴκου ἀπέδωκεν.

Iph. Aul. 16.

Ζηλῶ σε, γέρων.
Ζηλῶ δ' ἀνδρῶν, ὅς ἀκίνδυνον
βίον ἐξεπέρας', ἀγνῶς, ἀκλεῆς,
τοὺς δ' ἐν τιμαῖς ἦσσαν Ζηλῶ.

Hippol. 1016.

ἀλλ' ὥς τυραννεῖν ἡδὺ τοῖσι σώφροσιν;
ἡκιστά γ'· εἰ μὴ τὰς φρένας διέφθορε
θνητῶν, ὅσοισιν ἀνδάνει μοναρχία.
ἐγὼ δ' ἀγῶνας μὲν κρατεῖν Ἑλληνικοῦς
πρῶτος θέλοιμ' ἄν· ἢ πρόλει δὲ δεύτερος
ἐν τοῖς ἀρίστοις εὐτύχειν· αἰεὶ φίλοις.
πράσσειν γὰρ εὖ πάρεστι· κίνδυνος δ' ἀπὸν
κρείσσω δίδωσι τῆς τυραννίδος χάριν.

There is also to the same effect a passage in the *Supplices Mulieres*, v. 249, which I shall quote now, and to which I shall hereafter refer the reader for other reasons.

τρεῖς γὰρ πολιτῶν μερίδες· οἱ μὲν ὄλβιοι
ἀνωφελεῖς τε, πλειόνων τ' ἐρῶσ' αἰεὶ·
οἱ δ' οὐκ ἔχοντες καὶ σπανίζοντες βίου,
δεινοὶ, νέμοντες τῷ φθόνῳ πλεῖον μέρος,
εἰς τοὺς ἔχοντας κέντρ' ἀφιάσιν κακὰ,
γλώσσαις παρηρῶν προσπατῶν φηλούμενοι·

τριῶν δὲ μοιρῶν ἡ 'ν μέσῳ σώζει πόλεις,
κόσμον φυλάσσουσιν' ὄντιν ἂν τάξη πόλιν.

with these examples we may be content: more may be found, Hipp. 264. Ion. 633.—637, &c.

III. There was no question during the time of Euripides more agitated in the schools than the question *περὶ ἀρετῆς, εἰ διδακτόν*. It is discussed by Plato in the *Meno*, by Æschines in the first of the Socratic dialogues, and by the author of the Doric *διαλέξεις* upon Virtue and Vice in his 5th dissertation. Plutarch wrote a treatise for the express purpose of showing that διδακτόν ἐστὶν ἡ ἀρετή. Quintilian says, "Virtus, etiam si quosdam impetus ex natura sumit, tamen perficienda doctrina est." And Cicero in his *Epist. ad Herennium* "Nec hoc minus in hac re quam in ceteris artibus fit, ut ingenium doctrina, præceptione natura niteat." Believing as Euripides did that "fortes creantur fortibus et bonis," he advises his friends more than once, (in order that none of the virtue at present in the world might escape from it and render it more a matter of διδασκαλία) to marry with the good and not with the wealthy, that their excellent qualities may descend to their children. Thus in the *Alcæmon* "ἐσθλῶν ἀπ' ἀνδρῶν ἐσθλὰ γίγνεσθαι τέκνα," and in *Stob. Grot.* p. 307. Euripides thus speaks:

Ἥγησάμην οὖν, εἰ παραζεύξει τις
χρηστῷ πονηρὸν λέκτρον, οὐκ ἂν ἐντεκνεῖν
ἐσθλοῖν δέ γ' ἀμφοῖν ἐσθλὸν ἂν φῶναι γόνον
ἐν τοῖς τέκνοις γάρ ἡ ῥετὴ τῶν εὐγενῶν
ἐνέλαμψε, κρείστων τ' ἐστὶ πλουσίου γάμου.

and *Hec.* 383. δεινὸς χαρακτὴρ καπίσσημος ἐν βροτοῖς
ἐσθλῶν γένεσθαι, καπὶ μεῖζον ἔρχεται
τῆς εὐγενείας ἕνμα τυτοῖν ἄλλοις.

Hence, though he does not deny that virtue may be produced by education, yet he assigns higher rank and greater merit to those whose virtue is a natural production. Thus in *Hipp.* 78. speaking of the ἀκήρατος λειμών, in which

ὅσους διδακτὸν μὴδὲν, ἀλλ' ἐν τῇ φύσει
τὸ σωφρονεῖν εἰληχὸν εἰς τὰ πάνθ' ὁμοῦ,
τούτοις δρᾶσθαι, τοῖς κεκοῖτι δ' οὐ θέμις.

Notwithstanding this, in the *Orestes* 126, this exclamation is made,

ὦ πότμι ἐν ἀνθρώποις οὐδὲ μέγ' εἰ κακὸν
σωτήριον τε τοῖς καλῶς κεκτημένοις.

and the following confession, which Horace seems to have translated by "*Doctrina sed vix promovet insitam*" is made in *Iph. Aul.* 561. τροφαὶ θ' αἱ παιδευόμεναι Μέγα φέρουσιν ἐς ἀρετὰν, which opinion he more fully expresses in the *Supplices* v. 920.

τὸ γὰρ τραφῆναι μὴ κακῶς αἰδῶ φέρει
αἰσχύνεται δὲ τάχα δασκίνας ἐν ἡ
κακὸς κεκλησθαι πᾶς τις ἡ δ' εὐανδρία.
διδασκὸς [λέγε διδακτὸν] εἴπερ καὶ βρεφὸς διδάσκειται
λέγειν αὐτοῖν θ', ὡς μάθησιν οὐκ ἔχει.
ἂ δ' ἂν μάθοι πᾶσι ταῦτα δάξεσθαι φιλεῖ
πρὸς γῆρας δὲ καὶ παῖδας εὖ παιδεύετε.

The two last of these lines one might almost suppose to be a translation of the text, "Train up a child in the way he should go, and when he is old, he will not depart from it."

IV. There is a fragment of the Menalippe, in which Euripides affords his countrymen a specimen of philosophy which Valckenær calls "non valde fructuosum." "Atticam enim plebem utilis ista continet superstitio qua credebant inter homines oculis humanis non spectabiles versari rerum laudabilium inspectores, scelerumque spectatrices et vindices, qui quæve bonorum malorumque nomina referrent ad suum Imperatorem Jovem, suis quæque tabulis inscribenda. Qui Prologum agit in Plauti Rudente, Arcturus, v. 13,

Qui falsas lites falsis testimoniis

Petunt: quique in jure ahjurant pecuniam;

Eorum referimus nomina exscripta ad Jovem."

and v. 21. "Bonos in aliis tabulis exscriptos habet."

However, though Jupiter took care to inscribe [ἀπογράφου] in his books the names and actions of men, he is represented as slow to punish, and never inclined to look over his accounts, except on reiterated offences. Hence Æschylus writes 'Ο Ζεὺς κατεῖθε χρόνους εἰς τὰς διαθέρας,' and hence Lucian calls a faithful witness ἐκ τῶν Διὸς δέλτων μάρτυς. The wise Menalippe scouted this doctrine as a popular fiction, and thus speaks of it:

δοκεῖτε, πηδᾶν τὰ δίκηματ' εἰς θεοῦς

πτεροῖσι, κἄπειρ' ἐν Διὸς δέλτων πτυχαῖς

γράφειν τιν' αὐτὰ, Ζῆνα δ', εἰσπῶντά νιν,

θνητοῖς δικάζειν; οὐδ' ἅπας ἂν οὐρανόσ,

Διὸς γράφοντας τὰς βροτῶν ἀμαρτίας,

ἐξαρκέσειεν.

V. I had occasion in Classical Journal, No. xxii. p. 212. to show that Æschylus adopted the opinion of Pythagoras on the question whether names were given φύσει or θέσει. Euripides has taken the same side, as we may see from some of the vile puns on names which he has often employed. Thus in the Antiope he says that the mother after producing two sons,

τὸν μὲν κυκλήσκει Ἀἰθρον' ἐξήτησε γὰρ

τάκοισιν εὐμάρειαν ἢ τεκοῦσά νιν,

and a similar specimen of etymology was used regarding the name of Amphion. Etymol. MSS. p. 92. 4. λέγει Εὐριπίδης ὁ Τραγικὸς ἐτυμολογῶν τὸ Ἀμφίων, ὅτι Ἀμφίων ἐκλήθη παρὰ τὴν ἀμφοδοῦ; παρὰ τὸ παῖς (sic MSS.) τὴν ὁδὸν γεννηθῆναι. This was ridiculed by Aristophanes, and the ridicule which he has thrown upon it is preserved by Jul. Pollux, ix. 36. Ἀμφοδὸν ἔχρην αὐτῷ τεθεῖσθαι τούνομα. In the Meleager we have the following paronomasia, Μελέαγρε, μέλεων γὰρ ποτ' ἀγρεύσεις ἄγραν. In the Phœnix Laius v. 25.

δίδωσι βουκόλοισιν ἐκθεινᾷ βρέφος,

σφυρῶν σιδηρᾷ κέντρα διακείρας μέσσην,

ἔθεν νιν Ἑλλάς ὠνόμαζεν Οἰδίπουν.

and v. 645,

ἀληθεὺς δ' ὄνυμα πόλεως ἱκὴν πατῆρ

"Ἐθετό σοι θεῖα προνοία νεκρῶν ἐπώνυμον.

where Valckenaer has collected from our author and others several specimens of this kind of witticism; to which, as Blomfield observes, ad Prom. Vincet. 87., may be added Prometh. 742.—Agam. 682. 705.—Suppl. 46. and I beg to add Prometh. 874, 7. Sophocles, in singularly bad taste, places a similar *παρωνομασία* in the mouth of Ajax, whilst lamenting his own misfortunes,

Αἶ, αἶ, τίς ἄν ποτ' ᾤεθ' ὧδ' ἐπώνυμον
τοῦμόν ξυνοίσειν ὄνομα τοῖς ἐμοῖς κακοῖς;
νῦν γὰρ πάρεστι καὶ δις αἰάζειν ἐμοί,
καὶ τρίς τοιούτοις γὰρ κακοῖς ἐντυγχάνω,

which can only be rivalled by a passage in the second part of Shakespeare's Henry 4th, where the old Earl of Northumberland, understanding that some fugitive from Shrewsbury had said that young Percy's spur was cold, bursts out in the midst of his agony with the following pun: "Ah! said he that Harry Percy's spur was cold? Of Hotspur cold-spur."—Sed de his nimis.

VI. We shall make no excuse for producing the following long extract from Dr. Maltby's Thesaurus, especially as it relates to an idea which Euripides held in common with Homer regarding the word *Ἦκεανός*. It has been already quoted with due praise; and we have no doubt that our readers will join with us in admiring the extensive erudition which it displays: "Hujus vocis notio apud Homerum expendenda est diligenter. Primum significatur Oceanus, Titan, numen antiquissimum, rerum parens; quique fluvii cognominis Deus habebatur. Deinde vero, quod præcipue notandum, *ἠκεανοῦ* nomine apud Poetam designatur fluvius immensus, qui pro istius temporis notitiâ, maria et terras quasi amplexu continebat, qui affluxu et refluxu ter die agitabatur, in quem cœlestia corpora occidere, et e quo exoriri credebantur. Unde pro ipso horizonte a quibusdam accipitur. Vid. Strab. p. 4. et Damm. c. 1579. In Homero igitur *ἠκεανός* et *θάλασσα* duas res plane diversas plerumque, si non semper, notant: quod discrimen, si semel percipiatur, facilis est explicatio exordii Odys. μ., quamvis veteribus philosophis ac Geographis visum fuerit adeo plenum molestiarum. Strab. p. 5.

"Equidem addubito, utrum in uno aliquo loco summus ille ac vetustissimus Poeta per *ἠκεανόν* voluit simpliciter *θάλασσαν*, sive mare. Ubique, ni fallor, cum numen ~~non~~ indicetur, est *nomen proprium* fluvii, fabulosi nimirum, sed *fluvii*. Erat scilicet Homeri æqualibus orbis terrarum planities circularis, cujus extremitates undique clauserat iste fluvius: ab illo omnis omnino aquarum copia, marium, amnium, fontium, et originem ducebat, et in illum rursus ferebatur. Conf. Il. Ε. 201. 245, 6. cum Il. Φ. 195—7.

"Hinc videmus, qua de causa depingatur Oceanus clypei Achillei extremam oram undique cingens:

ἐν δὲ τίθει ποταμοῖο μέγα σθένος Ἦκεανοῖο
ἀντυγα πὰρ πυμάτην σάκος πύκα ποιητοῖο. Σ. 606.

"Hinc etiam videmus quamobrem Virgilius, cujus ætate peculiaris illa significatio vocis *ἠκεανός*, jamdiu esset exoletâ, mare suum aliter in *Æneæ* clypeo ordinaverit.

Hæc inter tumidi late maris ibat imago. Æn. viii. 671.

In medio classes æratas.

i. e. in medio *clypei*, non *maris*: etsi hoc mediam clypei partem ‘occupare putandum est’ Heyn. in loc.

“ Si quærendum videatur, an hæc vocis, *ὠκεανὸς*, notio apud alios Scriptores reperiatur, notandus in primis est Hesiodus, eadem fere cum Homero loquens. Vid. *Θεογ.* 242. *Ἀσπ.* 314. Citandus est præterea in eandem sententiam *Euripides*.

Αἰ, αἰ, πᾶ φύγω, ξέναι
πολιὸν αἰθέρ’ ἀμπάμενος
ἢ πόντον, ὠκεανὸς δὲ
ταυρόκρανοι ἀγκάλαις
ἐλίσσων κυκλεῖ χθόνα; Orest. 1369.

“ Similia videtur Orpheus, vel qui sub nomine ejus scripsit, de Oceano sentire, quamvis fluvium non diserte nominaverit:

εἰκει δ’ ἀκαμάτου πόντου τὸ βαθύρροον ὕδωρ,
ὠκεανὸς τε περίξ ἐνὶ ὕδασι γαῖαν ἐλίσσων. Hymn. 10, 14.

vid. etiam Hymn. lxxii. 3. cit. supra et fragm. xlv.

“ Postea generaliiori sensu accipi cœpit vox *ὠκεανὸς*, quamvis hæud adeo frequenter occurrat. In uno tantum alio loco apud Euripidem invenitur, sc. Hippol. vs. 120, et ibi simpliciter *mare* videtur denotare. Vid. *Valcken. et Monk.* In Pindari Pyth. iv. 45. mare Libycum denotat, et vs. 447. *ὠκεανοῦ πελάγεσσιν ἐνιμίγησαν*, de mari mediterraneo et Argonautis sermo est, judice Dammio.

“ Sed nos *immensum* spatiis confecimus *æquor*?

nec hujus est loci disquirere quantum veritatis cum errore in Homericis fluvii notione misceatur: nec quibus potissimum nixus rationibus ab eo dissentiat Herodotus lib. ii. §§. 21. 23. Id vero tenendum, *ὠκεανὸν* apud Poetas fuisse *τοταμόν*—posteriores autem (vid. *Steph. Byz. in v.*) qui de Oceano terras circum-ambiente post Homerum scripserint, quique se forsitan eadem cum Homero sensisse crediderint, *ὠκεανοῦ* nomine *θάλασσαν* seu *πόντον* intellexisse, a qua non Homerus solum, verum Hesiodus, Orpheus, Euripides, verbis disertis eam vocem discernunt.” p. 1094.

VII. Cicero writes thus in his tractate de Amicitia xiii. 45. “ Quibusdam, quos audio sapientes habitos in Græcia, placuisse opinor mirabilia quædam: sed nihil est quod non persequantur argutius: partim fugiendas esse nimias amicitias, ne necesse sit unum sollicitum esse pro pluribus: satis superque esse suarum cuique rerum, alienis nimis implicari molestum esse: commodissimum esse, quam laxissimas habenas habere amicitia, quas, vel adducas, cum velis, vel remittas: caput enim esse ad beate vivendum, securitatem: qua frui non possit animus, si tanquam parturiant unus pro pluribus.” Valckenaer conjectures that Cicero was here alluding to some opinion of Chrysippus, which that writer had deduced from the following lines of the Hippolytus, v. 253—9.

χρὴν γὰρ μετρίας εἰς ἀλλήλους
φίλας θνητοὺς ἀνακίρνασθαι,
καὶ μὴ πρὸς ἄκρον μυελὸν ψυχῆς
εὐλντα δ’ εἶναι στέργεθρα φρενῶν,

ἀπό τ' ἄρσθαι, καὶ ἐννεύειναι.
τὸ δ' ὑπὲρ δισσῶν μίαν ἰδίνειν
ψυχάν, χαλεπὸν βέρος.

Sophocles thus expresses his ideas on friendship, v. 678.

Ἐγὼ γὰρ ἐπίσταμαι γὰρ ἀρίως εἶναι
Ὅ τ' ἐχθρὸς ἡμῖν ἐς τόσονδ' ἐχθάρτεος,
ὥς καὶ φιλήσωμ' αὐτῷ· ἐς τε τὸν φίλον
τοσαύτ' ὑπουργῶν ὠφελεῖν βουλήσασμαι,
ὥς αἰὲν οὐ μενῶντα· τοῖς πολλοῖσι γὰρ
βροτῶν ἀπιστός ἐστ' ἐταιρείας λιμήν.

And with this may be compared Cicero's *Lælius*, § 16. ad med. "Negabat [Scipio] ullam vocem inimiciorem amicitia potuisse reperiri, quam ejus qui dixisset, ita amare oportere, ut si aliquando esset osurus: nec vero se adduci posse, ut hoc, quemadmodum putaretur, a Biante esse dictum crederet, qui sapiens habitus esset unus e septem, sed impuri cujusdam, aut ambitiosi, aut omnia ad suam potentiam revoquantis esse sententiam."

VIII. To say any thing regarding Euripides' hatred to the female sex, to heralds, &c. we hold to be quite superfluous. One of his peculiarities is, however, of such a nature, that we shall conclude this article by pointing it out to our readers. Every body is aware that Euripides, following the example of his friend Socrates, endeavoured by his writings to amend the corrupt manners of the age in which he lived. Aristophanes, though often the malignant reprober of the most excellent and virtuous citizens, never failed to attack the profligate, severally, personally, and by name. Euripides, of a milder temper, and less bold disposition, professed to be censuring the customs of the heroic age, whilst in reality he was inveighing against the vices of Athens. The study of eloquence, which there so often proved detrimental both to the state and private individuals, was one of the objects of his unceasing enmity. Cicero pro Flacco c. vii. asserts, "illa vetus Græcia, quæ quondam opibus, imperio, gloria floruit, hoc uno malo concidit, libertate immoderata ac licentia concionum." Foreseeing, therefore, an evil day ready to dawn upon the view of his misled countrymen, Euripides did not hesitate to show them the misery likely to arise, if they followed the advice of those orators who did not consider what was advantageous to the republic, but what was likely to please the Athenian ochlocracy. Aristophanes tells us in *Equit*, v. 215. what were the requisite qualifications to form a popular orator, in short a *δημαγωγός*:

τὸν δῆμον αἰεὶ προσποιῶν,
ὑπογλυκαίνων ῥημάτων μαγειρικοῖς,
τὰ δ' ἄλλα σοὶ πρόσσεστι δημαγωγικά,
φωρὰ μιν, γέγονας κακὸς, ἀγοραῖος εἷ.

Hence we are not surprised at finding these lines in *Hec.* 258.

ἀχάριστον ὑμῶν σπέρμ' ὅσοι δημηγόρους
ἐηλοῦτε τίμας, μηδὲ γινώσκουσ' ἐμοί·
οἱ τοὺς φίλους βλάπτοντες οὐ φροντίζετε,
ἦν τοῖσι πολλοῖς πρὸς χάριν λέγητέ τι.

Orest. 892.

καὶ τῷδ' ἀκίσταται
 ἀνὴρ τις ἀθυρόγλωσσος, ἰσχύων θράσει,
 θαρύβη τε πιάυνος, κάμαθεϊ παρρησίᾳ
 πιθανὸς ἐτ' ἄστους περιβαλεῖν κακῷ τινι.
 ὅταν γὰρ ἡδὺς τοῖς λόγοις φρονῶν κακῶς,
 πείθῃ τὸ πλῆθος, τῇ πόλει κακὸν μέγα.
 τοῦτ' ἔσθ', ὃ θνητῶν εὖ πόλεις ρίκονμένας
 δόμοις τ' ἀπόλλυνσ', οἱ καλοὶ λίσσιν λόγοι.
 οὐ γάρ τι τοῖσιν ὥπὶ τερπνὰ δεῖ λέγειν,
 ἀλλ' ἐξ ὅτου τις εὐκλείης γενήσεται.

Hipp. 487.

These are sufficient for our purpose; or we might produce Hec. 1177, 1184. Orest. 762, 763. Phœn. 419, 483. 536, 537. Med. 879, 583. Troad. 967, 968. Bacchæ 268, 272. Ion. 832, 4. Suppl. 412, 418. quoted above in Art. ii.—Frag. apud Clem. Alex. Strom. i. p. 340, 341. and which Valckenauer has emended in his diatribe p. 261.—Fragment. ex Archelao, quod sic legendum est.

Ἀπλοῦς ὁ μῦθος· μὴ λέγ' εὖ· [non λέγε· τὸ γὰρ λέγειν
 εὖ, δεικνὸν ἔστιν, εἰ φέροιτο βλάβην.]

G. T. X.

ΠΕΡΙ ΤΟΥ ΦΟΙΝΙΚΟΣ.

SUIDAS tells us that the word φοῖνιξ signifies a tree and a bird. Every one is aware that the tree is the palm-tree, and that the bird is still called the Phoenix. I propose in this letter to make a few observations on the tree, and on the bird, and likewise on the name which was thus common to both.¹

The palm-tree was called *tamar* in the ancient dialects of Syria and Arabia. Its more general appellation at present in those regions is *dœm*, or *mokl*. In Coptic it was called *beni*, and *ouonini*.

Mr. Parkhurst thinks that the *tamar* was so called from its straightness. He cites a passage from Xenophon, in which that author mentions that the stem of the palm-tree was sometimes above a hundred feet in height. The oriental writers say, that the palm-tree is the emblem of man; but among men the race of giants is extinct, and there are now no palm-trees of the height mentioned by Xenophon.

It appears that the palm-tree was considered from the most remote

¹ Φοῖνιξ was also the name of a musical instrument [Herodot. L. IV. and Athen. Deipnosoph. L. XIV.] Salmasius says it was a harp. It is remarkable that in Coptic ΟΥΝΙΝΙ signifies both a palm-tree and a harp.

antiquity as a type of the sun. For this reason it probably was, that pillars in the shape of palm-trees were sculptured in the temple of Horus. Mr. Parkhurst observes that similar ornaments were introduced into Solomon's temple, as typical of the divine light.

The palm-tree was also considered as the emblem of victory; and this has been the case in countries, where it has been known only by name. The pure Latinity of Terence does not reject an idiom, that must have been derived from the East—*id vero est quod mihi puto palmarium*. Cicero says, with his usual grace, *palmaris statua*, for a statue erected in honour of a victorious general; and *palmaris sententia* for an opinion that had been generally adopted. John Bull, whose country produces no palm-trees, boasts with honest pride, that among European nations he has gained the *palm* both in arts and in arms.

An idol, apparently placed under the shadow of a palm-tree, was known by the name of Baal-Tamar in Phœnicia 3000 years ago. This was of course a solar symbol. The Phœnicians, and their Punic descendants generally had the palm-tree represented on their coins.

The Mussulmans vaunt, that the palm-tree flourishes only where Islamism prevails; and indeed this blessed tree, as they call it, is not held in much less reverence by the modern than by the ancient Orientalists. Mahomet himself ordered his followers to honour the palm-tree. His words are singular enough. "Honour the palm-tree, for she is your paternal aunt." The celebrated Kazwini explains the expression of his Prophet, by gravely telling us, that the palm-tree was formed from the residue of the slime, out of which God created Adam. Kazwini adds, that the resemblance between this tree and the human species is remarkable. The same author, who flourished six hundred years ago, observes that there are male and female palm-trees, and that without impregnation the female bears no fruit.

Herodotus tells us, that in his time the palm-tree flourished in the plain of Babylon. The fruit, it seems, was brought to maturity by the aid of a fly. As this really happens with respect to the fig, there is no reason to doubt its being true of the kind of dates, which grew in the neighbourhood of Babylon. Theophrastus, however, has given another account. Wine seems to have been frequently made from dates.

When the ancients speak of the brain, marrow, and heart of the palm-tree, their figurative language becomes a little embarrassing to those who have never seen a palm-tree but in a picture.

I must, however, leave this part of the subject to be discussed by others; and turn my attention to the history of the bird called Phoenix—

—a history much more wonderful than even that of our "Paternal Aunt."

It may seem unfortunate for the ancient reputation of this celebrated bird, that no mention, at least as far as I recollect, is made of it by Homer. In revenge, however, it is noticed by Hesiod, who makes it exceed all other creatures in age except the nymphs. The exception seems whimsical. One can only hope that Hesiod's nymphs, like Mabomet's Houris, were always young in spite of time.

Herodotus is the earliest writer who gives a detailed account of the Phoenix. "There is," says he, "another sacred bird, (in Egypt) which is named Phoenix. I have only seen its picture. Indeed it is rarely seen; and according to the report of the people of Heliopolis, it comes but once in 500 years into the country, when its father dies. If it be like its picture, some of its feathers are golden, and some are red. It likewise resembles an eagle in form and size. They say, (but it seems to me incredible,) that coming out of Arabia, it carries to the temple of the sun its father wrapped up in myrrh, and there buries him. It contrives the matter thus. It forms a mass of myrrh, in the shape of an egg, and such as it may be able to carry. Then it makes the trial of carrying it; and after this experiment, it excavates the egg, places its father within, and stops up the opening with fresh myrrh. The egg, with the father enclosed, is then of the same weight, as the whole mass had been; and it is thus that it carries it to the temple of the Sun."

The Greek writers, (as far as I know,) remained silent on the subject of the Phoenix until the age of Lucian, who indeed was a Syrian by birth. The only thing, however, that I have to remark from him, is, that he makes the Phoenix an Indian bird, (φοῖνιξ τὸ Ἰνδικὸν ὄρνεον.) Lucian flourished in the time of Adrian.

Artemidorus, though he wrote in Greek, was an Ephesian by birth. He lived in the time of Antoninus Pius. I cannot omit what he says of the Phoenix. "The Phoenix, says he, when the fatal period approaches, flies into Egypt from a place unknown to mankind, and dies upon a pyre which it has constructed for itself of casia and myrrh. After the pile has been consumed, and a certain time elapsed, a worm is produced out of the ashes; and this worm, being transformed, becomes again a Phoenix, and flies out of Egypt to the place whence its progenitor had come."

According to Philostratus the Phoenix resembles an eagle, and emits rays of light from its feathers. The Egyptians and Indians coincide in testifying, that in dying it sings like the swan, &c. From this ac-

count, quite worthy of the biographer of Apollonius; we may see how the stream of fable swells as it flows.

A long description of the Phoenix is given by Achilles Tatius, an Alexandrian by birth. A youth is made to relate a story of a military expedition having been delayed in order that the troops might accompany the funeral procession of the Phoenix. The youth enquires what this sacred bird may be; and is told, that it comes from Ethiopia into Egypt; that it is like a peacock in size and colour, but inferior to that bird in beauty; that its feathers are variegated with gold and purple; that it vaunts the sun as its Lord, as is testified by the circle, the image of that luminary, with which its head is crowned; that it is of a cerulean colour, of a rosy aspect, and of a pleasant countenance; that its down and feathers project like the solar rays; that the Ethiopians possess it during its life, and the Egyptians at its death, &c. &c.

Xiphilinus, in his epitome of Dio, says, that the Phoenix came into Egypt, and was believed to announce the death of Tiberius.

Suidas tells us, that it was in the reign of Claudius, that this bird made its appearance, after an absence of 654 years.

Several of the Roman historians and philosophers mention the Phoenix.

Tacitus says, that the Phoenix made its appearance in Egypt in the consulship of Paulus Fabius and Lucius Vitellius. This corresponds with the reign of Tiberius, A. U. C. 787.

Pliny tells the story of the Phoenix at some length; but ventures to hint some doubts of its truth. He makes its last appearance in Egypt take place, A. U. C. 800.

Pomponius Mela observes with great gravity of the Phoenix, that it is always single, is neither conceived from coition, nor produced by birth. He makes the period of its life 500 years.

Solinus fixes the interval between each period of the Phoenix at 540 years.

The poets have not been silent on the subject.

Ovid shortly describes the Phoenix; and thus commences his description.

*Una est, quæ replet, sequæ ipsa roseminat ales,
Assyrii Phœnica vocant.*

But it is difficult to trace the name of this bird to any of the dialects of Phœnicia, Syria, Chaldea, or Arabia. The name and the fable were probably both coined in Egypt; and the Greeks and Asiatics had them most likely from that country.

I quote the following lines from the elegant poem of Claudian on the Phoenix.

*O felix, heresque tui. Quo solvimur omnes,
Hoc tibi suppaditat vires. Præbetur origo
Per cinerem. Moritur te non pereunte senectus.
Vidisti quodcunque fuit. Te secula teste
Cuncta revolvuntur. Nosti quo tempore pontus
Fuderit elatus scopulis stagnantibus undas.
Quis Phœthonteis erroribus arserit annus.
Et clades te nulla rapit, solusque superstes
Edomita tellure manes. Non stamina Parce
In te dura legunt, non jus habuere nocendi !*

A long poem on the same subject is ascribed to Lactantius ; upon no very good authority, I should think, unless Lactantius in his youth had been a worshipper of the Sun, for this poem is full of the mysticism of the oriental adorers of that luminary. It cannot be denied, however, that some of the most eminent and some of the earliest fathers of the Church actually believed the fable of the Phoenix to be true. Clemens Romanus has not only stated it at length in two different places, but has drawn an inference from it, which might have been spared.

Origen, in his controversy with Celsus, maintained, that the fable of the phoenix might happen according to nature. (δύναται κατὰ φύσιν τρυχάειν.) How came the allegorizing spirit of Origen to quit him here ?

St. Epiphanius was a Phœnician, and perhaps he thought his patriotism concerned in eulogizing the Phoenix. I observe, that he is at variance with Achilles Tatius, and maintains the Phoenix to be more beautiful than the peacock. I fancy that nobody now will venture to interfere in this important question ; but when the former gravely asserts, that the Phoenix lives five hundred years among the cedars of Lebanon, and is nourished by the wind, it is impossible not either to suspect his sincerity, or to smile at his credulity.

Eusebius either believed, or affected to believe, the story of the Phoenix.

St. Cyril not only asserts, that the Phoenix dies and revives, but that it does so in the most public manner.

St. Augustin mentions the fable of the Phoenix ; but expresses some doubts of the truth of the reports concerning this bird.

The rival and contemporary of St. Augustin, the celebrated St.

Jerome, not only related, but embellished the fable of the Phoenix. According to this father, the bird does not resume its proper form until the third day after its death. *Crastino die de cinere gignitur vermis: secundo pennas effert: tertio ad antiquam redit naturam.*

Tertullian had told the story of the Phoenix at an earlier period; and had quoted the Holy Scripture to prove the truth of the tale. *Deus etiam scripturis suis: "et florebit enim," inquit, "velut Phoenix," id est de morte, de funere, uti credas, de ignibus quoque substantiam corporis exigi possit.* Epiphanius, as I ought to have remarked before, has since spoken to the same purpose. It is not likely that Tertullian had seen the Septuagint; but he had probably met with some Greek Translation, where he found at Psalms xcii. 13. the following words *δένδρον ὡς φοῖνιξ ἀνθήσει*, or some such expression. In his zeal the good father mistook the tree for the bird. The words in the original are, צדיק כתמר יפרח—"the just man shall flourish like the palm-tree."

The story of the Phoenix was not unknown to the Jews. R. Jannai says, that it lives a thousand years, and that at the end of that period, it bursts from its nest and burns it, but leaves an egg from which a new Phoenix issues. Other writers, however, have invented some most absurd tales for themselves. They tell us, that the Phoenix refused to eat of the forbidden fruit, when other animals followed the example and complied with the request of Adam and Eve. They also say, that when Noah¹ found himself getting short of provisions in the ark, the Phoenix consented to live upon air. On account of its virtue and abstinence, add the Rabbins, God decreed, that the Phoenix should not suffer death.

These writers call this bird sometimes שֵׁנִי—אֵשׁ, and sometimes אֵשׁ.

The first of these words seems to be composed of אֵשׁ, light, and שֵׁנִי, (a corruption for שָׁנָה) a year. *Aur-shinah* consequently signifies *lux anni*. The Oriental scholar will easily admit, that אֵשׁ in Hebrew, and *ain* in Arabic, both of which signify a year, have nearly the same, if not the same, original meaning. The former has iteration, repetition, return, for the primary idea: the latter, which

¹ I write Noah, in order to mark as well as I can the proper sound of נֹחַ. A German, or a Scotchman, will have no difficulty in giving its proper pronunciation to this name.

I bring from צל, has for its original sense, a turn, a return, a reflection. Hence, its signification of light, splendor, &c.; and hence its derivative signifies the year. These remarks are not authorized by Golius; but I think they are by Willmet. p. p. 384 and 385. It is indeed remarkable, that Golius should not have observed, that the Hebrew שנה, and the Arabic سنه, must have come from a common source.

The consideration of the word צל (Chol) by which name the Rabbins likewise indicate the Phoenix, leads to some curious questions. In the book of Job (c. xxix. 18.) are the following words, וְאָמַר עִם קִנִּי אָנוּחַ וְכֹחַל אֶרְבָּה יָמַי. The LXX have; Εἶπα δὲ ἡ φλῆκτα μου γηράσει ὥσπερ στέλεχος φοίνικος, πολλὰν χρόνον βιώσω. The Vulgate has; Dicebamque, in nidulo meo moriar, et sicut palma multiplicabo dies. Our version has; "Then I said, I shall die in my nest, and shall multiply my days as the sand."

It appears evident that the LXX here meant to speak of φοῖνιξ the palm-tree, as the word στέλεχος, a stem, or trunk, can have nothing to do with a bird. The authors of the Vulgate have translated nidulus, et sicut palma. Several learned Rabbins maintain on the other hand, that it is the bird, the Phoenix, to which Job compared himself, and that such is the sense of the original.

It appears strange, that וְכֹחַל, which, at Gen. xxi. 17. and at Ps. lxxviii. 27. is allowed by all to signify "and as the sand," should be so very differently translated at Job xxix. 18, by the LXX; by the authors of the Vulgate, of whom Jerome was the corrector, if not the principal, and by the Talmudists. How came all of these ancient interpreters of the Scripture to reject "sand" as the translation of צל in this place, and to substitute for it a meaning, which may be expressed by the Greek word φοῖνιξ, though the ambiguity of that word leaves us in doubt, whether it signify a bird, or a tree? It is scarcely possible; that this could have happened by mistake, or by accident, or by collusion: The Targum seems to me to favour the interpretation of the Rabbins; though the Latin version of the Targum do not warrant this conclusion, וְכֹחַל חַלְמָא אֶמְנִי יָמַי et sicut arena multiplicabo dies. But חַלְמָא is the same with צל, and the difficulty therefore still exists. If however, אֶמְנִי be the first person singular of the future (Kal) of אָנַח, as I conclude it is, for it is the regular form according to the Chaldee, the Latin translation is evidently wrong. אָנַח signifies "to return, to go back;" consequently, taken actively, "to repeat, to reiterate, to renew." Et sicut chola renovabo dies. It would make no

very good sense to render *chola* by "sand" in this place, whereas the Rabbinical interpretation corresponds with the whole sentence.

The internal evidence, as far as it goes, likewise favours the interpretation of the Rabbins, and even that of the LXX, while it is decidedly against the more modern translations. Those, who have at all considered the general structure of Hebrew poetry, will easily acknowledge this. Each regular period commonly contains two propositions; and the general plan is, that the second proposition illustrates the first by means either of metaphor, or of amplification—of similitude, or of contrast. Whatever be the picture presented to the imagination in the first part of the period, it is almost always exhibited with brighter colours in the second. In fact the *vau* conjunctive, usually placed in the middle of the regular period, *hooks* the second part of it on the first. Even in the Psalms, in which the structure of the poetry is apparently very irregular, I observe that the leading idea in the first member of a period is commonly either repeated with amplification, or illustrated by metaphor, or by contrast, or by climax in the subsequent members. It seems even to be common in Hebrew poetry, when similitude, or contrast, is announced in the first proposition, to repeat the same thought in the second, with a slight variation of the imagery. The effect thus produced is often striking and beautiful. "He shall cover thee with his feathers, and under his wings shalt thou trust." "The righteous shall flourish like the palm-tree: he shall grow like a cedar in Lebanon." In each of these instances, the similitude contained in the second proposition presents nearly the same image with that contained in the first; yet this second image is more impressive, because it is more definite and particular than the first. Again, in the 35th chapter of Isaiah, for example, almost every distinct proposition announces contrast; and the charm of the poetry is chiefly produced by the rapid transition from defect and deformity to excellence and beauty. Still the first phrase is always improved by that, which follows and which often nearly echoes it. "The wilderness and the solitary place shall be glad; and the desert shall blossom as the rose."—In the first proposition, in this instance, the picture, or image, is more vague; in the second more particular. In the first contrast the mind passes with delight, in passing at once, from the general idea of gloom to that of gladness; but in the second contrast, the imagination sees a desert converted, with the quickness of thought, into a garden. Whatever pleasure then the mind derives from the beautiful comparison of a virtuous man to a flourishing palm-tree, or in passing from a general idea of desola-

tion to a general idea of fertility ; it is yet evident, that the imagination is still more delighted, when it compares the just man with the cedar that grows in Lebanon, while the mountain with all its rocks and woods rises to the mental view ; and that again the beauty of the contrast between an indefinite idea of sterility, and an indefinite idea of abundance, is greatly enhanced, when the poet culls the rose, and presents it to the imagination as the type of the desert become a paradise.

Now, if these observations be just, they strongly militate against the modern version of the disputed passage in Job. " Then I said, I shall die in my nest, and shall multiply my days as the sand." But there is neither connexion, nor contrast here. Besides, the Hebrew construction is not followed in the translation. If חול mean " sand" in this place, the version must be, " Then I said, I shall die in my nest, and as the sand I shall multiply my days." Though the meaning would be still obvious, yet in a poem, and in a highly finished part of that poem, one would not expect so ungraceful an inversion. But if we translate with the Rabbins, " Then I said, I shall expire in my nest, and as the phoenix I shall multiply my days;" the sense is clear, the connexion is natural, and the allusion is elegant. I may perhaps be told, that the author of the book of Job would not have alluded to a manifest and extravagant fiction, nor have hyperbolically talked of extending life to the reputed age of the fabulous Phoenix. But it seems severe to quarrel with fictions which are harmless ; and we ought to remember, that there can be no poetry without poetical exaggeration. The strictness of truth may be forgotten by the author, when the reader expects and desires to be entertained with the charms and the amplifications of figurative language. The imagination of the poet cannot be chained down to realities. It renews the youth of the eagle ; makes the Behemoth drink up a river ; and clothes the neck of the horse with thunder.

September, 1816.

W. DRUMMOND.

NOTICE OF

DIE HEILIGEN SCHRIFTEN DES NEUEN TESTAMENTS,
*übersetzt von CARL VAN ESS, Pfarrer zu Huysburg
 bei Halberstadt, und von LEANDER VAN ESS, Pfarrer
 zu Schwalenberg im Fürstenthum Lippe. Sulzbach im
 Regenkreise Baierns.*

THE HOLY SCRIPTURES of the NEW TESTAMENT,
*translated by CHARLES VAN ESS, Minister at Hugs-
 berg, near Halberstadt, and LEANDER VAN ESS,
 Minister of Schwalenberg, 1812. 12mo. 8vo. and large
 8vo. pp. 484. I. H. Bohte.*

THE general love of Literature, which has of late years been so prevalent in Germany and in many other parts of Europe, has occasioned numerous and successful researches, not merely into profane, but also into Sacred Criticism; and the true reading of the text of ancient writers having been in many cases ascertained, it was natural that new translations from these amended texts should be offered to the world: so that they who, from the nature of their avocations, cannot dedicate much of their time to literature, and are therefore unable on these subjects to form opinions for themselves, may still derive benefit from the labours and researches of others. It is not easy to point out a more noble and useful end to which the studies of the learned could be directed: and since even the science of criticism, although so much attention has been directed to it, has by no means attained the utmost degree of perfection; since much must yet be added to the general stock of materials before we can flatter ourselves that we have reached the *της πολλης κειρας τελευταιον επιγιννημα*, we notice with pleasure, among several similar productions, the work before us.

It has often been urged that the genius of the Roman Catholic Church is decidedly adverse to the cultivation of Literature, more particularly when applied to the elucidation of Scripture. This remark, however generally true, is not applicable to the members of the Roman Church as it is established in several parts of Germany: there the spirit of enquiry, which is innate in the German disposition, and the consequent refusal of obedience and prostration of intellect to the arbitrary decrees of a synod, produce and preserve a veneration and regard for learning in general; and that naturally leads to a

conviction in the minds of the clergy of the necessity for professional skill and knowledge; and hence we have received many valuable theological works from German Catholic Divines: among these we must rank the present translation of the New Testament; which, although certainly not free from blemishes, still deserves a very distinguished place in the library of the Biblical critic. Its principal merit indeed is its opposition to some of the principal points maintained by the Church of Rome, in rejecting from the text several passages, which, although indubitably spurious, are received as genuine in the Vulgate Version, and are therefore stamped as such by the infallible authority of the Pope.

Matt. i. 1. *Βιβλος γενεσews* in this new version is rendered "*Geschlechtsregister*," which means literally "a genealogy;" a translation which is surely much preferable to "the book of the generation" as our version has it, or to Luther's; "*Dis ist das buch von der Geburt*;" in both of which the Hebraism *ספר תולדות* Gen. v. 1. is most unnecessarily preserved.

Matt. v. 28. The words *τοῖς ἀρχαίοις*, which Griesbach has rejected from his text, upon the authority of a majority of the editions, and which are certainly spurious, are omitted in the new translation.

Matt. vi. 13. The concluding clause of the Lord's Prayer, or, as it is generally termed, the doxology, is rejected by Van Ess, as it is by Griesbach.

Matt. vi. 18. Griesbach has omitted the words *ἐν τῷ κατεψέσθαι*, and they are also rejected by the authors of this translation. It may be sufficient to remark, once for all, that Griesbach's text seems in general to be implicitly followed: and we shall therefore pass over in silence deviations of this nature from the common versions.

John vii. 53.—viii. 1—11. The story of the woman taken in adultery is rejected, as is well known, by a majority of the critics; and if we attend merely to external evidence, the scale seems to turn against the passage. This, however, is a part of the Gospel history, which, from the false interpretation which might be forced upon it, was very liable to be omitted by the transcribers. This remark has

* See Leusden de Dialectis N. T. pp. 26, 32. ed. Fischer, Lips. 1793.

* Nov. Testament. Gr. ed. 2da Halæ Sax. 1796—1806. See also his Commentarius Criticus in textum Græcum N. T. part i. p. 51. Jætte, 1798. 8vo.

been made by Michaelis. (*Introduction to New Test.* vol. i. p. 315, ed. Marsh, 1802. compare also Adler's *Veras. Syrr.* p. 189. Havn. 1789, 4to. and Nolan's *Inquiry into the Integrity of the Greek Vulgate*, p. 37.) But the best defence of it is the remark made by Middleton; (Doctrine of the Greek article, p. 358.) he observes that in verse 7, we read, ὁ ἀναμάρτητος ὑμῶν—τὸν λίθον βαλέτω. "The allusion is to the particular manner of stoning, which required that one of the witnesses (for two at the least were necessary, see Deut. xvii. 6.) should throw the stone, which was to serve as a signal to the bystanders to complete the punishment. There is, therefore, strict propriety in calling this stone ΤΟΝ λίθον to distinguish it from *other* stones. But would an interpolator have been thus exact in his phraseology? or would he have adverted to this apparently trifling circumstance? Probably he would not, especially since the expression of βάλλειν τὸν λίθον is not elsewhere used in the New Testament. Some MSS. indeed, though but few, omit the article," (it is omitted only by D. 1. 69. 124. Ev. 36. al. 24. Mt. V. al. 9. *Reviewer*.) "but this, I think, proves only that the Copyists knew not what to make of it, and that had they undertaken to interpolate the passage, they would have done it less skilfully than did the present interpolator, supposing that we must consider the passage to be spurious." These remarks are certainly important, and we are disposed to consider the passage as genuine: neither Griesbach nor Van Ess has rejected it from the text; but the former has prefixed the mark of probable spuriousness, and the latter has included it in brackets.

John viii. 44. ὅτι ψεύστης ἐστὶ, καὶ ὁ πατὴρ αὐτοῦ. This has always been a very perplexing passage to Commentators and translators: our common version translates; "*he is a liar, and the father of it;*" which, it must be confessed, is a very obscure and uncouth expression. In Griesbach's various readings to the passage, we find the following: ὑμεῖς νῦν ἐστέ τοῦ πατρὸς ὑμῶν τοῦ διαβόλου· ὅτι ψεύστης ἐστὲν, ὅτι ὁ πατὴρ αὐτοῦ ψεύστης ἦν, ἐκεῖνος ἀνθρωποκτόνος ἦν, καὶ ἐν ἀληθείᾳ οὐκ ἔμεινεν· ὅταν λαλεῖ, τὸ ψεῦδος ἐκ τῶν ἰδίων λαλεῖ· ὅτι καὶ ὁ πατὴρ αὐτοῦ ψεύστης ἦν. Epiph. sen ap. eum Cajani, item Archontici. "One thing," says Middleton, (Doct. of the G. A. p. 360) "must be evident to all who accurately observe the construction; that καὶ ὁ πατὴρ αὐτοῦ is equivalent to καὶ ὁ πατὴρ αὐτοῦ ἐστὶ ψεύστης. It has been said indeed, that αὐτοῦ here refers, not to the nominative to ἐστὶ, but to ψεῦδος above, and in behalf of this strange and unnatural construction we are reminded of Acts viii. 26; Heb. ix. 4: and Iliad xxiv. 499; passages which have not the slightest similitude to the

present. But farther, not to insist that phrases in the form of ὁ πατήρ αὐτοῦ meaning *his father* are extremely common; there is another difficulty which for some centuries seems not to have been thought of; indeed I have no evidence that it ever was directly drawn into the dispute, though there is reason to believe that it was tacitly regarded: I mean, that if we are to affirm, that any one is the father of us, him, it, &c., i. e. if ὁ πατήρ αὐτοῦ is to follow ἐστὶ, the article is wholly intolerable, and in such cases is always omitted. Thus in this single chapter we have, ver. 31. ἀληθῶς ΜΑΘΗΤΑΙ μοῦ ἐστέ; 42. εἰ ὁ θεός, ΠΑΤΗΡ ὑμῶν ἦν; 54. ὅτι ΘΕΟΣ ὑμῶν ἐστι, not ΟΙ μ, Ὁ π. Ὁ θ. We may therefore safely determine that our common version, which, however, is the interpretation of Campbell, Newcome, Mill, Beausobre, E. Schmidt, Casaubon, Heinsius, Suicer, Whitby, Wolfius, Rosenmüller, Schlensner, and indeed of most modern critics, is erroneous; and I am persuaded, that had these eminent men attended to the article, they would have had recourse to some different explanation. Indeed it is evident from the manner in which some of the Fathers quoted the passage, what idea they entertained of the construction: for some of them (see Griesb.) for καὶ read ὡς, (157, corb. foss. *Reviewer*.) or καθὼς καί. (veron. verc. Mm. colb. corb. Cyr. Antioch. Ambr. Auct. quæst. N. T. *Reviewer*.) I do not suppose that they found either in their MSS. or that they pretended to have found it; but only that they thus endeavoured to prevent misconception."

The new translators have "*er ist ein Lügner, und ein Vater des Lügners*; i. e. *he is a liar, and a father of a liar*." This is wrong for the same reason that our own version is erroneous; though it must be confessed that it is more intelligible: it is also objectionable on another ground, since ὁ πατήρ should have been rendered "*DER Vater*" the Father. Luther's version, "*er ist ein Lügner und ein Vater derselbigen*," is liable to the same objections.

John xvii. 3. ἵνα γινώσκωσί σε τὸν μόνον ἀληθινὸν Θεὸν καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν. There are, as is well known, several ways of rendering this passage, which, for that reason, we have transcribed without pointing it: one construction is, ἵνα σε καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν, τὸν μόνον ἀληθινὸν Θεὸν γινώσκωσι: this is said to have been the manner in which it was understood by Chrysostom. Another is; ἵνα σε γινώσκωσι (εἶναι) μόνον ἀληθινὸν Θεὸν, καὶ ὃν ἀπέστειλας Ἰησοῦν (εἶναι) Χριστόν.¹ The third is that of J. M. Faber, a learned German Professor,

¹ In this case the article τὸν must be omitted before μόνον as well as before Χριστόν: see Middleton's "Doctrine of the Greek article," &c. 8vo. Lond. 1808, p. 371.

as given by J. G. Rosenmüller, (*Schol. ad loc.*) ἵνα γινώσκωσι σε (εἶναι) τὸν μόνον ἀληθινὸν Θεὸν, καὶ Ἰησοῦν Χριστὸν (εἶναι ἐκεῖνον) ὃν ἀπέστειλας. We approve most, however, the arrangement adopted by these translators; "*dass sie erkennen dich, den einig wahren Gott, und den, welchen du gesandt hast, Jesum Christum.*" We notice this rendering, because Rosenmüller in his Scholia mentions the others with some degree of approbation (*tres potissimum ferendi constructionis modi*).

Acts xx. 28. The new translators have here adopted Griesbach's reading, τὴν ἐκκλησίαν τοῦ κυρίου instead of τοῦ Θεοῦ: we could have wished, however, that Θεοῦ had been left in the text, and κυρίου given as an approved various reading in the margin, or rather that both had been given in the text, one being inclosed in brackets; for notwithstanding our respect for Griesbach's opinions in general, we are not in the present instance disposed to reject Θεοῦ, in favour of which much, we conceive, might be said.

1 Tim. iii. 16. The disputed word Θεός, which Griesbach has rejected in favour of ὁς, is here properly retained in the text, but printed in a smaller character; and the whole sentence is rendered, "*gross ist das Geheimnis des Christenthums; Gott, der sich geoffenbaret hat im Fleisch, hat sich, seiner höheren Natur nach gerechtfertigt &c.*"

1 John v. 7, 8. The passage, ἐν τῷ οὐρανῷ ὁ πατήρ, ὁ λόγος, καὶ τὸ ἔχον πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἐν εἰσι. Καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῷ ᾧ, which Griesbach has banished from his text, are in this translation suffered to remain; but are enclosed within brackets. Our critical readers are, no doubt, well acquainted with the state of this argument; and we need therefore only deliver the words used by Griesbach, and which convey the sentiments of the general body of critics: "Si tam pauci, dubii, suspecti, recentes testes, et argumenta tam levia, sufficerent ad demonstrandam lectionis ejusdam γνησιότητα, licet obstant tam multa, tamque gravia et testimonia et argumenta: nullum prorsus superesset in re critica veri falsique criterium; et textus N. T. universus plane incertus esset atque dubius."¹

M.

¹ Appendix ad vol. ii. N. T. Gr. p. 25. Halæ, Sax. 1806.—To those who would wish to see the whole argument summed up in the shortest possible compass, we recommend the perusal of this short tract, which occupies only twenty-five octavo pages. Another valuable statement of the argument may be found in the "*Excursus ad 1 Joh. v. 7. 8.*" printed p. 68—76. of S. F. N. Mori *Praelectiones Ezegeticae in tres Johannis Epistolas*. Edit. nov. Lipsiæ: 1810. small 8vo.

COLLATIO

CODICIS HARLEIANI 5674.

CUM ODYSSEA EDITIONIS ERNESTINÆ 1760.

No. VII.—(Continued from No. XXVII. p. 85.)

360. ἀλλ' ἔτι pro αἰνί.

303. νῦν αὖ.

306. εἴπω δ' et deinde γρ. σὺν τοῖσι, quod non, stabit, nisi leges, δῖμοισιν ἐν εὐνύκτοισι.

310. βίης et δ supra.

313. γρ. εἰ γὰρ αὐτῇ πάντα ἔσονται. In textu σὶ γὰρ αὐτῇ παντὶ ἔσονται. Supra ἢ in αὐτῇ scriptum ἢ, et pro glossa ἑαυτῇ; super ἢ in ἔσονται scriptum εἰς.

315. εἰς ἢ.

318. αὖ σ' ἐπείτα.

320. 321. νοβύονται οὐκ ἀν παρούσας τῆς ἀθηνῶς θεοῖς ἀναδοῦναι τὴν ὁρίαν; —In alio scholio νοβύονται 320-323.

327. ὑπεροπύσας, sed signo, quod ας, cum simplex ponitur, notat, duplicato, i. e. in ας mutato.

332. οὐκ ἐπ' ἄρας ἰστί; sed circumflexus super acutum, et υς super ας. Schol. χωρὶς τοῦ τι: τῇ δὲ προσφθίγα ἀεικῆς φησὶν ἀρίσταρχος.

333. ἀντιοῦνται στίχοι 5.

336. περὶ γ' ἔτι.

338. φέρονται ὑπὸ τῆς [τῆς error ed. Ernestinæ.]

340. ἢ δ' ὅτι (sic.)

342. χόλον et supra γρ. κότον.

349. ἰστί et supra γρ. εὐρύ.

358. ἀπὸ τοῦ διδῶ περιπαρμένον· δυσχεραίνει δὲ ὁ ἀρίστοφάνης τὸ διδῶ· ὅθεν γράφει παρεξομν. καὶ τὸ ἐν ἐμῷ (Ω. 425.) προέκοπτος (sic.)

360. ἀξί a prima manu, nunc est η pro υ et γρ. αἰξί.

362. μί τοι.

364. ἤναι, sed suprascr. αἰνί ἢ γὰρ.

365. φράζομαι ὅπως ἔσται τὰς ἔργων. et in marg. γρ. ὅπως ἔχ' ἄξιον γίνεσθαι.

369. τὰ τοι et suprascr. γρ. οἱ.

376. φράζομαι νῦν μνηστῆρσιν ὑπερφιάλοισιν ὁλοθροῖ. et in marg. φράζομαι ὅπως μνηστῆρσιν ἀμυδρόσιν. χάρη ἰφθίμης.

384. γρ. παίσσας, sed φέροντας schol. supra ad 333.

390. ὑπονοῶτο ὁ στίχος.

398-401. (ut videtur) ἀντιοῦνται μετὰ ἀντιοῦνται ὡς τῶν ἑξῆς· μετὰ-νεγμῶν; et ad 430. ἀπὸ ἐπ' ἑαυτῇ αἰνῇ κατενεγμῶν [lege μετὰ-νεγμῶν] εἰσὶν:

405. ὁμῶς.

413. omittit φίλον et 414. ες.

415. ἢ ποῦ.

418. ποῦ κακίης et καὶ suprascr. intra voces, ut significet aliter scribi καὶ καίτοις.

425. ἢ μὲν μιν a m. pr. sed μοι pro μιν ex emend. deinde υ super α additum.

427. γρ. παρὶς.

428. omittit.

430. ἐπὶ, sed ἢ suprascr.

434. βέβαιον κακόν.

439. διέτρωγαν, sed σ super υ.

ΟΔΥΣΣ. Ε.

4. κῆδοιτο εἰρήνην.

8. ζῆνδοτος διέμειτο οἶος (sic.)

20. ὑπακτινύτο παρὰ ζῆνδοτον:— et 21. καλλίστρατος ὑπακτινύτο· τὴν στίχοι διὰ τὴν ἐπαρμόνην τῶν κοπῶν καὶ τὸ ἐπὶ τῶν. Sed utraque nota

pertinet ad v. 22.

24. *τίμων*. Deinde *ὑχρεός* erat, sed *ὑχρεοί* ex emend. ejusdem manus, idemque in schol. marg.

28. *θυμῶ*, sed *όν* super *ω*.

30. *γε. κεκληγῶτες*. In alio schol. *διχῶς αἱ ἀρισταρχοῦ*.

33. *μετασπῶν ἰξυτοητίον· ἔστι γὰρ β' ἀόριστος. καὶ μετασπόντος ἡ γυνική*: Alii fuisse videntur, qui paroxytonum fecerint.

35. Schol. *ἄλλυδις ἄλλη. et os* super *η*. Statim *ἄλλον οὐκ ἄλλη*. In textu *ἄλλη* a m. pr. ἄλλος ex emend. manus certe antiquæ.

46. MS. ut vulgo editur.

54. *ὑπιδίξω*.

56. *ἴλθοι* et *η* super *οι*.

59. *γίνεται* et 157.

65. *ἀέξη*. Schol. *εὐμορδον ἀέξη· οὗτος ἀρίσταρχος*:

66. *ἐπιμύμνω*.

67. *καὶ με*.

72. *εὐνίεργε* et suprascr. *γε. ἐπίεργε*.

75. *ἔσται, μ. sine τι*.

86. *δοίη*, sed *ω* super *οι*.

87. *οἶκ. νίσθαι*.

89. *οἶδε δὲ τι ἴστασι*.

92. *οὐδ' ἐπιφειδῶ*.

94. *ἱερέουσ' et οἶκ*.

96. *ἦ γὰρ του*, sed erat primo *γὰρ του*.

101. *συβάσια*.

112. *σύνφον* in textu et schol., sed in textu ex emend. quanquam fortasse ejusdem manus.

113. *ὑπὸ πλειον*. In m. *γε. ἐνίπλειον*:

115. *σ' ἐπρίατο*.

117. *φθάσθαι*, sed *ι* suprascr. eadem m.

119. *τόδι*.

120. *εἰ καὶ μιν* et *εν* super *αι*.

122. *κείνον*.

126. *ὅς δ' ἐκ'*.

132. *διοκλῆς ἀδελφεῖ*. In imo paginæ, quæ incipit a v. 125. et fini-

tur a v. 166, scribitur hæc nota: *ὑποπτιύονται οἱ τρεῖς ὡς ἀσύμφωνοι πρὸς τῶν* (sic) *πρὸ αὐτῶν, καὶ ὡς ὑποπτοι καὶ ὡς ἀπιστοι· πόθεν γὰρ ἦδαι εἰ καὶ ἐκ δωδάνης ὑποστρέψαν οὐ πλοῖσι*:

134. *ἱεῦσαι. γε. ἱεῦν*.

136. *εὐλμείνω*.

142. *οὐδὲ νῦ* et suprascr. *γε. οὐδ' ἄρα*. Deinde *ἱεμενός περ*, et supra *γε. ἀχύνεμιος περ*.

146. *με φίλει*.

149. *φῆσθα* primo, sed *θ* erasit manus antiqua, et vocem auxit in *φῆσασθαί*.

151. *οὐκ*.

154. omittit.

157. *ὅς*, sed manus alia emendavit *ὁ ὡς*.

159. *ιστήν τ' ὀδυσῆος* et *σ* suprascr. inter *σ* et *η*.

160. *γε. ἦ μὲν τοι τῆδε. ἀντὶ τοῦ οὕτως*:

163. *νοστήσας* et *ὅστις*. Ceterum errat Ernestus, cum ait, hac lectione admissa, scribendum fore *ἀποτίσεται*. Levior tantum distinctio ponenda erit post *ἰδυσίς*.

169. *θυμὸν* sine variatione. Sed mox 170. *ἄχυνεμι* et *τ* supra *μ*, quod vestigium servat Eustathiana lectionis.

171. *ὄρεον μὲν*. In marg. *ζημιδοτος κῆνον μὲν*.

176. *οὗτε χίρεια οὗτος ἀρίσταρχος*: Aliud schol. *χειρίονα χίρεια συγκαπῆ*:

180. Primo scripserat *ἀγαυοί*.

184. *φύγη* et *ὑπέροχη*, sed in hoc *οι* super *η*, et in marg. *γε. ἦν φύγοι*.

185. *ἐνίσκης*. In marg. *σπὲς ἐνίσκης· ὡς θὲς ἐπίθης. σκὲς ἐπίσκη. ἐνίσκης δὲ ἀπὸ τοῦ ἐνίσκω ὡς ἐλάσκω*:

188. *ὁποιός δ' ἐπὶ νηὶς ἀφίκει. ἀσπερίσκος πρόσκειται ἄχρι στήθων· οὗτοι νῦν ὡς πρὸς ῥάκεσιν ἀμφιπερικύβηται· ὡς δὲ πρὸς τὴν ἀθήνη*.

ὁμοιωθῆσαν μὲν τὴν [μύνη] καὶ βασιλικὴν ἔχουσαν στολὴν οὐ πᾶν: Similia quoque leguntur infra ad Π. 57. Vide supra ad A. 171-173.

190. 214. οἷμαι (sic.)

195. ἐπὶ ἔργα et οἱ super α.

201. μινάρεω.

204. καλλίστρατος ἐν τῇ ἐκ μουσίων (nescio sit οἷον an οἷον) κάστρε Φησὶ γυγνῆσθαι.

205. ὅς ποτ' et suprascr. τότε.

206. In margine manus recens, sed typographiæ certe initiis antiquior scripsit γρ. ἠνδαλίμοισι. Quod quanquam absurdum, utpote ne Græcum quidem, non enotasse tamen pœnitebit. Qui enim meminerit, quam similes sint formæ nexuum, qui η et κυ exprimunt, errores aliquando librariorum corrigere poterit. Aristides T. ii. p. 459. ed. Jebb. e Demosthene citat, καὶ ὅσα ἐν ἡνδάλιμοις ἐποίησι. Si Demosthenis locus non amplius exstaret, quis legendum suspicaretur? καὶ ὅσα ἐν κύπερον ἐποίησι. Locum S. Basilii citat Hemsterhusius Misc. Obs. T. V. p. 28. ubi juvenes ἐν τῷ ἦσαν Ἀργείων. Frustra hujus urbis aut regionis situm quæras; optime Hemsterhusius, ἀργείων.

210. παῖρ ἴδουσαι, sine μάλα.

215. γυγνῆσθαι.

217. ἐξηνόριον, text. sed schol. ἀνδρείων: τὸ ἐξηνόριον τὴν δύναμιν τῶν πολεμίων.

220. ὄλσκον.

222. ex em. ἐν, primo ἐα vel ἱαν.

224. φίλοι ἴσαν.

231. ζηνόδοτος καὶ σφιν. Mox πολλά.

249. ὃ ἦπειτα.

254. ὡς εἴτε καταρρῶον.

255. ἀσκηθῆς, ex emend. sed manus antiquæ. Editur quidem ἀσκηθῆς in Eustathii textu, sed contra Eustathii ipsius mentem. Vt

ra tamen est lectio, trissyllaba nempe vox. ἀσκηθῆς etiam in schol.

256. κυβερνῆται δ'.

258. στήσασιν.

262. σφῶν, sed ἡ a m. recent.

272. ἀναγών et sic plane iterum P. 441.

273. τοῦτο sine varietate.

280. ἡ αἰολικὴ ἐς δίφρον δ' ἀνέστας ἀναγαγόν:

286. γρ. κτήματα.

289. ἀνθρώποισιν ἰάργυι sine ulla varietate.

290. ἡ, σι.

294. ἀπὸ περιτελλομένου, sed ἐπὶ supra περὶ et schol. ἡ ἐπὶ ἀπὸ τοῦ παρὰ. καὶ παρῆλθεν οἱ καιροὶ ὅ ἵσταν αἱ τροπαί:

295. ἴσσαντο text. In marg. ριαντῆς φησὶν ἐφίσσαντο. Ζηνόδοτος ἐφίσσαντο: schol. marg. ἴσσαντο.

300. δέ σφισι et γὰρ super δ'.

305. ἀμυμῆς (sic) unde nihil extrico. Debebat esse ἀμυβῆς. Sic Odys. M. 415. ἀμυμῆς et supra μ scr. σ, supra asperum lenis. In hoc MS. μ est β, i. e. μ, detracta cauda. In fine versus κεραυνῶ. Quæ sane notabilis lectio.

317. ἀπριάτην text. et schol. marg. sed inter lineas ριαντῆς γρ. ἀπριάτην. Apollonius Lexico v. Ἀπριάτην. ὁ δὲ Κράτης κακῶς γράφει ἡρως ἀπριάτης.

320. εἴμα ἴσσαν.

325. καὶ νῦν ἐς, sed καὶ νῦν κεν schol. marg.

326. ὅσά οἱ, sed in marg. πᾶσαι τίσσαι εἶχον.

328. ἐπακούση, sed circumflexus additus in penult. et αἱ super η.

329. νοστήση et ιι super η. [Corrige Al. νοστήσει in Clarkii nota.]

331. οὕτως ἀρίσταρχος. οἱ δὲ αἰολεῖς ἐπισπένδον.

334. ἀλλά μὲ text. ἀλλ' ἱμὲ marg.

335. πολύπυροι et supra γρ. πολυμηλον.

336. ἐκάστω text. et α super ε.

In marg. schol. *ἐκόντων*.

338. *ἀριστοφάνης δὴν ἐπὶ πῦμα γήσται.*

341. *ἐ μὲν γι m. pr. ἰ supra μὲν m. sec.*

342. *ἀμφὶ δὲ μιν, sed με supra μιν.*

343. *ῥιανὸς ῥαγκαλίου.*

346. *σχαίνω super ἔπλωι.*

348. *ἀπὸ γινώσκων text. μ additum ex recens. In marg. schol. ἀνέγνωσαν diserte.*

352. *θύρεθ' text. quod plene θύρεθιν scribit schol. marg.*

354. *μάλα pro μεγάλα.*

ον

355. *ἐφαίντο (sic.)*

356. *αὐτῆς, contra αὐτῆς infra 405.*

361. *δ text. In marg. γρ. ᾤ. In altero marginis loco ᾤ θυλέ τὸ ᾤ θαυμαστικόν.*

363. *τάγ'.*

374. *ἴλη et οἱ super α.*

380. *ὅς ῥ'.*

381. *ἦλθεν ἰμὰ πρὸς δάματ' sine varia lectione.*

383. *ἀκείμενοι primo, ut videtur, sed statim mutavit in ἀκείμενοι.*

389. *ἰλιαίρων.*

393. *ἔπισθι.*

396. *μὲν pro με.*

399. *ἐπιστάτης text. et marg.*

406. *κιν δ' ἤπειτα. Mox ἀλιτοίμην et interpr. ἀμαρτήσομαι. sed schol. marg. λιτοίμην explicat.*

408. *δέσπον et supra δῖσπον.*

428. *ἀριστάρχος πάντων· αἱ δὲ ἐκαιοτέραι, πάντοθεν. sed πάντοθεν aliud schol.*

430. *ἔπειρον et αν super ον.*

435. *οὐί.*

438. *κιδαιμ et suprascr. sed sine γρ. nota, ὑφραιμ.*

445. *ἰλίη.*

467. *νύξ γὰρ.*

466. *προέκειν: οὕτως αἱ ἀριστάρχου· ἰ δὲ ἀριστοφάνης παρίηται, ἰ καὶ ἄμεινον:*

468. *δὲ μοι, sed τί μοι infra 503.*

469. *ὑπὸ τροφῇ.*

471. *ἰγών.*

473. *ποτὶ ἄστυ.*

474. *γρ. οὐτιχίσουσιν (sic.)*

477. *περιστρέφεται, sed schol. ἐπὶ γινυτο· ὅθεν καὶ τροφὴ ἢ πυγνύουσα τὰ σάρματα.*

480. *ἱλικον et ἰ super u.*

481. *ἀφραδίης text. γρ. ἀμαίλια γρ. ἀφραδίη.*

487. *οὔτοι ἐτι (sic.)*

488. *καλλίστρατος παρὰ μ' ἔλασι.*

489. *καλλίστρατος ἰμῖναι.*

491. *βουλεύομαι ex recens.*

494. *θίτο.*

495. *κλύτι φίλος ἑσθὲς μοι: ἀντιτίται ὥς ἐν τῇ ἰλιάδῃς μετνηγημῖνος.*

500. *βάλει text. γρ. θνε.*

504. *δοῖη κῆν τις μοι χ. Hunc et duo sequentes ἔστιν ἀφηκεῖν, ut colligo e schol. marg.*

512. *διοπαλξίς et ζ supra ζ, sed ζ etiam in schol. marg.*

515. 516. 517. *omittit.*

521. *παρίηται· a m. pr. quod duo scholiastæ explicant παρίηται ἰπ' ἀμοιβῇ, ἀμοιβὰς scilicet pro recto capientes.*

522. *ἀριστοφάνης καὶ ῥιανὸς ἐνστα· ὥς τὸ θριξὶ δὲ πάντα νικῶν κατακίον· [Il. Φ. 135.]*

530. *γρ. ἱ.*

OBSERVATIONS

*On Mr. Roberts's Reply to Sir W. Drummond,
in Journal, XXVII.*

UPON reading Mr. ROBERTS's reply to Sir W. DRUMMOND, in your last Number, p. 65—76, I could not help remarking, (in this, indeed, the writer has himself anticipated me,) that he has been guilty of the very offence which he imputes to his adversary. With the means, presumptively, quite within his reach—for, as a reader of the *Classical Journal*, he has probably access to all its Numbers—he has disdained, or neglected, to turn to No. xii. pp. 321—324., where the crimated abridgement is to be found; and has thus been constrained to argue hypothetically and conjecturally, where he might perhaps with a little trouble have gone upon assured grounds.

He would there have found as follows :

“ This animal, (the ass) in its *wild* state, remarkably beautiful, and an emblem of liberty, Job xxxix. 5., was first, (it may be presumed,) made an object of veneration in these thirsty regions, from its peculiar sagacity—perhaps by snuffing up the air, and thence inhaling the moisture—in discovering springs of water.” So much for his “ If the abridgement represents Mr. B. as attributing sagacity to the *ass in general*, the ridicule does not attach to him,” &c. p. 65.

p. 66. The abridgement, I will venture to say, has not omitted one material “opinion or argument of Mr. B.”—That Mr. B. *could* trifle occasionally, may be asserted with reference to most of his works without much fear of powerful or authorised contradiction. The Abridger may probably be concluded, notwithstanding this concession, to know how to treat his memory with a “gratefully cherished respect,” from the manner in which he mentions his ‘acute, profound, and reverential disquisitions.’ xii. 324.

Again, in p. 74., Mr. R. chooses to say, that Sir W. “led into a mistake by the abridgement,” has “taken for granted that the *Petra* (which Mr. B. considers as the *Petror*, from which Balaam came,) is the *Petra* of Arabia, situated near the extremity

of the Elamitic Bay, and about ten miles to the east of Eloth; whereas the Petra intended by Mr. B. was another city of the same name, which stood at a considerable distance to the north, near the river Arnon, in the region called both Edom and Midian, in the vicinity of Moab."

Surely the Abridger has some right to complain of the perverseness of both Sir W. D. and his antagonist, upon this subject, when he can quote from his own compendium the two following passages :

"The Midian, of which Balaam was a priest, (probably from his great reputation, Numb. xxii. 6., the high priest,) residing at Pethor,¹ was an Edomite province of that name, to the east of the lake Asphaltites, peopled by the progeny of Abraham and Keturah; and not the similarly-named region near the Red Sea, where Moses took refuge for forty years." Exod. ii. 15.

And subsequently having with Mr. B. adduced five arguments to establish his position, he subjoins :

"These arguments, conjunctively taken, prove that Pethor must have been an oracular city or temple in Midian, (called, also, Edom,) near Moab," &c.

If such language justify such comments, as the two gentlemen in question have made upon it, the Abridger has only to lament his incapacity of writing more clearly; he may be permitted to add, that he has in vain consulted their writings for canons of greater perspicuity.

Mr. R. concludes with stating his belief, that "Sir W. D. found an opportunity afforded by the abridgement, of supporting a favourite mythological hypothesis, or allegorical system of interpretation." As he has now been referred to the Number and pages of the *Classical Journal*, in which that abridgement is inserted, it is trusted that he will take an early opportunity of examining it; and if he discover that he has censured "too precipitately, that he will in his cooler judgment make a candid confession of it."

F. R. S.

¹ Called by the Greeks, Πύθος.

INSCRIPTION

On a block of white marble in the wall of a Church among the ruins of Cyretia.

As it may be interesting to many of your readers to be furnished with the Greek text of the epistle of Titus Quinctius Flamininus to the city of Cyretia; some observations upon which were inserted in your 25th Number, p. 158. I now transmit you a fac-simile of the letters, as inscribed on the marble; together with a copy of the same in the cursive Greek character, and an English translation. It does not occur to me to add any remarks to those already in the possession of your readers. *W. M. LEAKE.*

1 ΤΙΤΟΣ ΚΟΙΝΚΤΙΟΣ ΣΤΡΑΤΗΦΟΣ ΥΠΑΓΕΓΗΓΜΑΙΩΝ ΚΥΡΕΤΙΩΝ
 2 ΤΟΙΣ ΕΛΘΕΚΑΙ ΤΗΤΟΙΣ ΑΙΧΑΙΡΕΙΝ ΕΠΕΚΑΙ ΕΝΤΟΙΣ ΑΠΟΙΣ ΤΑΣΙΝ
 3 ΔΑΝΕΡΑΝ ΕΤΟΙΧΑ ΜΕΝ ΤΗΝ ΤΕΙΔΙΑΝ ΚΑΙ ΤΟ ΔΗΜΟΤΟΝ ΠΡΩΜΑΙΩΝ
 4 ΠΡΟΑΡΕΣΙΝ ΗΝ ΕΧΟΜΕΝ ΕΙΣ ΤΟ ΜΑΣΟΛΟΝ. ΡΟΖΕΒΟΥΛΗ ΜΕΘΑΚ.
 5 ΕΝ ΤΟΙΣ ΕΞ ΕΠΙΔΑΕΙΣ ΑΙΚΑΤΑΙΒΑΝ ΜΕΡΟΣ ΤΡΟΕΣ ΤΗΚΕΤΕΣ
 6 ΤΟΥ ΕΝΔΟΧΟΥ ΑΝΑΜΗΔΕΝΤΟΥ ΤΟΙΣ ΕΧΟΥΣΙΝ ΗΜΑΣ ΚΑΤΑ
 7 ΑΝΑΕΙΝΟΙΟΥ ΚΑΤΟΥ ΒΕΑΤΙΣΤΟΥ ΕΙΣΘΟΤΕΣ ΑΝΑ
 8 ΣΤΡΟΦΕΣ ΔΑΙΣΑΙΤΑΡΤΟΥ ΤΕ ΑΤΟΛΕΙΤΟΝ ΤΑΙΚΤΗΣ ΕΙΣ
 9 ΕΤΕΙΟΚΑΙ ΟΙΚΙΑ ΤΩΝ ΚΑΘΗΚΟΥΣΙΩΝ ΕΙΣ ΤΟ ΔΗΜΟΣΙΟΝ
 10 ΤΟ ΡΩΜΑΙΩΝ ΤΑΣΑΣ ΔΙΔΟΜΕΝ ΤΗ ΜΕΤΕΡΑΙΩ ΑΕΙ
 11 ΔΙΩΣΚΑΙ ΕΝ ΤΟΥΤΟΙΣ ΜΑΘΗΤΕΣ ΤΗΝ ΚΑΛΟΚΑΤΑΘΑΙΝ ΜΩΝ
 12 ΚΑΙ ΟΤΙ ΤΕ ΧΕΙΡΕΣ ΕΝΟΥΘΕΝΙ ΦΙΛΑΡΤΥΡΗΣ. ΒΕΒΟΥΛΗ ΜΕΘ.
 13 ΠΕΡ ΤΑ ΕΙΣ ΤΟΥΤΟΙΣ ΜΕΝΟΙΣ ΑΠΤΑΚΑΙ ΦΙΛΑΔΕΙΩΝ ΕΙΣ ΜΕΝ
 14 ΤΟΙΣ ΗΚΕΚΟΜΙΣ ΜΕΝΟΙΣ ΕΙΣ ΤΟΝ ΕΤΕΡΩΝ ΤΩΝ ΑΥΤΟΙΣ
 15 ΕΑΝΥΜΑΣ ΔΙΑΔΕΞΙΝ ΚΑΘΑΙΝΩΝ ΤΑ ΕΥΤΕΡΩΝ ΜΟΝΑΕ
 16 ΤΟΝΤΕ ΕΙΣ ΤΟ ΧΑΖΟΜΕΝΩΝ ΜΩΝ ΕΚ ΤΩΝ ΤΕ ΜΟΥΤΕΡΑΜ
 17 ΜΕΝΩΝ ΕΚΡΙΣΕΩΝ ΚΡΑΝΑΙ ΚΑΙ ΟΙΝΑΝΤΑ ΚΑΘΙΣΤΑΣ
 18 ΘΑΙΑΥΤΟΙΣ
 19 ΕΡΡΕΣΙΘΕ

Τίτος Κοϊνκτίος στρατηγὸς ὑπάτος Ῥωμαίων, Κυρετιῶν
 τοῖς Ταγοῖς καὶ τῇ πόλει χαίρειν. Ἐπεὶ καὶ ἐν τοῖς λοιποῖς πᾶσιν
 φανερὰν πεπόηκαμεν τὴν τε ἰδίαν καὶ τοῦ Δήμου τῶν Ῥωμαίων
 προαίρεσιν ἣν ἔχομεν εἰς ὑμᾶς ὁλοκλήρως, βεβουλήμεθα καὶ

5. ἐν τοῖς ἐξῆς ἐπιδειξαι κατὰ πᾶν μέρος προσετηκότες
 τοῦ ἐνδόξου, ἵνα μὴδ' ἐν τούτοις ἔχωσιν ἡμᾶς κατα-
 λαλεῖν οἱ οὐκ ἀπὸ τοῦ βελτίστου εἰωθότες ἀνα-
 στρέφεισθαι· ὅσαι γὰρ ποτὲ ἀπολείπονται κτήσεις
 ἔγγαιοι καὶ οἰκίαι τῶν καθηκούσων ἐς τὸ δημόσιον
 10. τὸ Ῥωμαίων, πάσας δίδομεν τῇ ὑμετέρᾳ πόλει,
 ὅπως καὶ ἐν τούτοις μάθῃτε τὴν καλοκάγαθίαν ἡμῶν,
 καὶ ὅτι τελῶς ἐν οὐθενὶ φιλαργυρῆσαι βεβουλήμεθα,
 περὶ πλείστου ποιούμενοι χάριτα καὶ φιλοδοξίαν· ὅσοι μὲν-
 15. τοι μὴ κεκομισμένοι εἰσὶν τῶν ἐπιβαλλόντων αὐτοῖς,
 εἰάν ὑμᾶς διδάξωσιν, καὶ φαίνωνται εὐγνώμονα λέ-
 γοντες, στοχαζομένων ὑμῶν ἐκ τῶν ὑπ' ἐμοῦ γεγραμ-
 μένων ἐγκρίσεων, κρίνω δίκαιον εἶναι ἀποκαθίστασ-
 20. θαι αὐτοῖς.

Ἐρρωσθε.

" Titus Quinctius, supreme commander of the Romans, to the
 Tagi and City of the Cyretians, health. Having universally
 manifested on all other occasions my own good intentions, as well
 as those of the Roman people towards you, we desire in future also
 to show on every occasion, that we give the preference to what is
 honorable, in order that those, who are accustomed to be guided
 by principles not the best, may not in these things find any
 pretext for calumniating us. All the remaining possessions
 therefore in lands and houses, belonging to the public treasury
 of the Romans, we give to your city—that in this also you
 may experience our goodness, and that in no instance what-
 ever have we been covetous of pecuniary gain, setting a high
 value upon generosity and honor. If therefore such persons as
 have not been replaced in the possession of those things which
 appertained to them, produce to you the (necessary) documents,
 and appear to allege what is reasonable, I think it just, provided
 you find it conformable to my written adjudications, that their
 property should be restored to them.

Fare ye well."

REMARKS

On the ORIENTAL MSS. in the ROYAL LIBRARY in MUNICH,
by PROFESSOR FRANK.

PART I.——*Munich*, 1814.

THIS Library contains, it seems, upwards of three hundred MSS. in the Oriental Languages, of which the Professor has undertaken to give the learned world a detailed description, in successive publications. In the present, he takes up the Persian MSS., of which a few appear to be rare and valuable; in particular, a work by Sam Mirsa, son of Ismael Sofi, prepared, it would seem, about the middle of the sixteenth century, which contains biographical notices of above 500 preceding and contemporaneous poets in that tongue, with critical remarks, and extracts from the works of some of the most distinguished. Among these poets are reckoned some of their sovereigns, several princes, vizirs, ulemas, and others of high rank in the State; and, at their head, the father of the author himself. A copy, though perhaps more imperfect, of this valuable work, has been in the hands of the learned Orientalist, Sacy; and some account of it has been communicated by him to the public, in the "Notices et Extraits des Manuscrits de la Bibl. Nation." iv. 273—308. Professor Frank also supposes that in the Leyden public library another copy is preserved: of this the Catalogue gives the following title:—*Principis Seham Ibn Ismael historia regum, magnatum, et eruditorum, inter quos poete et oratores*—No. 1887. The latter MS. does not yet appear to have received any critical examination, nor does the editor indeed appear to have obtained or sought any information whatever respecting it; though, if it were compared with the Paris MS., and that of Munich, they might possibly throw light on each

By a note in the Preface to the *Anthologia Persica*, p. 8, it appears that Sam Mirsa finished his work in the year of the Hegira, 974—A. D. 1564.

other, and form a perfect whole. On a comparison of what has been published of the Munich and Paris MSS., it would seem, however, that neither the subjects treated, nor the manner of treating them, are in these two precisely the same: they are rather to be considered as different editions of the same work. Very naturally the learned editor considers that of Munich as the most perfect and valuable, still admitting that it has several chasms, the extent of which can only be known on a comparison with other MSS.

Another probably valuable MS. in the Munich collection, is an Arabic-Persian Dictionary; in which the verbs in the former language, and apparently the verbs and verbals alone are explained into Persian. It is entitled, *Kitabun ul mesadhrin*:—*liber principiorum*;—and is arranged in nine classes, according to the six leading Arabic conjugations, and three of irregulars.

Of these two works, in particular, and of others, the learned editor has given a circumstantial and interesting account. An Appendix of 52 pages contains extracts, being portions never hitherto published, with notes by the professor, and also the titles of twelve Persian MSS. preserved in the Munich library in the original character.

The Persian and Arabic MSS. may have found their way to Munich from the communication with the neighbouring Turkish provinces. One MS., indeed, we are expressly told, had belonged to a Bashaw in Croatia; but it is curious to find the remains of Chinese and Hindoo learning in the collection of a Mediterranean sovereign, accumulated to so considerable a mass. We shall certainly receive with satisfaction and gratitude the succeeding accounts of the treasures which the library contains in this department, and which Professor Frank's other engagements may, we trust, allow him time to furnish.

ACCOUNT OF
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from the collection of the late Mr. LUNN, Soho
Square, July, 1816.

•• In comparing the following prices with those of former collections sold by Auction, and mentioned in our earlier Numbers, our readers will observe a most marked reduction.

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ODE LATINA.

Statuæ, Tabulæque pictæ Italia restituta.

ERGO insolentes sancta Deûm cohors
Rupit catenas, et patriam domum
Sedesque cognatas revisit,
Italiæ loca fabulosæ !

Lucentium quæ murmura fontium,
Quæ prisca sacrat Religio sinus
Lucorum, et assueto serenus,
Ludit adhuc Zephyrus susurro,

Et vox Deorum lenè sonantibus
Respondet auris ; quæ temere incolæ,
Silvæ sub impendentis umbrâ,
Naiades incubuere ripis.

At dulcè quanquam per lapidum moras
Decurrit undia lymphæ loquacibus,
Nodosque fragrantis capilli
Flore premens tenero rosarum

Ridet Voluptas, libera dum novo
Expandit alas rore graves apis,
Frustraque secretos coleutem
Prodit odor violam recessus,.

Nutantis læter vîbila' populi, et
Lætam feraci palmite vineam,
Cur tristis errabat sereni
Veris et Ausonise vîntor

Oblitus oræ, dum, pater imbrum
Quà pulsat Alpes nubiferas Notus,
Spectabat, indignatus arma
Fœdifragique dolos Tyranni ?

Te, fraude victrix Gallia, te gemens
Prædam reposcit. Scilicet urbium
Afflicta majestas priorum
Nuda suis queritur tropæis,

Ut tu, probrosi his patiens jugi,
Adhuc minaci fronte superbios
Illæsa, mireturque priscas
Francigenum leve vulgus artes ?

Non sic, avitum vestibuli decus,
Miratus hiansit sculptor imaginem,
Et membra, candentesque vultus,
Mollitiæ simulante saxo.

Non sic recessu condita myrtao
(Blandum ut calorem Luna Cupidinis
Fovebat; obscurusque Vesper,
Et placidi mora dulcis Arni)

Decepta serâ luce, crepusculi,
Et fraude vivi marmoris, invicem
Credabat arridere signa, et
Pressa labris recalere virgo.

Non sic verendi Numinis ad pedes
Custos sacelli strata coloribus
Pascebat hærentes ocellos,
Plena Deo, lacrymisque fœdans

Vultus decentem pallida gratiam,
Aut dux in aulâ prælia fortium
Spectabat exultans avorum, et
Torva patres oculis tuentes.

Non sic—sed istos mitte queri dies,
Fortuna versa est; jam cecidit fragor
Lethalis, et oculum reluxit
Præteritâ melius procellâ !

Quis non severum risit, ut hostium
Armata tandem constitit arcibus
Europa, detrahitque raptas
Fœdifrago exuvias latroni ?

" Videre magnos jam videor¹ duces,"
 Ultamque priscum dedecus Austriam,
 Turmasque pelittas, rigentem
 Quæ pelagi Borealis undam

Calcant euntes, hic Zephyrus levi
 Vexilla flatu ventilat Angliæ,
 Seramque vindictam reposcit
 Edomiti soboles Viadri.

Saxum lacertis scilicet ambient,
 Duroque figant oscula marmori,
 Quarum nec immoti madebant
 Rege procul fugiente vultus,

Nec cum ferocem Regia militum
 Repressit altâ voce licentiam
 Matrona,¹ Virtutesque secum
 Duxit in exilium sequentes.

Vos tecta frustra squalida, virgines,
 Lustrate dejectæ, et vacuum domum,
 Frustraque lucentes ocelli
 Aerias speculantur Alpes;

Sed cur inani murmure perstrepat
 Quærela? famæ cur sitis effera
 Permaneat, indignoque justos
 Opprobrio laceratis hostes?

Cùm nec Latino marmore ditior
 Gaudebit Arctos, nec pater ambiet
 Prædamque captivosque Divos
 Cæruleâ Thamesius undâ.

Famosa Gallis farta relinquimus
 Fraudemque, virtus purior emitet,
 Nec præmia et turpem rapinam
 Marte petit generosus ardor.

Gaudete, cives, Sole quibus rubet
 Densa in Falernis vinea collibus,
 Quis plenus effuso novales
 Irrigat Eridanus fluento.

Tuque, Urbis Etruscis subdita montibus,
 Dilecta Phœbo, cui rigui virent
 Saltus, odoratæque silvæ,
 Rite tuum venerata Cosmum,

Et tu, fideli cui placidus vado
 Interfluentes Adriæ gurgites
 Submittit, et præeam ananipis
 Gingitadhuæ dominam lacertis,

¹ Clarissima sc. Ludovici XVIæ Filla, & fortissimo exercitu in exilium ejecta.

Feliciori tollite liberum
 Pæana cantu, reddite sordidis
 Direpta delubris tropæa, et
 Templa suo renovate cultu.

Tuque, O ! vetustum quæ Capitolium
 Tibrimque servas, cui memor assidet,
 Famæque frigentem caducis
 Musa sacrat lacrymis favillam,

Si te renati gloria nominis,
 Si te reductum, Roma, juvat decus,
 Assurge, turritumque sertis
 Cinge novis rediviva culmen !

G. N. LETTSOM.

Coll. SS. Trin.

1816.

EPIGRAMMATA.

Labor Ineptiarum.

Ελαρινῷ Ζεφύροιο βρέφος κήποισι μέλισσῃ
 Νήπιος ἐν Παφλοῖς παῖς ἰδίωνεν Ἑρως·
 Ἀλλ' ἡ Κύπρις ἰδοῦσα, "τί ληθαῖς ; οὐ σὲ μάταια
 ἔστι θίμης μοχλῆιν, οὐ γὰρ, Ἑρως, βροτὸς εἰ."

G. N. LETTSOM.

Labor Ineptiarum.

DRANCES, notus homo, sed inficetus,
 Orator petulans, sed æquus idem
 Qui summas aliis relinquat artes,
 Contentus sibi vindicare nugas,
 Famæ se quoque somniat clientem.
 Garrit, scriptitat, arguit, Latinos
 Perdoctus citat Atticosque testes,
 Claudarum procus elegantiarum,
 Nec vilem putat esse se Poetam.
 Captat munia parvuli Senatûs,
 Angustâ gravis æstuans arenâ,
 Lychnos computat et tributa cogit,
 Ne quo publica res malo laboret,
 Doctâ de tribus assibus loquelâ
 Prudens disserere ; induitque tristem
 Vultûs compositi sagacitatem,
 Et quicquid gravium est ineptiarum
 Molitur sapiens. Quid, ah ! miselle,
 Quid noctes satagis diesque rerum,
 Agas ut Nihil, audiasque Nemo ?

G. N. LETTSOM.

REMARKS ON

*The Similarity of Worship, that prevailed in different
Parts of the Pagan World:*

:דמיון דמיון—GEN. xiii. 8

No. 11.

MYSTICISM seemed in a greater or less degree to be connected with every pagan system of theology, and from a certain love of self-distinction the most plain and simple truths were by means either of allegories or symbols kept concealed from the vulgar apprehension. The Druids were no exception to this prevailing custom; whether they borrowed it from the country, whence they emigrated, or whether the similarity of religious creeds generates similar ideas, they likewise performed their ceremonies with the greatest secrecy, using every endeavour to prevent any part of them from being divulged among the uninitiated. The *מקדש* of the Jewish tabernacle appears an expurgation from these mystic ceremonies, for the others are by no means deducible from it, since they are evidently anterior to it; if, indeed, we attempt to investigate their origin, we shall be led back in our researches to the first rise and progress of solar worship; in later times, however, the Jews clearly had their mysteries, as may be seen in "*Cabbala denudata*" and "*Maurice's Indian Antiquities*." Maimonides in Seder Zeraim precludes certain people from knowing them, which he elucidates by an anecdote relating to their *דמיון*; some of whom were versed in the *מקדש בראשית*, and a certain individual in the *מקדש מרכבה*; these agreed to instruct each other in that, of which each was ignorant; but, when this sage fully comprehended the *מקדש בראשית*, he refused to teach the other party the *מקדש מרכבה*, not through envy or desire of pre-eminence, (says Maimonides) but, because he was qualified to know all, that they could teach, whereas they were not fit to participate the knowledge which he possessed:—the reason of which appears to be, that the *מקדש מרכבה* contains their more abstruse and cabbalistical mysteries. As it was lawful for the high-priest alone to enter the *קדש הקדשים*, and, as Moses was enjoined to set bounds round Mount Sinai, so, according to Borlase, the Druids had a boundary

¹ The Indians observe the like secrecy, and have a similar enclosure for the same purpose.

to prevent the "profanum, vulgus" from viewing their consecrated ground. The tribe of Levi was selected for the temple service; among all pagan nations, likewise, a certain order of men claimed this as their prerogative, nor could a sacrifice be performed in the absence of a Druid; *ἡ δὲ αὐτοῖς μάλιστα θύεται παρὶν ἀνευ φιλοσόφου* (Diod. Sic.) Like the Oriental mysteries, the religious assemblies of the Druids were holden by night: and we may observe, that the feast of the Passover was kept at even. Women were admitted into the druidical temples; and in the time of worship, the priests turned round their bodies: among the Indians circumambulation was in like manner an indispensable requisite, which, together with the circular temples in different parts of the world, may be traced to the solar idolatry. In a former Number, I have likewise referred the *κύβινς ἀμφιβάλλας* of Pelops in Pindar to this ceremony of circumambulation: which is rendered highly probable by the observation of the Scholiast: *ἀμφιβαλὼν, περιπαλουμένη, ὡς τῶν ἱερουμένων διὰ τὸ ἄγειν τῆς κατασκευῆς εὐπρεπές, καὶ λόγῳ περιῖστανται δαμνίαν.* The ancient *στροφαὶ* and *ἀνωστροφαὶ* seem to bespeak this or a similar origin: and although we find no such ceremony among the Jews, we know that, in the time of Daniel, they turned their faces towards Jerusalem, when they prayed, as do the Muhammedans towards their Kebab. The more we examine the druidical rites, the greater affinity to the ancient Persians and Indians shall we discover: like each, they underwent a series of instructions previous to their being perfectly qualified: "*hi (Druidæ) tenæ, saumduque magnitudinem et formam, motus, Cæli et Siderum, ac quid Dii velint, scire profitentur. Docent multos nobilissimos gentis clare, et diu vicenis annis in specu, aut in abditis saluberrime. Unum ex his, quæ præcipiunt, in vulgus efficit, videlicet, ut forent ad bella meliores, aternas esse animas, vitamque alteram admanes.*" (Pomponius Mela). As in the more early state of society, the pontifical and judicial functions were united, so among them did they continue undivided; and as the Urim and Thummim clearly had a reference to this union, so like the sacred pectoral did Druids, Egyptian priests, &c. wear chains of mystical importation around their necks on solemn occasions. To lose cast in India is accounted the greatest disgrace, whence probably to be excommunicated from the druidical sacrifices was deemed the greatest punishment: excommunication also prevailed among the Jews, but writers are not agreed, whether there were two or three sorts—the *מִלְכָּה*, the *מִלְכָּה* (the *ἀνάθεμα* of St. Paul) and the *מִלְכָּה*, which was the most terrible:—it will be recollected, that the blind man restored to sight by our Saviour was excommunicated. We

¹ The Zinnar of Brahmānas, and Guebres mentioned by Maurice.

352. *Remarks on the Similarity of Worship,*

find in Scripture frequent mention of the *הַר-ה' אֱלֹהֵינוּ*, that is, the mountain and idolatrous high places of Israel:—but, whether it arose from the Teabean rites or some other cause, mountains and hills were in the more early times places of worship; it was from Mount Moriah, that Abraham was enjoined to offer up Isaac in sacrifice; it was from Sinai, that God gave his law to Israel, and the *προεῖπας* were mostly on high places, and that, in which our Saviour continued all night, was on a mountain. Hence, we read that the druidical assemblies were oftentimes holden on lofty mountains, and Herodotus (Clio) mentions the same practice among the Persians: “*ἀγάλματα μὲν καὶ θεοὺς καὶ βωμοὺς, οὐκ ἐν τοῖς περικυκλωμένοις ἱερῶσθαι, ἀλλὰ καὶ τοῖσι ποιῶσι μυστὴν ἐπιφέρουσι, ὡς μὲν ἑμεὶ δοκῶμεν, ὅτι οὐκ ἀνθρωποφάγας ἐνόμισαν τοὺς θεοὺς καθάπερ, οἱ Ἕλληνες, ποιεῖν—οἱ δὲ νομίζουσι Διὶ μὲν ἐπὶ τὰ ὑψηλότατα τῶν ὄρεων ἀναβαίνοντες θυσίας ἔρδειν, τὸν κύκλον πάντα τοῦ οὐρανοῦ Δία καλύπτοντες. ἑσπερι δὲ ἡλίῳ τε καὶ σελήνῃ καὶ γῇ καὶ πυρὶ, καὶ ὕδατι καὶ ἀνεμοῖσι. τοῖσι μὲν μύθοισι θυσοῖσι ἀρχθῆναι,*” and speaking of their sacrifices he re-echoes the words of Diodorus about the Druids, “*ἀντιγὰρ μέγου οὐ σφι νόμος ἐστι θυσίας ποιέσθαι.*”

The origin of human sacrifices is uncertain: probably they may have arisen from an idea of averting divine justice by the punishment of particular malefactors, which like all other things corrupted by superstition, in the course of time may have become established as a religious rite. Be this as it may, notwithstanding all that some recent writers have urged to the contrary, the Neramedhas of India, and the practices of Busiris were not unknown to the Druids, and Diodorus Siculus, l. 4. 227. unequivocally avers, that Hercules *καταντήσας εἰς τὴν Κελτικήν, καὶ πᾶσαν ἐπέλθων, κατέλυσε μὲν τὰς συνήξεις παρανομίας καὶ ξενοκτονίας.* Not only Diodorus, but Strabo observes that those who peopled Ireland *Ἴριον*, were cannibals, and Cæsar de Bello Gallico gives not a more favourable character of the Britons. Of their barbarous manners, Strabo gives the following picture: *περὶ ἧς οὐδὲν ἔχομεν λέγειν σαφὲς πλὴν ὅτι ἀγριότεροί τῶν Βρεττάνων ὑπάρχουσιν, οἱ κατοικοῦντες αὐτὴν, ἀνθρωποφάγοι τε ὄντες καὶ πολύφαγοι, τοὺς τε κατέρας τελευτήσαντας κατεσθίειν ἐν καλῷ τιθεμένοι καὶ φανερῶς μισγέσθαι ταῖς τε ἄλλαις γυναῖξιν, καὶ μητράσι καὶ ἀδελφαῖς.* And, probably the only valid argument, which the defenders can produce, is comprised in the following words, *καὶ ταῦτα δ' οὕτω λέγομεν, ὡς οὐκ ἔχοντες ἀξιοπίστους μάρτυρας,* which, however, cannot be admitted, since the express authority of Diodorus and others too fully corroborates the fact. Buddha is said to have stopped this practice in his Avatara, and of Osiris, who is the same

*The general term of the LXX. for *הַר-ה' אֱלֹהֵינוּ* is τὰ ὄρη, τὰ ὄρη, or ἡ ἀρε— and when the Hebrew is singular, very frequently βωμῶ.

person. The same records, however, say nothing about any human sacrifices to the unknown gods: from Strabo it also appears, that this custom prevailed among the Scythians, until some reformer dissuaded them from it. The latter writer speaks much of the religion of the Goths, observing (above) *insuper Gothorum et sacrificia*; but it is very clear, that the Gothic branches were no strangers to human sacrifices. Of the ancient Germans Tacitus says, *Deorum numina Mercurium volent, cui cæcis diebus humanis quoque sacrificiis fas habent: Herculem ac Martem concensis annis libas præstant, pars Suevorum et Isidi sacrificat*, to all of which may be added the authority of Lucan,

Et quibus immitis placatur sanguine illo
Tortures, horrensque feris altaribus Hesus,
Et Taurinis Scythica non mitior ara Dianæ.

And what the rites of these nations were, may be collected from the same author.

Locus erat longo nunquam violatus ab ævo,

* * * * * Hic barbara ritu

**Sacra Deūm, structæ diris feralibus aræ,
Omnisque humanis lustrata cruoribus arbor.**

And as the Hindoos in the more early ages offered up brute victims to their gods, so did the Gauls, amongst which were bulls answering to the Go-medha of the Brahmanas.

The division into tribes, and the subdivision into particular classes, may very generally be discovered : but in the service of religion different orders have been made almost indispensable. It has been remarked that among the Jews we discover the high priest, priests, Levites, Nethinim, and it has been asserted, although without sufficiently satisfactory evidence, that the prophets had the orders of the **קוֹהֵן**, the **לֵוִי**, and the **נָבִיא** ; to the former, the Nazarene, the Sagan **סֵגָן**, as well as the **קְהֵלִיָּקָן**, the **אֲמִרָלָקָן**, and the **גִּבּוֹרִין** may be added ; and in the latter, we may take notice of the **נְבוֹיָהִים**, together with the differences established between prophets by Maimonides, and likewise of the **רַחֲקוֹדֶשׁ**. The ancient Britons were likewise arranged in classes, called by Strabo *Βάκδοι*, *Οὐάρεῖς*, and *Αρϋῖνδαι* : their offices Ammianus Marcellinus, l. 15. c. 9. speaking more particularly of the Gauls, thus describes, “ Per hæc loca, hominibus paullatim excultis, viguere studia laudabilium doctrinarum, inchoata per Bardos, et Euhages, et Druidas. Et Bardi quidem fortia virorum illustrium facta heroicis composita versibus cum dulcibus lyræ modulis cantitârunt. Euhages verò scrutantes seriè et sublimia naturæ pandere conabantur. Inter hoc Druidæ ingeniis celsiores, ut auctoritas Pythagoræ decrevit, sodaliis adstricti consortiis, quæstionibus occultarum rerum altissimè,

que, et totum, et ad spectantes immortales, pœnæque, et iustitias immortales, quibus Strabo's observations nearly coincide. According to the Bardic remains, it appears, that if to the Bards belonged the perpetuation of the privileges of the system, and of learning, as well as of civil and moral institutes, that the Ovates (the Euhages of Marcellinus, and *Ovates* of Strabo,) cultivated the arts and sciences; that all, that related to the priesthood, belonged to the Druids. In the Triads we are informed, that there are three orders of the primitive bards: "the ruling bard, or primitive bard positive, according to the rights, voice and usage of the Bardic Conventions, whose office it is to (superintend and regulate, the Ovate or Euvate according to genius, exertion, and incident, whose avocation it is to act on the principles of inventive genius, and the Druid, according to the reason, nature, and necessities of things, and his office is to instruct." Of the noble and generous function of the Bard, we may form some adequate idea from the verses of Lucan;

" Vos quoque, qui fortes animas belloque peremptas
Laudibus in longum, vates, demittitis ævum
Plurima securi fudistis carmina, Bardi!"

So likewise in the 22d Odyssey, Ulysses is represented as sparing the Bard Phemius from respect to his order. Mr. Edward Williams assures us, that a bard originally meant a priest; and Meyrick asserts, that like the freemasons, they had a secret, by which they recognized each other. The Indians, Egyptians, and Buddhists, in the Burman Empire, were likewise arranged in classes. Herodotus records, that the ancient Persians were divided into casts, and entertained the greatest respect for rivers; and Cæsar says, that the Druids annually chose the magistrates of every city, who sometimes bore the title of Kings. Thus does the Brahmāna rank above the Rājā; so the Arch-Druid corresponds with the Archimagus of the Persians, and chief Brahmāna of Jagannatha, and as the Vedas exempt the sacerdotal order from military service, so did the Druids abstain from war, as the privilege of their office. The Britons, Aarii, and religious casts in India, were accustomed to paint themselves; and Cluverius makes mention of four ranks among the ancient Germans; "primus Nobilium, alter Ingenuorum sive Liberoꝝ, 3tus Libertoꝝ, cui admixtus Libertinoꝝ, 4tus Servoꝝ." Lastly, Captain Wilford says of the Bards of Magadha; "the Bards of Magadha were in great repute formerly, and they are mentioned under the name of Magadhas. They reckon THREE sorts of Bards in India; the Magadhas, or Historians, thus called, because those of Magadha were the most esteemed: the Sutas, or Genealogists, and the Baudis, whose duty was to salute early in the morning, the King or Chief in selected phrase, and well-chosen words, wishing him long life and prosper-

city. The actual name in India for a Bard is Bhât, vulgarly pronounced Bhât. It is not a Sanskrit appellation, though asserted to be derived from it. But the original name, as it was pronounced several hundred years ago, was Bardai, or Bardah, though some think it a different name applied to the same class of people. The famous Chandra, or Chandra-Bardai, was Bard to Pithu-Raja, King of Dilli : . . . the title of Bardai is translated musician by Abu'l Fazil : . . . every great man in India had Bhâts in his retinue ; the practice is still kept up in Gurjarat, where they are highly respected to this day, according to my Pandit, who is a native of that country. The Bhâts or Bhactas, and Charanas, are mentioned by Abu'l Fazil, in his description of Subah Gurjarat. *Their employment* (says he) *is to sing hymns, recite genealogies, and warlike songs in battle, to animate the troops.* They acted also as heralds, as in the case of Chandra-Bardai."

D. G. WAIT.

PROLOGUS

IN EUNUCHUM TERENTII,

a PHILIPPO MELANCHTHON, A. D. 1514. *Ætat. 17.*

SALVERE jubeo spectatores optimos,
Qui scenæ orandæ confluxere gratia,
Favore nostra studia ut excitent suo,
Artes honestas et benigne provehant,
Auctoritateque tueantur hunc gregem,
Qui scenicos ludos industria sua
Instruxit hac in urbe primus, ut jocis
Salibusque personent hæc pulpita Atticis ;
Et barbaros plorare jussit, fabulas
Efferre qui vetabant in proscenium,
Quæ cultiores juvenum mores redderent.
Terentinam agemus Eunuchum modo,
Quæ fabulæ Latinas vincit ceteras
Sermonis elegantia et facetiis ;
Vel ipsæ quas Momus mirêtur ac probet,
Illoque sentiat tinctas sale, quo satam
Amorum et illecebrarum matrem omnium,
Venerem ferunt. Sed corrugare tetricos
Quosdam videtis nares ; immodestia
Hi nos accusant, in theatrum quod jocos

Proferre liberiores paulo tunc sumus;
 Moresque criminaster vidari bonos
 Parum severis dictis utique lenibus.
 Sed, o censeret asperos et pauciores,
 Qui quod reprehendunt in scena ludunt domi,
 Et Curios simulat, vivunt Bacchanalia;
 Ludunt poetas, at huius illi seria.
 Ducunt, simulque morum tradunt optima
 Vitæque præcepta, ut nihil melius Solon
 Aut sanctius tabulis inscripserit senis.
 Sed asperam tamen virtutem coudiunt
 Jucundioribus illecebris, ut solent
 Medici daturi pueris tetra absynthia,
 Cum melle dulci et saccaro irritant gulam.
 Facebant ergo iniqui hinc iudices proci,
 Ut æquioribus spectandi dent locum.
 Nos, publici nostrique causa commodi,
 Terentianam agemus Eunucho modo,
 Qua barbaram Thrasonis arrogantiam,
 Fastumque iocum irridet. Hic est censors;
 Perinde ut in speculo, ardelionum imaginem,
 Qui caudices fungique cum meri, sient
 Primas tamen sibi rerum ubique vindicant.
 Proventus hujus generis est uberrimus
 Hoc seculo, cum se titulo sapientie
 Musarum ubique venditant: hostes feri
 Profana divinaque commiscunt omnia.
 Vos ergo favete, spectatores optimi:
 Affertur utilis et jucunda fabula.

THE following Jeu d'esprit, as it appears to us, possesses too much merit to be lost. The allusion to some late Greek Sapphics, connected with the falling, or the fallen, fortunes of Napoleon, will amuse the subject, not less than the writer, of the Parody.

Νυκτοφύλαξ (any Watchman) προλογίζου.

Scene, Manchester Square. Object, a Lamp shivered.

Ὡς λαμπρὸν ὄμμα τοῦ τροχῆλάτου λήχνου,
 ὡς νυκτέραισιν ἀστραπαῖς γαυροῦμέναις
 πῶγωνα μέγαν ἐκπαις θορναίου πυρός.

suivante : "Cicéron en énumérant toutes les séries." Il falloit "faisant le détail de, comptant." Mais loin "il est faux," n'est pas une locution Française ; il falloit, "c'est faux," ou bien, si, dans l'intention de Gibbon, le pronom *il* se rapportoit au scholiaste, "il se trompe." Ensuite, "Nicomède fit un testament, par lequel il fit le peuple Romain son héritier. Pour l'oreille, il eut fallu mettre *instiua* à la place du second *fit*. Le style François de Gibbon est en général pénible, tourmenté, embarrassé, et, comme vous l'avez pu remarquer, assez souvent fautif et incorrect."

No. xxiii. p. 193. "This is uniformly the case in the German Universities, where it is done in Latin:" add, "and in the Dutch Universities, and was once in the University of Paris."

No. xxv. p. 81. Momus, on the lines of Catullus (xiv. 377.)

Non illam nutrit orienti luce reuēns

Hesternio collum poterit circumdare filo,

should quote the note of Döring, one of the best editors of Catullus : "Cervix enim virginis post primam, quæ cum novo marito concubuerat, noctem tumentior signum erat *diapophoreas*. De hac atque aliis ridiculis, hercle et inficetis, amissæ virginitatis notis omnia fere collegit Krunitz in Encyclopæd. t. 31. p. 774. et quem ibi laudat Lanzoni Advers. vi. 8."

No. xxv. p. 153. Cette inscription fort bien lue par M. le Colonel Leake, avoit déjà été lue à peu près aussi bien et apportée en France par M. Jaubert; et Villoison l'expliqua très doctement dans le Magazin Encyclopédique 8e. année t. 5. p. 58. (29 Janv. 1803.) Cette explication de M. de Villoison a été réimprimée dans le 3e. vol. de l'Itinéraire de M. de Chateaubriand après la p. 216. La Copie de M. Jaubert n'ayant à la 3e. ligne que TON—TON, M. de Villoison lisoit TON SEBASTON: mais la leçon nouvelle, TON A—TON peut conduire à TON ANIKHTON proposé par Mr. Salt, ou à TON ATTOPETON que je préférerois.—A la page 159. M. le Col. Leake donne la traduction française d'une inscription Grecque, dont le texte vient d'être publié, dans le premier cahier du Journal des savants, par M. Visconti, qui y a joint quelques notes.

No. xxv. p. 184. I never saw the letters of the Jesuit Cotton, or the works of Fulvia Olympia Morata; and I must leave to your learned Correspondents the care of giving you some account of these rare books. I shall transcribe only this passage of *Noltenii Commentatio Historicocritica de Olympiæ Moratæ vita, scriptis et laudibus*, etc. p. 170.: "Quæ Græca composuit carmina, ve-

We observed at the close of the article that "it would not be difficult to multiply similar passages." It is highly flattering to us that the distinguished author of these Remarks did not object to any of our Observations on the French style of Gibbon.—Ed.

terem elegantiam redolent. Horoiſum ſcribens, Homerum amulatur; Sapphicum adeo concinne paſſit, ut altera Sappho nominari meruerit." To the names of the modern Grecians muſt be added thoſe of ſome celebrated Frenchmen, *Pétau, Huet, Boivin, Chivot*, and others. Nor ſhould we omit in the learned liſt *David Ruhnkenius*, whoſe Greek elegiacs, inſcribed to *Λένεπ*, are inſerted in the edition of Coluthus by the latter after the preface; nor *Maria Schurmann*; nor many others.

No. xvi. p. 388. *In nota*, Verſus ille Antimacheus qui præterijt auctorem *Diatribes de Antimacho*, non latuerat olim Schellenbergium qui eum *Antimachi Col. Reliquiis* inſeruit p. 92. Sed forte præterijt non inuitum; nam fragmenta quadam (cf. p. 232.) ſibi tractanda ſuſceperat, non omnia, quotquot adhuc reperiſſi poſſunt. Notandum eſt autem in hoc ipſo Eusebii loco alia eſſe Antimachi verba, quæ ipſam cenſuram diligentissimum præterierunt.

No. xvi. p. 387. Barkerus ait nescire se *περὶ Βασιλάου* an *περὶ Αἰνύλου* in Apostolia legatur, *Περὶ Αἰνύλου* legitur. p. 391. Dubitare non debuit vir doctissimus de monte Sobasteri, qui coniecit legendum *Βερεχον*; recte de nominis forma dubitavit. Sed nec credo cum Brunckio verum fuisse *ἀνέπαλον*. *Βερεχον* quidem non ſcribebant, sed forte vox legentis τῶ χ ita hærebat ut syllaba *βέρε* produceretur. p. 393. Carpitur ab Etymologo M. Simonides quod γάλας ſcripſerit *περὶ προβάτων*, cum ſit proprie *αἰγῶν* δόγμα. Pſeudq; Diogenes epistoſa inedita quadam, mox edenda, dixit τὰ γὰρ τῶν προβάτων.

No. xvi. p. 443. Ce que dit Scaliger, que H. Etienne n'étoit pas l'auteur de la version Latine d'Anacréon, mais Jean Dorat, peut ſemblor confirmé par ce paſſage de Hadr. Junius (*Animadv. Append.* p. 391.) "Neque enim hic, quod epicus (nempe H. Stephanus) municipales et populares haud diſſimulanter foras, plagū cripſiſſe maculandam aſus nomen exſtimavi, quem pro vernaculis edidiſſe multa Joannis Aurati, unus omnium doctissimi viri, inuenta palam prædicant; cuius rei non obſcure teſtem vel ipſum Auratum citant."

No. xxvi. p. 216. Profeſſor Van Leunep's miſtake in ſtating that Falckenburg's *Nonnus* was publiſhed in 4to., ſcarcely deſerved to be noticed. It is a bibliographical triſſe. Beſides, ſuch is the ſize of the volume that it reſembles a ſmall quarto.

No. xxvii. p. 219. The projected edition of the *Iliad* by M. Achaintre is ſaid to be abandoned. The *Clavis* only will appear.

No. xxvii. p. 224. The third edition of Mr. Ouvaroff's *Essai ſur les Myſtères*, which iſſued from the royal preſſ in Paris, is not printed verbatim from the Petersburg edition. Some emendations and additions were introduced.

ON THE

SAPPHIC AND ALCAIC METRES.

PART I.

HAVING considered at large, in some former Numbers of the *Classical Journal*, the Lyrical Metres of Anacreon, I propose in the present essay to consider the Laws of the Sapphic and Alcaic Metres, both Greek and Latin, and incidentally the Choriambic, and other Metres. The curious reader will find some valuable matter on this head in the preface to the *Musæ Cantabrigienses*, in the *Classical Journal*, Vol. IV. p. 78.—v. 5. p. 120.—v. 7. p. 163. —v. 11. p. 66.—and v. 12. p. 308.

I propose to consider the Greek Sapphic, in relation to rhythm, or scansion, to the hiatus, and to the condition of the final syllable in all the verses preceding the Adonic.

In our present imperfect knowledge of ancient music, and of that part of it in particular, which relates to rhythmosia, there is nothing more difficult than to determine what is the true rhythm of any lyrical composition. To be convinced of the great uncertainty, that still hangs over this subject, we need only consult the different commentators on Horace's Ode, ad Nephelen,

Miserarum est neque amorì dare ludum. L. 3. Qd. 12.

and we shall find scarcely any two agreeing as to the name, nature, and proper division of the metre. There is no subject, on which I have had occasion so often to differ from myself, and to change my opinion, and after all, perhaps, not to be satisfied. This is the less surprising, if we consider that Dionysius of Halicarnassus himself admits, that a certain passage of Plato, which he dissects in order to show the rhythmical construction of it, may be reduced, either into the feet mentioned by him, or into the iambic measure, *De Structura*, p. 136. (Upton's edition.)

We must not, however, infer from this that the compositions of the lyric poets were in his time subject to a similar uncertainty, as the peculiar rhythm of these was probably discoverable by some intrinsic signs, by something in the very context, and, if not so, was demonstrated to a certainty by musical notes and characters.

It appears to me that the Sapphic metre is a mixed metre, containing a ditrochee, a dactyl in the middle, and then another

ditrochee; and that the third verse has the addition of an adonic, as a catalexis, or close to the whole strophe.

I would express the first verse of the strophe in this manner:

Arsis.	Thesis.	Ar.	Thes.	Arsis.	Thesis.
3	3 or 4.	2	2	3	3 or 4
Ποικι-	λόβρον	ἀ-	θάναντ'	Ἀφρο-	δίνα
Ἦτε	Κύπρος	ἦ	Πάφος	ἦ Πάν-	ορμος
Καρδί-	αν ἐν	στά-	θεσιν	ἐπτό-	ασεν
Νύμφα	χαίρει	τί-	μιε	γαμβρὲ	πολλά.

It may be seen from the instances above given, that in this metre, as practised by the Greeks, there is no necessity for any conjunction of the component feet by caesura; but every foot may be terminated by an entire word. This freedom forms the characteristic feature of the Greek Sapphic, and is what chiefly distinguishes it from the Latin Sapphic, as it is exhibited by Horace. Of this we shall have occasion to speak hereafter. In other respects, this metre is extremely strict and confined, admitting no isochronous intervals, or spaces, such as a tribrach for a trochaic; of no rhythmical changes, such as a choriamb or antispastus for a ditrochee; nor of any licence whatever; except that which is common to the trochaic measure of having the last syllable of the ditrochee indifferent, that is, either long or short. This metre, therefore, is syllabic, or consisting universally of a certain number of syllables, and on this account is called by Hephæstion the Sapphic hendecasyllable. Gaisford's Heph. p. 78.

It may throw some light on the nature of this metre to show that the division of it into equal parts, by the insertion of a *middle foot*, is what takes place in other metres, and has the effect of making the end of the verse an antistrophe, or echo to the beginning.

In the short asclepiad

3 or 4	3	3	3	3	3
Mæcē	nās ā-	tāvis	ēdi-	tē rē-	gībūs
Λαβάν	τῷ ἑλ-	φους	χρυσο-	δέταν	ἔχων.

we have a verse that divides itself into two equal measures without any intervening foot, the spondee, or iamb, and choriamb of the first section being equal in time, although different in order to the choriamb and iamb of the other section; or it may be considered as exhibiting two choriamb between an initial spondee or iamb, and a concluding iamb. If we intercalate between the two sections

¹ The edition of Sappho and of Alcaeus, to which I refer in this article, is Mr. Blomfield's, in the *Museum Criticum*.

a third and middle choriamb, we shall still retain the same balance, and thus form the metre, which is called the long asclepiad, as

4	3	3	3	3	3	3
Nūllām	Vārē	sācrā	vītē	prīūs	sēvē	tīs āt-
Οὐ γὰρ	τλάσομ' ἐγώ	ξυνό-	ιχὴν	νεία	γεραι-	τέρω.

In this way I would read the line of Sappho instead of *νέ οὔσα γεραιτέρω*. The *οὔσα* here was introduced probably by some scholiast, who mistook *ξυνόιχην* for a *trissyllable*, in order to complete the verse, more intent upon the right number of syllables than on the right number of times. There is a similar expression in Theocritus which seems taken from this verse of Sappho.

Ἄλλ' εἴ μοι τι πίθοιο, νῶς προγενετέρω. *Id.* 29. v. 10.

I have introduced the digamma as belonging probably to this word, and not as necessary to the metre; for the first syllable of the choriamb is frequently lengthened by poetical licence, and is an instance of that *inane*, which I have before mentioned, (*Class. Journ.* Vol. III. p. 47.) Not to multiply examples on a point so well known, I will content myself with one from Theocritus.

Δώρα ξὺν ὀλέγω, πάντα δὲ τιμᾶντα τὰ παρ φίλων. *Id.* 28. v. 25.

The Glyconian verse may be considered as composed of a single choriamb in the middle, preceded by a broken foot or half a dipodia, resembling an imperfect bar in modern music, and succeeded by another broken foot, or half a dipodia, as

3 or 4	3	3	3
Οἶνον	δ' ἐξέ-	πινον	κάδον, Hephæst. p. 59.
Limen	aure-	olos	pedes, Catull. 59, v. 167.

Instead of a choriamb sometimes a diamb occurs, as

Φέρεις	οἶν	φέρεις	αἶγα,	} Pherecratian.
Φέρεις	ματέ-	ρι παῖ-	δα	

An antispastic in the middle is the characteristic of the third line of each strophe in the celebrated Athenian scolium,

4	3	3	3
Ὅτε τὸν	τύραν-	νον κτά-	νέτην, Bothe's Anacr. p. 90.

The last line of each strophe in the above mentioned scolium seems an extension and completion of the preceding line, having an initial choriamb, and a concluding diamb, as

Ἰσονόμους τ'	Ἀθή-	νας ἐ-	ποιοσάτην
Τυδείδην	τε φα-	σιν δι-	ομήδεα

This strophe, although so much cultivated by the Greeks, has not, to my knowledge, been imitated by the Latins.

The galliambic verse, as it is generally composed, is the glyconian catalectic united to a glyconian brachycatalectic, as

	3	3	3	
Ὀῖον.	δ' ἴση	τιον	νέαν	Acatalectic
Γαλλὰς.	μῆρες	ῥαβ-	ης	Hephæst. { Catalectic. [tic
Φιλότης	σοι ῥο-	μάδες		68. { Brachycatalec-
Super al-	tā vēc-	tus A-	tys	Catul. 61, { Catalectic [tic
Celeri	rātē mā-	ria		v. 1. { Brachycatalec-
Et ea-	rum omāē-	a adi-	rem	Ib. v. 54.
Furibum	dā lātī-	bula		
Abero	foro,	palæst-	rā,	Ib. v. 60.
Stadio et	gŷmnā-	siis.		
Ἐν Μίμ-	φαι λό-	γες ἱε-	τι	Hephæst. p. 327.
Προμαθὲν	τιμ ἱ-	δίην.		
Φύσις αἰν-	ῖδαν-	καμὸς	χρ	Ib.
Δάδον Ἀ-	πιδι	στόμα.		

In the *middle-foot* of *all* the preceding lines, as placed in this scale, we may perceive a rhythmical, if not a metrical identity, that is, an exact correspondence in the *value*, if not in the *order*, of the times. Catullus accordingly, in his galliambus, introduces generally a diamb, instead of the choriamb, but sometimes, nevertheless, follows the Greek model, and uses a choriamb in the lines 54 and 60. I was once led into an error for want of considering that Catullus in this metre might substitute at pleasure a choriamb for a diamb. I conceived that *gŷmnāsīs* must be a diamb; and that the first syllable might be short by the same reason as that of *tympanum*, and the second syllable long by the reduplication of a consonant, like that of *Cybelle* for *Cybele*; and as one mistake often produces another, I transposed *Ego gŷmnāsī fui flos*, into *Ego flos fui gŷmnāsī*. I have now, however, no doubt that the original reading is the true and genuine text; and that no offence need be taken at the rhythmical variety occasioned by it. Sometimes the galliambic is unbroken, and has no cæsura after the first syllable of the second choriamb, as

Ὀλέσαι | κάποτεμῖν | ὅττι χαλ- | κῶ κεφαλάν. Hephæst. p. 67.

If to the preceding line we add a hypercatalectic syllable, we produce the metre in an ode of Horace, which has given rise to so much discussion,

Misera- | rum est neque amo- | ri dare lu- | dum neque dul- | ci
Eques ip- | so melior | Bellerophon- | tē neque pug- | no.

In this way the whole ode may be considered as consisting of ten lines; or it is capable of being divided into four strophes, each

consisting of three lines, or rather divisions of lines, in the manner mentioned by Bentley; or consisting of four lines in the way that I have suggested, (*Class. Journ.* Vol. IV. p. 291.) This metre exhibits an instance of that sort which Hephæstion, or his commentator, (p. 121.) calls *κονόν*, common, that is, capable of being reduced into certain feet without any regard to their fixed order, or on a more careful examination, into the same feet, *κατάχρησιν*, according to a strict artificial course and arrangement. The more artificial this arrangement is, the more it establishes that it is the effect of design; and, when other helps are wanting, this alone is always a useful auxiliary, and often an unerring guide to lead us to a right perception of the rhythm in lyrical compositions. I have no doubt, therefore, that this ode of Horace ought not to be written, as if it contained only ten lines, all of an equal number of feet, but that it ought to be reduced into four strophes of three lines according to Bentley's division, if the line

Simul unctos Tiberinis humeros lavit in undis

be considered as *beginning* the third strophe; or of four lines according to my suggestion, if the line mentioned be considered as rightly placed, where it is commonly found in our printed copies, at the *end* of the strophe. I will add, that there is no occasion for any medical assistance to Bellerophon^{tē}, as the final syllable, though short by nature, may well be taken as long here by the force of the *cæsura*, in the same manner as *ἐὺν ὀλίγω* in the verse before cited from Theocritus makes a choriamb.

Corinna with equal propriety, instead of a diiamb or choriamb in the middle, made use of a ditrochee, thus

3 3 3 3
Μέγα δ' ἐ- || μὴ γέ- γαθε || πόλις
Διγυρο- || κωτί- λης ἐ- || νοπής.

As the junction of the glyconian catalectic to a glyconian brachycatalectic forms the galliambic metre, so the priapean metre is formed by a junction of the glyconian acatalectic to the glyconian catalectic, or, as it is commonly called, pherecratian, thus

3 3
Ἠρίσ- || τησα μὲν ἐ- || τρίου } Hephæst. p. 59.
Δεπτῷ || μικρὸν ἀπο- || κλάς.

The section of this metre is generally distinguished by its termination in an entire word, which makes the rhythm certainly more perceptible to the ear, but at the same time rather cloying and monotonous. I will now introduce some lines where the section

is not thus marked, but permitted to occur in the middle of a word, by which means the rhythm is rendered more latent and disguised. It may be observed too, that in the following lines there is a metrical diversity; and yet a rhythmical identity in their middle foot; and that the order of the times is different, although the value of the times in each middle foot is equal. Sometimes it is a diamb, sometimes a ditrochee, αορν, a choriamb, and now an antispastus.

	Arsis.	Thesis.	
3 or 4	3	3	
1 Αναπέ-	τομαι	δὴ πρὸς	"Ολυμ-
2 -πὸν πτε-	ρύγεσσ-	σι κού-	φαις
3 *Εστί	μοι κα-	λὰ πά-	ις Χρυ-
4 σέοι-	σιν ἀν-	θέμοι-	σιν
5 *Εμφε-	ρῇ ἔ-	χουσα	μορφάν,
6 Κλεῖς	(μὲν) ἄ-	γαπα-	τά,
7 *Αντι	τὰς ἔ-	γὰ οὐδὲ	Λυδί-
8 -αν πᾶ-	σαν οὐδ'	ἔραν-	νάν
9 *Ἀλλ' ἔ-	χον γυ-	νὴ ᾤσ-	τε χερ-
10 -νήεις	τάλαντ'	ἄλη-	θῆς,
11 *Ἐπὶ	ον ἄμ-	φίς ἦ-	τε καὶ
12 *Στάθμων	ἔχουσ'	ἀνέλ-	κει
13 *Ἰσθ-	σοὺς ἰν'	ἄεικ-	εα
14 Παισίν	ἄρη-	ταῖ μισ-	θόν

Hephæst. p. 52.

p. 95.

The last three lines I have taken from Dionysius Halicarnassensis, p. 28. with a slight transposition in the two first of them, in order to bring them into metre. In the last line the final syllable of ἀρηταῖ ought to be short, but upon what principle it can be so, I do not know, unless by the licence incident to a last syllable, in the

same way as Cicero makes persolutās a ditrochee. See *Class. Journ.* Vol. III. p. 47. It would be easy to avoid this difficulty by a transposition of the words to Παισίν || μισθὸν ἀρῇ || ται, so as to substitute in the middle foot a choriamb for a diamb; but I rather leave it, as I find it, a knot to be untied by others.

Perhaps a spondee even may have been tolerated and sanctioned by some poets in the Thesis, or second part of the middle foot, as it certainly exists in its arsis, or first part, thus

3 or 4	3 or 4	3	
Οὐ Βε-	βῆλῳς, ᾧ τε-	λεται,	
Τοῦ νέ-	ου Δι- ἀνύ-	σου,	
Κάγω	δ' ἐξ εὐ- εργε-	σίης	
Ωργι-	ασμέ- νος ἦ-	κω,	
Οδευ-	ῶν Πη- λουσι-	ακόν	
Κνεφαί-	ος πα- ρὰ τέλ-	μα	

Hephæstion, p. 105, gives the preceding lines as instances of an initial antispastic terminating in a spondee, and commencing with an iamb, like ὀδῶν πῆ-, or with a trochee, like Οὐ βέβηλος, or with a spondee, like Ἐγὼ δ' ἐξ εὐ-. To make the metre, therefore, according to the example, (Κατὰ τὸ δεδομένον) it is necessary to read βεβήλος instead of βέβηλος. A vestige of this termination in *ως* exists, perhaps, in the other reading, *ως λέγεται* for *ἀπεται*. I will just add, that I understand *εὐεργεσίας* here in the sense of *sacrificium* in the same way as *facere* in Latin means sometimes *κατ' ἐξοχὴν sacra facere*. Dionysius says, or at least the printed copies for him, that this priapean metre is called by some *Ithyphallic*; but I must leave it to others to discover what is the resemblance between them, if the above passage be genuine. The scholiast too of Hermógenes says the same thing. Hephæstion 105, in notis. I will add that the Horatian verse

	Arsis,	Thesis,	
	3	3	
Te de-	os o-	ro, Sy-	barin }
Cur pro-	pērās	aman-	do, }
Οὐ βε-	βήλως	ὡ τε-	λεται }
Τοῦ νέ-	οῦ Δι-	ονύ-	σου, }

exactly corresponds with

except that in the *second* section the middle foot in one is a dliamb, and in the other a choriamb. The rhythm, however, is precisely the same in both.

There are some priapean verses that seem more simply and obviously to fall into two choriamb, as constituting their first section or portion, than into the preceding division of it, as

Δαῦτέ	νυν ἄβρ-	αἰ χᾶ-	ρπες }
Καλλι-	κομοί	τε Μοῖ-	σαι }
Παρθε-	νία,	παρθε-	νία, }
Ποῖ με	λιποῖσ'	ἀπολ-	χι. }

Jane	pater,	hina	tuens,	} Hephæst. p. 297.
Dive	biceps,	bifor-	mis,	
Omne	nemus,	cum flu-	viis	} Claudian, p. 199.
Omne	canat	profund-	um,	

Sometimes a syllable, either short or long, is prefixed, which may be considered as extra-metrical, as an *ανακρούσις* or note of preparation. Thus

Εὐ-	μορφο-	τέρη	Μέλει-	δία
	Τὰς ἁ-	παλᾶς	Γυρνο-	πῶς
Α-	σαρο-	τέρης	αἰδα-	μά πη
	Ραννὰ	τέθεν	τύχης	ἂν
Τά	νῦν ἔ-	τάραις	ταῖσιν	ἑταις
	Τερπνὰ	καλῶς	ἀσὶ	στο
Ε-	γὰρ δὲ	φίλην	ἄβρο-	σίνας
	καὶ [μά-	λα] μαι	τὸ λαμ-	πρὸν,
Ο	πλαῖτος	ἀνεν	τὰς ἁ-	ροαῖς
	οὐκ ἁ-	σιγῆς	πάρει-	κωσ,
Εὐ-	δαιμο-	νίας δ'	ἄμφο-	τέρων
	κρῶσις	ἔχου	μὲν ἄκ-	ρον.

NOTÆ ET CURÆ SEQUENTES IN ARATI DIOSEMEA,

a TH. FORSTER, F. L. S.

Fuisse olim apud veteres perpetuam cœli contemplationem satis notum est. Assyrii pastores, ut monet Cicero, propter magnitudinem et planitiem regionum quas incoluerunt, cum cœlum patens atque apertum, dum pecora pascebant, continuo intuerentur, stellarum motus transitionesque primum observarunt. Inter has gentes Astronomia originem habuit, Sed præter illa cœlestium corporum phænomena, in quibus Astronomia versatur, alia quoque meteora in nostra atmosfera frequentissime visa sunt; quæ Meteorologia amplexa est, horum etiam vicissitudines causæque animos et ingenium philosophorum excitaverunt. Ventî flabant; pluvia humectabat; fulgur cecidit e nubibus et alta loca destruxit. Itaque minime mirum est homines de rerum natura semper curiosi speciales tam terribilium meteorum causas magnopere expetere. Ut facilius de venturo tempore caverent, varia tempestatis serenitatisque præsagia, a longinquitate temporum agricolæ observaverunt. Hæc prognostica Theophrastus primum collegisse videtur, paullo postquam Aristoteles meteorologiam suam scripserat, circiter 200 annos A. C. Eadem præsagia Aratus verbis suis ornavit in fine poematis sui de Phænomenis. Plurima eorum Virgilius in Georgicorum libro primo imitatus est. Plurima Ælianus in Historia Animalium; Plinius in Hist. Nat.; Seneca in

Nat. Quæst.; Lucretius; Claudianus; et alii Poetæ et philosophi notavere. Nec dubitandum est ea esse vera, quoniam in omni fere regione habitata, sive veterum sive recentiorum, eadem prognostica, paullulum mutata, invenire possumus. Ut conspectum horum prognosticorum habeamus, Arati veteris cum aliorum scriptis collatos nunc offero:

Οὐχ ὀράας; ὀλίγη μὲν ἔσαν κεράεσσι σελήνη
Ἐσπερόθεν φαίνεται, ἀεζομένοιο διδάσκει
Μηνός. ὅτε πρώτη ἀποκλινάται αὐτὸθεν αὐγὴ
Ὅσσον ἐπισκιάειν, ἐπὶ τέτρατον ἡμᾶρ ἰούσα.
Ὅτῳ δ' ἐν διχάσει διχόμενα δέ, παντὶ προσώπα.
Αἶψά γ' ἄρθρον ἅλλα πρηνελίγνυσαι μέγιστα
Εἴρη ὀπιστάῃ μηνὸς περιτέλλεται ἥψ.
Ἄκρα γέ μὴν νυκτῶν κῆναι δυσκαίδακα μοῖραι

5

v. 1—7. Hi septem versus respiciunt ad mensuram temporis per Lunæ phases. Luna, secundum primam ejus apparitionem, aut dichotomiam, aut plenam faciem docet aut mensem inchoatum, aut septimum diem, aut dimidium instare.

Mensis (ὀλίγη σελήνη.) Exigua, quidem et cornibus terminata videtur læcida pars Lunæ prima apparitione, quæ sequens solis cursum vespere (ἑσπερόθεν) et in occidentali cæli parte videatur. ἑσπερόμένοιο διδάσκει. Μηνός. Sensus est; cum Luna primo apparet, docet mensem (pancis antea diebus, nempe in novilunio) inchoatum. Non enim intelligi potest primum mensis diem prima Lunæ apparitione monstrari; quoniam (ut in seq. vers. apparet) Luna dichotomia monet septimum instare; dimidium mensis in plenilunio.

v. 8—25. Antiqua meteorologia dividi potest in duas partes, quarum una periodicas anni tempestates, stellarum aut constellationum ortu et occasu signatas, amplectitur; altera autem respicit ad inexpectatas tempestates et fortuitas cæli vices, scilicet imbres, tonitruum, grandinæ, ventum, aut serenitatem; quæ diversi animalium motus, voces avium, aut nubium figuræ pronosticare solent. Primæ divisionis prognostica a retrospensione communis sectionis

Æquatoris et Eclipticæ quam præcessionem Æquinoctiorum vocant, fallaciæ futura sunt. Ea autem secundæ divisionis quæ observatis avium vocibus et diversis cæli aspectibus constant, per infinitos annos vera manebunt. Prognostica autem primi generis neque in contentu haberi apud antiquos nequæ negligi solebant; ut monet Virgilius: Nec frustra signorum obitus speculamur et ortus;

Temporibusque parem diversis quatuor annum.¹

Tempora quibus diversa opera rustica transiguntur, ut scilicet aratio, satio et messis, per stellarum aut constellationum ortus apud veteres designata fuisse bene notum est.

(Ὅρα μὲν τ' ὀράται, etc.) Sic Virgilius:

Quid faciat latus segetes, quo sêdere terram

Vertere, Mæcenas, ulmisque adjungere vites.²

Et alio loco:

Hinc tempestates dubio prædicere celo
Possumus, hinc messisque diem tempusque serendi.

Et quando infidum remis impellere mœnas

Conveniat, quando armatas deducere classes,

Aut tempestivam silvis curare pericula.³

¹ Virg. Georg. i. 258.

² Virg. Georg. i. 4.

³ Virg. Georg. i. 256.

- Ἀρχαίαι ἔξεπ' αὖν τὰ δέ που μέγαν εἰς ἐνιαυτὸν,
 Ὄρη μὲν τ' ἀρόσαι νειοὺς, ὄρη δὲ φυτεῦσαι, 10
 Ἐκ Διὸς ἦδη πάντα πεφασμένα πάντοθι κεῖται·
 Καὶ μὲν τις καὶ νῆ πολυκλύστου χειμῶνος
 Ἐφράσατ', ἡ δεινοῦ μεμνημένος Ἀρκτούροιο,
 Ἡὲ τέων ἄλλων οἳ τ' ὠκεανοῦ ἀρύονται
 Ἀστéρες ἀμφιλύκης, οἳ τε πρώτης ἔτι νυκτός. 15
 Ἦτοι γὰρ τοὺς πάντας ἀμείβεται εἰς ἐνιαυτὸν.
 Ἡέλιος, μέγαν ὄγμὸν ἐλαύνων ἄλλοτε δ' ἄλλω
 Ἐμπελάει· τοτὲ μὲν τ' ἀνιών, τοτὲ δ' αὐτίκα δύνων·
 Ἄλλος δ' ἄλλοιήν ἀστὴρ ἐπιδέρεται ἧῶ.
 Γινώσκεις τάδε καὶ σύ· τὰ γὰρ συναίδεται ἦδη 20
 Ἐννεακαίδεκά κ' ὀκτὰ φαινοῦ ἡελίοιο,
 Ὅσσα τ' ἀπὸ ζώνης εἰς ὄχρατον Ὀρίωνα
 Νῆξ' ἐπιδινεῖται, Κύνα τε θρασὺν Ὀρίωνος·
 Οἳ τε Ἰσοειδάωνος ὁρώμενοι ἡ Διὸς αὐτοῦ
 Ἀστéρες ἀνθρώποισι τετυγμένα σημαίνουσι. 25
 Τῷ κείνων πεκόνησο· μέλει δέ τοι, εἴποτε νῆ
 Πιστεύεις, εὐρεῖν ὅσα που κεχρημένα κεῖται
 Σήματα χειμερίοις ἀνέμοις ἡ λαίλαπι πόντου.
 Μόχθος μὲν τ' ὀλίγος, τὸ δὲ μυρίον αὐτίχ' ὄνειαρ
 Γίγν' ἐπιφροσύνης αἰεὶ πεφυλαγμένῳ ἀνδρὶ· 30
 Αὐτὸς μὲν ταπρῶτα σαώτερος, εὖ δὲ καὶ ἄλλον
 Παρεπὼν ὤνησεν ὅτ' ἐγγύθεν ἄρορε χειμῶν·
 Πολλάκι γὰρ καὶ τίς τε γαλῆναίη ὑπὸ νυκτὶ
 Νῆα περιστέλλει πεφοβημένος ἥρι θαλάσσης.
 Ἄλλοτε μὲν τρίτον ἡμάρ ἐπιτρέχει, ἄλλοτε πέμπτον 36

(Ἀστéρες ἀμφιλύκης, ὅτε πρώτης ἔτι νυκτός, etc.) Hi versus ad acronychum Orionis ortum respiciunt. Nam Orionis duo ortus ab antiquis notati sunt, aliorum astrorum heliacus præcipue notatus est. Senarius est: Quispiam valde pluviosam tempestatem navi præsignare potest, vel memor diri Arcturi, vel aliarum stellarum quæ diluculo, et prima nocte (i. e. vespere) ex horizonte (nautis in medio mari ex oceano) oriuntur. Si heliacum ortum intondebat poeta, quomodo stellæ diluculo vespertino ab oceano exoriri dicuntur? Sed

mox de hac re copiosius disputatum suminus. Refer ad Manil. edit. Scaliger, Argentorat. 1655.

26—45. Ante navigandum coelum circumspicere oportet; ut signa vel venti vel tempestatis deprehendantur.

29. (Μόχθος μὲν τ' ὀλίγος, etc.) Hos versus certe ante oculos habuit Virgilius quum scripsit:

In tenui labor, ut tenuis non gloria, quæ
 Numina lata sinunt, auditisque vocatis
 Apollo.

* Ἄλλοτε δ' ἀπρόφρατον κακὸν ἵκετο· πάντα γὰρ οὕτω

* Ἐκ Διὸς ἄνθρωποι γινώσκονται, ἀλλ' ἔτι πολλὰ

Κέκρυπται· τῶν αἴκε θέλη, καὶ ἑαυτὶκά δάσει

Ζεὺς· ὁ γὰρ οὖν γενετὴν ἀνδρῶν ἀνὰ φανδὸν ὀφέλλει,

Πάντοθεν εἰδόμενος, πάντα δ' ὄγε σήματα φαίναν.

40

* Ἄλλα δέ που ἔρεει, ἥ που διχόωσα σελήνη

Πλήθους' ἀμφοτέρωθεν, ἥ αὐτίκα πεπληθυῖα

* Ἄλλα δ' ἀναρχόμενος, τότε δ' ἄκρη νυκτὶ κελεύων

* Ἡέλιος· τὰ δέ τοι καὶ ἀπ' ἄλλων ἐσται ἄλλα

11

Σήματα καὶ περὶ νυκτὶ καὶ ἡμέατα ποιήσασθαι.

45

Σκέπτεο δὲ πρῶτον κεράων ἐκότερθε σελήνην

46—63. His versibus docet poeta Lunæ præagia; quæ cum puro lumine et cornibus et margine bene definitis fulgere videtur, purum aer demonstrat; quum autem obscuram faciem ostendit, cum cornibus obtusis aut margine confuso, suffusam in aere vaporem indicat; et pluviosam tempestatem præagitur.—Lunæ præagia dividi debent in duo genera; quorum unum ad ejus phases respicit; alterum ad diversas ejus faciei colores, qui ex diversis nostri aeris vaporibus aut nebulis fiunt: Vetus observatio est, cælum sæpius mutari circa plenilunium aut novilunium quam circa dichotomiam; frequentius autem juxta dichotomiam quam in alia mensis parte; neque moderni meteorologici confirmant hanc veterum scriptorum opinionem: Nihil enim agricolis nostris familiaris est, quam mutata tempestatem novilunio aut plenilunio imputare. Sed omnia hæc quæ ab Arato et minoribus ejus notata sunt, sensu paululum mutato, a Theophrasto sumta fuisse videntur. Ille notat (de tempestatum mutatione), Μεταβάλλει γὰρ ὡς ἐπιτοκὸν ἐν τῇ τετράδι, ἐάν δὲ μὴ, ἐν τῇ ὀγδόῃ, εἰ δὲ μὴ πανσελήνῃ, etc.¹ Aliud quidem observandum est de Lunæ; ut scilicet maxima et minima altitudo mercurii in barometro, circa plenilunium aut novilunium occurrere solet; media autem altitudo juxta dichotomiam. Hoc primum observatum fuit illustrissimo L. Houardo nostro; de cujus observationibus meteorologicis vide infra. Nunc

pauca de Lunæ alio præagiorum genere.

Color-lunaris disci per totam omnium quavis nocte aliquantulum variatur; purius nitet prout altius ascendit, nam cum Luna in superiore loco est, minus vaporis radii ejus transcurrunt; ergo minus refranguntur; idem memorat Naso, de sole locutus:

Ipsæ Dei Clypeus terra quæm tollitur ima

Mane rubet, terraque rubet quum conditur ima.

Candidus in summo est, melior natura quod illic

*Ethereis est; terræque procul contagia vitat.*²

Sed præter hanc Lunæ coloris per cursum variationem; alii colores in ejus disco, quavis eadem sit Lunæ altitudo, observantur noctibus diversis. Aliquando clarissima fulget; aliquando obscura est; nunc aheni colore suffusa est; jam rubentius colorata. Obscura facies serenitatem pronosticat; obscura et obtusis cornibus, pluviam; rubicunda ventum. Arati sensum bene expressit adagium,

*Pallida Luna pluit, rubicunda stat, albæ serenat.*³

Theophrastus scribit, Ἐστὶ δὲ σήματα ἥλια καὶ σελήνῃ τὰ μὲν μέλαινα βλάτος, τὰ δὲ ἐρυθρὰ πνεύματος.⁴ Cum quibus aliis tempestatibus alii colores, duplices disci et cornua deflexa conjuncta sunt, de quibus tam copiose scripsit poeta noster, nescire nos fateamur. Fortasse aliud

¹ Theoph. Sign. Pluv.

² Ovid. Met. xv. 195.

³ Jones Physiol. Disquis.

⁴ Theoph. Sign. Vent.

Ἄλλοτε γάρ τ' ἄλλη μὲν ἐπιγράφει ὅσπερς ἀγλα,

Ἄλλοτε δ' ἄλλοιαι μορφῆαι κερῶσι σελήνῃ

Εὐδὺς ἀεζομένην, αἱ μὲν τρίτῃ, αἱ δὲ τετάρτῃ

Τάων καὶ περὶ μηνὸς ἐφραταῖος καὶ πύθοιο.

50

Λεπτὴ μὲν καθαρή τε περὶ τρίτην ἡμῶν ἰούσα,

Εὐδιδίος κ' εἶη· λεπτὴ δὲ καὶ εὖ μάλ' ἱερυνθῆς,

Πνευματὴν παχίων δὲ καὶ ἀμβλείῃσι κεραΐαις,

Τέτρατον ἐκ τρίτατοιο φάος ἀμνηγνὸν ἔχουσα,

Ἡ νότον ἀμβλύνεται, ἢ ὕδατος ἐγγυὺς ἰόντας·

55

Εἰ δὲ κ' ἐπ' ἀμφοτέρων κερῶσι τρίτην ἡμῶν ἄγουσα,

Μῆτε τι νευστάζοι, μὴδ' ὑπτιόσασα φαιήναι,

Ἄλλ' ὀρθαὶ ἐκάτερθε περιγνάμπτωσι κεραΐαι,

Ἐσπέριοι κ' ἀνεμοὶ κείνην μετὰ νύκτα φέροιντο.

Εἰ δ' αὖτως ὀρθὴ καὶ τέτρατον ἡμῶν ἐγνοῖ,

60

plenilunio, aliud prima apparitione, alia dichotomia utraque prædicant, quæ omnia futura observaciones in lucem forte præferent. De his multa et vana poetæ et philosophi scripserunt, quorum pauca modernorum ætærologi-corum observationibus bene convenere. Sic Theophrastus: τὸ πλεῖστον ἐὰν ὀρθὴν ᾖ μέγιστον τετράδος καὶ εἰ εὐκλειᾶς, χεῖμασι μέγιστον ἐγγυῖται.¹

Καὶ ὁ μὲν ἐὰν τρίτατος ἐν λαμπρότε ᾖ εὐδιδίος.²

Plinii copiosa de prognosticis e Luna dissertatio: Proxima sunt jure Lunæ præsignia. Quartam eam maxime observat Ægyptia. Si splendida exorta puro nitore fulsit, serenitatem; si rubicunda, ventos; si nigra, pluvias portendere creditur. In quinta cornua ejus obtusa plenitiam; areola et infesta venter semper significat, quarta tantum maxime. Cornu ejus septentrionale acuminatum atque rigidum, illam præsignit ventum. Inferius austrum; utraque recta noctem ventosam. Si quartum orbis rutilus cingit, ventos et imbres præmonet. Apud Varroem ita est, Si quarto die Lunæ erit diaphana, magnam tempestatem in mari præsignet, nisi si æquoniam circa se habebit et eam agnec-tum; quoniam eo modo non ante plenam Lunam hyematurum ostendit. Si plenilunio per dimidium pura erit, dies æquos significabit; si rutila, ventos; si nigrescens, imbræ. — Nascens Luna, si cornu superiore

astro surgit, pluvias decrecens dabit: si inferiore, ante plenilunium. Si in media nigritia illa fuerit, imbrem in plenilunio. — Si in ortu cornua crassiora fuerint, horridam tempestatem. Si ante quartam non apparuerit, vento Favonio stante hyemalis toto mense erit, si xvi vehementius flamma apparuerit, asperas tempestates præsignet.³

Mira simplicitate et elegantia extrahit Maro omnia quæ ipsius observatione confirmata sunt e fastidiosa aliorum scriptorum prognosticorum copia.

Si vero solem ad rapidum Lunæque sequentem

Ordine respicies, nunquam te crastina fallit

Hæc, neque insidiis noctis capere serenæ, Luna revertentes quæcum primum colligit ignes

Si nigrum obscurum compenderit, aeris cornu;

Maximus agricolis pelagoque parabitur imber.

At, si virgineum suffuderit ore ruborem, Ventus erit; vento semper rubet aurea Phæbe.

Siq. arx quarto, namque is certissimus auctor,

Pura neque obtusis per cælum cornibus ibit;

Totus et ille dies, et qui nascuntur ab illo Exactum ad mensam pluvia ventisque carebunt.⁴

¹ Theoph. Sign. Temp.

² Plin. Hist. Nat. xviii. 35.

³ Theoph. Sign. Seren.

⁴ Virg. Georg. i. 456.

Ἡ τ' ἂν χειμῶνος συναγειρομένοιο διδάσχοι.

Εἰ δέ κέν οἱ κεράσῃ τὸ μετῆρορον εὖ ἱπνεύς,

Λειδέχθαι· βορέῳ ὅτε δ' ὑπτιάσῃσι, νότοιο.

Αὐτὰρ ἐπὴν τριτόωσαν ὅλος περὶ κύκλος ἐλίσσῃ,

Πάντῃ ἐρευθόμενος, μάλα κεν τότε χεῖμαρος εἴη·

65

Μείζονι δ' ἂν χειμῶνι πυρῶτερα φοινίσσοιτο.

Σκέπτεο δ' ἐς πληθύν τε καὶ ἀμρότερον διχόωσαν

*Ἡ μὲν ἀεζομένην, ἥδ' ἐς κέρας αὖθις ἰούσαν.

Καὶ οἱ ἐπὶ χροῇ τεκμαίρεο μῆδος ἐκάστου·

Πάντῃ γὰρ καθαρῇ κε μάλ' εὐδία τεκμήραιο·

70

Πάντα δ' ἐρευθομένη δοκέειν ἀνέμοιο κελεύθους·

*Ἄλλοθι δ' ἄλλο μελαινομένη, δοκέειν ὑετοῖο.

Σήματα δ' οὐτ' ἄρα πᾶσιν ἐπ' ἡμασι πάντα τέτυκται·

*Ἄλλ' ὅσα μὲν τριτάτῃ τε τεταρτάτῃ τε πέληται,

Ἰσοφα διχαιομένης, διχάδος γέ μιν, ἀχρὶς ἐπ' αὐτῇ·

75

Σημαίνει διχομήνον· ἀτὰρ πάλιν ἐκ διχομήνης,

*Ἐς διχάδα φθιμένην· ἔχεται δέ οἱ αὐτίκα τετράς

Μῆδος ἀποχομένου· τῇ δὲ τριτάτῃ, ἀπύκντος.

(64—66.) Sensus est; cum Lunam tertio ortu circulus rubens circummambit, tempestatem magnam significat; quum rubentius coloratus est citreus, maiorem tempestatem. Phenomena illa lucida, quæ circuli, halones, coronæ vocantur: cum circa Lunam aut solem videntur, tempestatem pluviorum prægnosticare omnibus cæli contemplatoribus satis notum est. Sed cur hæc tridactylum magis quam alius Lutræ phænes comitantia tempestatem præsigirent, ratio minime apparet. Plinius observat: Si quartum orbis rutilus cingit, ventos et imbres præmonet. Idem memorat circa solem versicolore circulum, visum quo die Augustus intravit urbem post obitum patris ad nomen ingens capessendum; neque Seneca huius rei obliviscit. In commemorandis huiusce generis phenomēnis, Græci et Romani scriptores multis nominibus utebantur; per quorum promiscuum usum multa et diversa phenomēna confunduntur. Græci ἄλωα sen ἄλωες et κύκλως vocabant quæ Romani coronas, circos, circulos, halcyes, et orbes nomi-

nare; differentiam autem quæ existit inter coronas (quæ apud nos sunt quasi lucidi disci,) atque halones (qui annuli formam habent,) exprimere neglexerunt.

(67—78.) Iterum ad Lunam revertens docet poeta, ex ejus colore, signa capessere cujusvis mensis. Cum Luna pura luce nitet, serenitatem denunciat; cum rubet, ventum: cum obscuro luminae fulget, pluviam præmonet. De quo satis supra. v. 70. Per noctem nocturnæ (omnino pura,) intelligatur clara Lunæ facies, nulla radiorum per aera refractione colorata, aut obscura, neque in ulla orbis parte nubibus obscurata. Sic Horat.

Ut pura nocturna ridet
Luna mari.

Et Virgil. in Geor. supra cit. Καθαρόν proprio sensu purgatum significat, a verbo καθαίρει, purgo. Ut purum a πυρὸς vel e verbo πυρῶς, vox ex ignis purificatione orta. Eodem modo nostra familiaris Brannew ab Anglo Sax. brennan urere derivatur; ut monet L.H. Toekias in Eran. Interpretata, seu Div. Pur. 72. ἐρευθαίρει.

* Plin. H. N. viii. 38.

* Seneca, Quæst. i.

* Plin. H. N. ii. 22.

* Horat. Carm. i. x. 27.

CORRECTIONS

In the common Translation of the New Testament.

No. III.

ST. LUKE.

CHAPTER I. v. 1. *Forasmuch as many have taken in hand to set forth in order a declaration*, although many have undertaken to form a narrative.

v. 2. *delivered them unto us, which*, were delivered to us by those, who.

v. 3. *in order*, a distinct account.

v. 7. *stricken*, advanced.

v. 14. *and thou shalt have joy and gladness*, and he will be joy and transport to thee.

v. 17. *and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord*, and to prepare the disobedient, by the wisdom of the righteous, as a people disposed to receive the Lord.

v. 35. *that holy thing that shall be born of thee*, thy holy offspring.

v. 43. *this*, this honor.

v. 45. *for there shall be a performance of*, that there shall be an accomplishment to.

v. 54, 55. *in remembrance of his mercy, as he spake to our Fathers*, as he spake to our Fathers, in remembrance of his mercy.

v. 73. *the oath*, according to the oath.

v. 80. *waxed strong*, was strengthened.—*his showing* unto, manifestation to.

Ch. II. v. 1. *taxed*, registered (et passim.)

Hic certe intelligas rubrum Lunæ colorem notum venti signum, ut supra dictum est. Rubere tamen nonnunquam, ut ego opinor, ponitur pro *nitere* cum de Luna agitur, ut Fest. Avien. inter Epig.

reparatam Cynthia format
Lucis honore jubat, curvatis cornibus
arcus,
Quod de fratre rubet, etc.²

v. 72. *μεταστροφὴν* (nigricans) vox quæ nonnunquam pro horrendo aut obscuro ponitur, ut notat Scapula in Lex. *quia talia sunt atra.*² Sic Virg. de obscuro cælo quod Austrum comitatur;

Aut unde nigerrimus Auster
Nascitur et pluvio contristat frigore
cælum.³

² Fest. Avien. Frag. Anthol. Lat. Vol. I. Sp. 173.

² Scap. Lex. Geogr. lib. 1. c. 1.

³ Virg. Geor. iii. 279.

- v. 2. *taxing, registering.*
- v. 6. *so it was, it happened.*
- v. 11. *For, that.*
- v. 22. *of her, of.*
- v. 28. *every male that openeth the womb, every first born male child.*

v. 49. *wist, know (et passim.)—about my father's business, in my father's house.*

Ch. III. v. 17. *purge, cleanse.*

v. 23. *began to be about thirty years of age, was about thirty years of age when he began his ministry.*

Ch. IV. v. 22. *bare him witness, praised him.*

v. 36. *what a word is this, what means this?*

v. 41. *to speak: for, to declare that.*

v. 42. *stayed him that he should not depart, pressed him not to depart.*

Ch. V. v. 10. *was, were.*

v. 13. *and he, and Jesus.*

v. 14. *and he, and Jesus.*

v. 17. *them, the sick.*

v. 22. *what reason you, why do you thus reason?*

v. 26. *strange, wonderful.*

v. 32. *sinner to, sinners, to.*

v. 36. *if otherwise, for if so.*

Ch. VI. v. *that the son, the son.*

v. 11. *madness, rage.*

v. 12. *into a mountain, to the mountain.*

v. 13. *whom also he named Apostles, whom he named Apostles also.*

v. 22. *cast out your name as evil, defame you.*

v. 26. *all men, men.*

v. 30. *taketh away, taketh.*

v. 32. *thank, thanks (et passim.)*

v. 38. *it shall be given unto you, you shall receive.—shall men give into your bosom, shall be given into your lap.—with the same measure that you mete withal, it shall be measured to you again, you shall receive the measure which you give.*

Ch. VII. v. 1. *Now when he had ended all these sayings in the audience of, When Jesus had finished his discourse to.*

v. 3. *that he would come and heal, that he would heal.*

v. 4. *for whom he should do this, of this favor.*

v. 5. *he hath built us a synagogue, he himself has built out synagogue.*

v. 9. *he marvelled at him, and turned him about, and said, he admired him, and turning, said.*

v. 15. *and he delivered, and Jesus delivered.*

- v. 16. *that a great, a great.—that God, God.*
- v. 18. *showed, informed.*
- v. 29. *And all the people that heard him, and the publicans justified God, being, all the people, and even the publicans, who heard him, gratefully accepted the goodness of God, and were.*
- v. 30. *the counsel of God against themselves, being not, the design of God respecting themselves, and were not.—(the 29th and 30th verses are a continuation of the speech of Christ.)*
- v. 31. *And the Lord said, Whereunto, to what.*
- v. 45. *I, she.*
- v. 47. *for, therefore.*
- Ch. VIII. v. 1. *showing, proclaiming.*
- v. 9. *asked him, saying, asked him.*
- v. 15. *patience, perseverance.*
- v. 19. *to him, to see him.—at him, to him.*
- v. 25. *what manner of man is this, how great indeed is this man?*
- v. 27. *out of the city a certain man, a certain man of the city.—ware, wore.*
- v. 31. *deep, abyss.*
- v. 37. *returned back again, returned.*
- v. 42. *lay a dying, was dying.*
- Ch. IX. v. 4. *and thence depart, until you depart from that place.*
- v. 18. *were with, came to.*
- v. 26. *in his father's, in that of his father.*
- v. 28. *an eight, eight.*
- v. 33. *and let, therefore let.*
- v. 34. *and they feared, and the disciples feared.*
- v. 36. *close, secret.*
- v. 39. *and he suddenly crieth out, and it teareth him that he foameth again, and maketh him suddenly cry out, and throweth him into convulsions with foaming.*
- v. 42. *and tare him, into convulsions.*
- v. 45. *that, so that.—of that saying, the meaning of it.*
- v. 51. *was come that he should be received up, of his departure was come.—steadfastly set his face, resolutely determined.*
- v. 52. *his face, him (et passim.)*
- v. 53. *his face was as though he would go, he appeared as if he was going.*
- v. 61. *go bid them farewell which are at home at my house, settle the affairs of my family.*
- Ch. X. v. 1. *other seventy also, seventy others.*
- v. 11. *notwithstanding, however (et passim.)*
- v. 12. *in that day, in the day of judgment.*
- v. 29. *to justify himself, to prove himself right.*

v. 30. *a certain man went down from Jerusalem*, a man of Jerusalem went down.

v. 32. *when he was at the place, came and looked on him, and passed*, having come to the place and looked on him, passed.

v. 39. *which also*, who.

v. 40. *cumbered about much serving*, hurried with much attendance.

Ch. XI. v. 4. *is indebted to*, offends.

v. 7. *are with me*, and I are.

v. 8. *because of*, on account of (et passim.)

v. 11. *If a son shall ask bread of any of you that is a father*, will he, which of you, if a son shall ask bread; will.

v. 16. *other*, others (et passim.)

v. 17. *against a house*, against itself.

v. 27. *lift*, lifted (et passim.)—*paps*, breasts.

v. 29. *gathered thick together*, crowding.

v. 38. *When the Pharisee saw it, he marvelled*, the Pharisee was surprised when he saw.

v. 39. *do you*, you.—*ravening*, rapine.

v. 41. *of such things as you have*, according to your ability.

v. 44. *and the men that walk over them are not*, and men walk over them without being.

v. 46. *lade*, load.

v. 49. *and persecute*, and some they shall persecute.

Ch. XII. v. 1. *First of all, Beware ye*, above all things, beware.

v. 2. *neither hid*, nor hidden.

v. 15. *life consisteth not in the abundance of the things which he possesseth*, life, in the midst of his abundance, consists not in his possessions.

v. 19. *much goods*, many good things.

v. 24. *which neither have*, they have neither.

v. 29. *neither be ye of doubtful mind*, and be not in anxiety and suspense.

v. 45. *and if*, if (et passim.)

v. 58. *give diligence that thou mayest be delivered from him*, endeavour to obtain thy discharge.—*halt*, bring.

Ch. XIII. v. 15. *each one*, each.

v. 18. *resemble*, compare.

v. 24. *be able*, be able, (with a comma.)

v. 25. *is risen up, and hath shut to*, has arisen, and shut.

v. 31. *will*, intends to.

v. 32. *I shall be perfected*, my course will be finished.

v. 33. *walk*, proceed.

Ch. XIV. v. 1. *of the chief Pharisees*, of the ruling Pharisees.

v. 2. *a certain man before him*, before him a certain man.

- v. 14. *blessed; for they, blessed; as they.*
- v. 23. *them, people.*
- v. 26. *hate not, prefer me not to.*
- v. 28. *and counteth the cost, to calculate the expense.*
- v. 29. *least, lest (et passim.)*
- v. 32. *ambassage, embassy.*
- v. 35. *neither fit, fit neither.*

Ch. XV. v. 1. *Then drew near unto him all the publicans and sinners for to hear him, then many publicans and sinners drew near to Jesus to hear him.*

- v. 12. *living, estate.*
- v. 14. *mighty, great.*
- v. 15. *and he sent, who sent.*
- v. 29. *do I serve, have I served.*

Ch. XVI. v. 1. *And he, and Jesus.—There was a certain rich man, which had a steward; and the same, a certain rich man had a steward, who.*

- v. 3. *for, since.*
- v. 4. *they, some.*
- v. 8. *wisely, prudently.—in their generation, in the management of their affairs.*
- v. 9. *mammon of unrighteousness, deceitful mammon.—fail, die.*
- v. 30. *will, would.*
- v. 31. *he, Abraham.*

Ch. XVII. v. 1. *said he, Jesus said.*

- v. 9. *I trow not, I think not.*
- v. 11. *the midst, the borders.*
- v. 18. *there are not found that, are none. (or place a point of admiration at the end of the verse.)*
- v. 20. *and when he was demanded of, being asked by.*
- v. 21. *they, men,*
- v. 24. *that lightneth, out of the one point under Heaven, shineth unto the other part under Heaven, flasheth from one part of Heaven to the other.*
- v. 31. *he which shall be upon the house-top, and his stuff in the house, let him not, let not him, who shall be on the house-top, and has his goods in the house.—it, them.*

- v. 33. *shall lose his life, shall expose it.*

Ch. XVIII. v. 1. *and not to faint, and not to be discouraged.*

- v. 3. *avenge me of, defend me from (et passim.)*
- v. 7. *though he bear long with them, although he delays their cause.*
- v. 8. *faith, the belief of this.*
- v. 11. *stood and prayed thus with himself, standing by himself, prayed thus.*

v. 15. *also infants*, infants also.—*would*, might (et passim.)

v. 21. *youth up*, youth.

v. 30. *manifold*, much.

Ch. XIX. v. 7. *when they*, when the multitude.

v. 8. *I give*, I am ready to give.—*taken any thing from any man by false accusation*, wronged any man.—*I restore*, I will restore.

v. 9. *said unto him*, saith.

v. 11. *he added and spake*, he proceeded to speak.

v. 13. *occupy*, employ them.—*his ten servants*, ten of his servants.

v. 14. *after him*, after he was gone.

v. 23. *usury*, interest.

v. 27. *slay them*, slay.

v. 28. *up to*, towards.

v. 30. *the which*, which (et passim.)

v. 44. *and thy children*, and destroy thy children.—*visitation*, offered salvation.

v. 48. *what they might do*, the means of doing it.

Ch. XX. v. 1. *came upon him with the elders*, with the elders came.

v. 2. *doest thou*, thou doest.

v. 4. *the baptism of John was it*, was the baptism of John.

v. 11. *And again he sent*, and he sent.—*entreated*, treated.

v. 12. *the third*, a third.

v. 13. *it may be*, surely.

v. 19. *And they feared the people*; for they perceived that he had spoken this parable against them, for they perceived that he had spoken this parable against them; but they feared the people.

v. 28. *wrote unto us*, has directed us.

v. 29. *there were therefore*, now there were.

v. 36. *neither*, neither indeed.

v. 42. *and*, for.

Ch. XXI. v. 8. *and the time*, and, the time.

v. 9. *by and by*, so soon.

v. 12. *being brought*, and bring you.

v. 15. *gainsay*, contradict.

v. 16. *kinsfolks*, relations.

v. 19. *In your patience possess ye your souls*, by your perseverance you will save yourselves.

v. 21. *in the midst of it*, in the city.—*countries*, country.

v. 26. *and for looking after*, in the apprehension of.

v. 24. *and so*, and.

Chap. XXII. v. 2. *how they might*, a convenient opportunity to.

v. 4. *and he*, who.—*him*, Jesus.

- v. 8. *he, Jesus.*
- v. 15. *with desire I have, I have earnestly.*
- v. 16. *will, shall.*
- v. 24. *was, had been.*
- v. 37. *yet, now.*
- v. 45. *sleeping for grief, asleep, oppressed with grief.*
- v. 51. *suffer ye thus far, be still, go no further.*
- Chap. XXIII. v. 1. *multitude of them, assembly.*
- v. 8. *he was desirous to see him of a long season, he had long desired to see him.*
- v. 9. *but he, but Jesus.*
- v. 11. *men of war set him at naught, soldiers treated him with contempt.*
- v. 15. *is done unto him, has been done by him.*
- v. 21. *in a green tree, while the tree is green,—in the dry, when it is dry.*
- v. 31. *two other malefactors, two malefactors.*
- v. 50. *a good man and a just, a good and just man.*
- v. 51. *(the same had not consented to the counsel and deed of them,) he was of Arimathea, a city of the Jews: who also himself waited for the kingdom of God, who had not consented to the counsel and deed of the Jews; he was of Arimathea, a city of Judea, and one of those who expected the reign of God.*
- Ch. XXIV. v. 1. *Now, but,—they came unto the sepulchre, bringing the spices, which they had prepared, and certain others with them, they, and others with them, came, &c.*
- v. 5. *they said, the men said.*
- v. 13. *two of them, two of the disciples.*
- v. 18. *art thou only a stranger in Jerusalem, and hast not known, art thou alone such a stranger in Jerusalem as not to know.*
- v. 22. *which were early at, for they went early to.*
- v. 25. *O fools; and slow of heart to believe, ③ senseless men, whose heart is slow in believing.*
- v. 28. *went, were going (et passim.)*
- v. 29. *constrained, pressed.*
- v. 30. *at meat, at table.*
- v. 35. *and they, and the two disciples.—breaking of, breaking.*
- v. 38. *do thoughts arise, are you perplexed.*

ADVERSARIA LITERARIA.

No. x.

JULII PHÆDRI

FABULÆ NOVÆ.—(PARS I.)

FABULA I.

Simius et Vulpes.

VULPEM rogabat partem caudæ Simius,
 Contegere honestè posset ut nudas nates;
 Cui sic maligna: Longior fiat licèt,
 Tamen illam citiùs per lutum et spinas traham,
 Quàm parvam quamvis partem impertiar tibi.

FABULA II.

Poeta.

Hoc, quaecumque est, Musa quod ludit mea,
 Nequitia³ pariter laudat et Frugalitas;
 Sed hæc simpliciter; illa tacitè irascitur.⁴

FABULA III.

De humanâ Conditione.

ARBITRIO si Natura finxisset meo
 Genus mortale, longè foret instructius;⁵
 Nam cuncta nobis attribuisset comoda
 Quæcumque indulgens Fortuna animali dedit:
 Elephantis vires, et Leonis impetum,
 Cornicis ævum, gloriam Tauri trucid,

[¹ See our Observations on the authority of these Fables, No. xxvi. p. 368.
 Ed.]

² Isti fabulæ hanc sententiam quidam subjiciunt:
 Avare locuples, te fabella hæc admonet
 Libenter inopi, quod tibi superest, dare.

³ Nequitia Frugalitati opponitur, vel bonis hominæ nequam.

⁴ P. Syrus. Invidia tacitè, sed inimicè irascitur.

⁵ Supple: Dotibus, commodis, muneribus. Horatius, etsi adversâ sententiâ, dixit, Epist. xviii. lib. i. v. 25.: Vitiis instructor.

Equi velocis placidam mansuetudinem,
 Et adesset Homini sua tamien solertia.
 Nimirum in cælo secum ridet Jupiter,
 Hæc qui negavit,¹ magno consilio, Homini,
 Ne sceptrum mundi raperet nostra audacia.
 Ergo contenti munere invicti Jovis,
 Fatalis² annos decurramus temporis,
 Nec plus conemur quàm sinit mortalitas.

FABULA IV.

Mercurius et duæ Mulieres.

MERCURIUM quondam hospitio Mulieres duæ
 Illiberali³ et sordido receperant:
 Quarum una in cunis parvum habebat filium;
 Quæstus placebat alteri meretricius.
 Ergo ut referret⁴ gratiam officiis parem,
 Abiturus, et jam limen excedens, ait:
 Deum videtis; tribuam vobis protinus
 Quod quæque optarit. Mater supplicat, rogans
 Barbatum⁵ ut videat natum quamprimùm suum:
 Mœcha,⁶ ut sequatur sese quidquid tetigerit.
 Volat Mercurius. Intrò redeant Mulieres.
 Barbatus infans ecce vagitus ciet.
 Id fortè Meretrix cùm rideret validiùs,
 Nares replevit humor,⁷ ut fieri solet.
 Emungere⁸ igitur se volens, prendit manu,

¹ *Sensus est:* Egregio certè consilio et summâ ratione Jupiter illas brutorum animantium dotes hominibus negavit, ne pellere regno Jovem conarentur.

² Temporis scilicet nobis a fatis constituti, cui nos nec addere quidpiam nec detrabere possumus. Hoc sensu *Lucanus*:

Me cùm fatalis Letho damnaverit hœra;

Et *Tibullus*:

Quod si fatales jam nunc explevimus annos.

³ Quod pulchrum, quod bonum, quod jucundum *liberale* dicebatur, contrarium *illiberalis* et *servile*.

⁴ Ut par pari referret, ut sordidissimis officiis debitum solveret.

⁵ Primâ florentem barbâ.

⁶ Dignum Meretrice votum.

⁷ Humor naturalis, qui in nares perfluit.

⁸ Cùm vellet nasum illis immunditiis purgare.

Traxitque ad terram nasi longitudinem;¹
Et alium ridens, ipsa² ridenda extitit.

FABULA V.

Prometheus et Dolus.

OLIM Prometheus, seculi³ figulus novi,
Cretâ subtili Veritatem fecerat,
Ut jura posset inter homines reddere.
Subito accersitus nuntio magni Jovis,
Commendat officinam fallaci Dolus,
In disciplinam nuper quem receperat.⁴
Hic studio accensus, facie simulacrum pari.
Unâ staturâ, simile et membris, omnipibus,
Dum tempus habuit, callidâ finxit manu.
Quod prope jam totum mirè cùm positum foret,
Lutum ad faciendos illi defecit pedes.
Rediit Magister; festinante, quo Dolus,
Metu turbatus, in suo sedit loco.
Mirans Prometheus tantam similitudinem,
Propriæ videri voluit artis gloriam.
Igitur fornaci pariter duo signa intulit;
Quibus percoctis, atque infuso spiritu,⁵
Modesto gressu sancta incessit Veritas:
At trunca species hæsit in vestigio.⁶
Tunc⁷ falsa imago, atque operis furtivi labor
Mendacium appellatum est, quod nequiverit.
Pedes habere, facilè quibus incederet.

¹ Traxit nasum producentem se, id est: qui manum tangentem subsequatur.

² Ob tam ridiculam turpitudinem.

³ Seculo hic exprimitur genus humanum. Novum dicitur, quoniam Prometheus tum finxisse homines intelligitur, quàm jam cetera animantia extitissent. Ideo homines novum fuerunt animantium genus.

⁴ Ut figlinam artem addisceret.

⁵ Infuso spiritu. *Supple*: in eis. Spiritus, anima quæ sentiens reddit corpus.
⁶ De loco suo movere se non potuit, incedere nequivit, ut pote quæ pedibus carebat.

⁷ Falsa, id est: fallax, deceptrix, quæ veritatis similitudine in errorem induceret.

FABULA VI.

Poeta.

SIMULATA interdum vita praeferat hominibus,
Sed tempore ipso tamen apparet veritas.

FABULA VII.

De Pœnis Tartari.

IXION,¹ qui versari narratur rotâ,
Volubilem Fortunam jactari docet.
Adversus altos Sisypheus² montes agens
Saxum labore summo, quod de vertice,
Sudore semper irritò, revolvitur,
Ostendit hominum sine fine esse miseras.
Quodd stans in amne Tantalus³ medio sitit,
Avari describuntur, quos circumfuit
Usus bonorum, sed nil possunt tangere.
Urnis scelestæ Danaides⁴ portant aquas,
Pertusa nec complere possunt dolia;
Imò luxuriæ quidquid dederis, perfluet.
Novem porrectus Tityus⁵ est per jugera,
Tristi renatum suggerens pœnæ jecur;
Quod quis majorem possidet terræ locum,
Hoc demonstratur curâ graviore affici:
Consultò involvit veritatem Antiquitas,
Ut sapiens intelligeret, erraret rudis.

¹ Ixion, Thessaliæ rex, tentare Junonem ausus, à Jove in Tartarum deturbatus est, et ad rotam alligatus, quâ eternam verteretur.

² Sisypheus, Corinthi rex, vastatâ Achaiâ et evulgatis quibusdam Jovis arcanis, ab ipso Jove ad supplicium quod hic describitur, damnatus est.

³ Tantalus, Phrygiæ rex, celestia hominibus arcana vulgare ausus est, et vocatis ad Epulam Diis Pelopem filium mementum discreptum apponit. Idèò protrusus est in Tartarum, et ad supplicium quod hic describitur damnatus.

⁴ Danaides, quod patres suos in viros sibi destinatos primâ nuptiarum nocte, unâ exceptâ Hypermnestrâ, confodissent, in Tartarum à Diis deturbatæ sunt, et apud inferos disuntur in pertusum dolum aquam ingerere.

⁵ Tityus, Terræ filius, quod Latonam ad stuprum compellasset, projectus est in Tartarum, et ad pœnam de quâ hic agitur damnatus.

ODE GRÆCA,
PRÆMIO LITERARIO DONATA IN COLL. DUBL. 1813.
ἈΝΑΚΡΕΟΝΤΟΣ ΑἰΡΕΣΙΣ.

ΝΕΟΣ ὦν Ἀνακρέων ποδ'
 Ἀμ' ἀλογκίωσι παίζων,
 Ἐπὶ μυρσίνοις τάπησι,
 Στέφανον πλέκων, κάθητο.
 Ὁ δ' Ἀρης ἐπισταθεὶς, οἱ
 Κεφαλὴν ἔθελε χειρὶ
 Ἐρόβῃς· ὁ παῖς τὸ πρῶτον,
 Πεφοβημένος τ' ἔφυγε,
 (Ὁ θεὸς γὰρ ἐπτόησε,
 Κόρυθός τε λαμπρότητι,
 Φοβεῖν τε δουρὸς αὐγῇ.)
 Ὁ δ' Ἀρης ἐπισχεν αὐτὸν
 Ἐπέσσοι μειλίχοισι,
 Φιλικῶς τ' ἔπειτ' ἔειπε,
 Τί, λέγων, φιλοῦντα φεύγεις;
 Φίλει σε γὰρ μάλιστα·
 Σὺ δέ, παιδίων ἀριστε,
 Κατάβαλλε ταῦτα χειρῶν,
 Ἀποθεῖς τὰ τῶν γυναικῶν
 Μελετᾶν σε δεῖ μέγιστα,
 Πολέμους, μάχης τ' αὐτήν·
 Κιδάραν καταφρονήσας
 Τὸν Ἔρωτα μὴ δίωκε,
 Μόνον ἄξιον τὸ νικᾶν
 Ἀρετῆς γάρ εἰσιν ἄλλα
 Τὰ μέγιστ', ἔπαινος, ὄλβος,
 Τὸ σέβασμα τῶν ἀπάντων.
 Ἰλαρὸς δ' Ἔρως λέγοντι
 Χάριεν γελῶν προσῆκεν,
 Ἐκάλει τ' Ἀνακρέοντα·
 Ἀμελεῖν σε δεῖ μάλιστα
 Φίλε παιῖ, λόγων Ἀρης,
 Μελέτη γάρ ἐστ' ἀρίστη
 Βιότου τὰ τέκν' ἔπασθαι·
 Πολέμους δ' ἀπ' στυγῆρας
 Μόνον αἶμα χεῖ τὸν οἶνον·
 Κιδάραν σε δεῖ καμίζειν,
 Κροτάφοισί τ' ἀμφιβάλλειν
 Γλυκερὸν βότρυν προσήκει,
 Διάγειν τε σὺν γυναιξί,
 Μεθύειν, ἐρᾶν, χορεύειν,
 Ἰλαρὸς βίους γὰρ ᾄδε,
 Ἰλαρὸς θανῇ, μάκαρ τε·

Ὁ δὲ πᾶσι ἔχαιρε πιστοῖς,
 Μαθητῶς ἔ' ἔτι δι' ἡμέρας,
 Κόρος ὦν, ἀνὰ τῶν τῶν
 Μάδων, ἔρην, χορεύων.

G. DOWNES, Schol. Trin. Coll. Dubl.

Words in the Greek Testament formed from the Latin language.

Ἀκύλας, Aquila.	Βέστρος, arctarius.
Ἀσάριον, Assarius.	Οὐρβανός, Urbanus.
Αὐγουστος, Augustus.	Πραιτώριον, praetorium.
Δηνάριον, denarius.	Πράσκα, Prisca.
Ἰούστος, Justus.	Ῥέδα, rheda.
Κεντυρίων, Centurio.	Ῥούφος, Rufus.
Κησός, census.	Σεκοῦνδος, Secundus.
Κλήμης, Clemens.	Σημικίνθιον, semicinctum.
Κολωνία, Colonia.	Σικάριος, sicarius.
Κουάρτος, Quartus.	Σιλβανός, Silvanus.
Κουστωδία, custodia.	Συδαρίον, sudarium.
Λεγεών, legio.	Σπεκουλάτωρ, speculator.
Λέντιον, linteum.	Ταβέρνη, taberna.
Λιβερτίνος, libertinus.	Τέρτιος, Tertius.
Λίτρα, litra.	Τίτλος, titulus.
Λουκίος, Lucius.	Φόρον, forum.
Μίλιον, miliare.	Φραγέλλιον, flagellum.
Μακελλόν, macellum.	Φραγέλλω, flagello.
Μαμβράνα, membrana.	Φορουνάτος, Fortunatus.
Μόδιος, modius.	

Under an unfinished Bust of M. BRUTUS, by MICHAEL ANGELO, in the Museum at Florence, these lines were written—

Dum Bruti effigiem sculptor de marmore duxit,

In mentem sceleris venit, et abstinuit.

Lord Sandwich, whose political principles did not accord with those of the writer, altered the inscription thus—

Brutum effecisset sculptor, sed mente recusat

Tanta viri virtus, sistit, et abstinuit.

SABINUS and STIGELIUS, being one day at dinner engaged by the company in an extempore poetical contest, the former said,

Carmina conscribant alii dictante Lyæo.

Multa sit in versu cura laborque meo.

The latter immediately replied,

Carmina componant alii sudante cerebro,

Nulla sit in versu cura laborve meo.

Epitaph on STIGELIUS, written by himself.

Hic ego Stigelius jaceo, quis curat? ut omnis
Negligat hoc mundus, scit tamen ipse Deus.

In Urorem, quæ marito submerso non lacrymavit.

Submerso nil flesse viro Gallonia fertur :
Sustulit unda virum, sustulit uxor aquam.

Literary Intelligence.

IN THE PRESS.

CLASSICAL.

Mr. A. J. Valpy has in the press a new edition of the Greek Septuagint, in one large Vol. 8vo. without contractions. Pr. 1*l*. 5*s*. It may be bound in 2 Vols. if preferred.

Also—A new edition of Homer's Iliad from the text of Heyne; with English Notes; one Vol. 8vo.

Academic Errors, or Recollections of Youth. One Vol. duod.

Professor CREUZER of Heidelberg is preparing a complete Edition of *Plinius*; and the specimen, which he has published, gives a good idea of his labors.

M. HEYLER of Strasburg has undertaken an edition of *Julian*.

Catullus; with English notes. By T. F. Forster, Junr. 12mo.

The Second No. of Stephens' Greek Thesaurus, which has been delayed on account of the treaty for Professor Schäfer's MSS., will appear in January.

A work "on the classical territory of Westphalia, formerly the scene of various exploits of the Romans, recorded by Tacitus, and other writers of antiquity," is announced by its author in the following terms—"Much has been written on the Roman expeditions of Drusus, Germanicus, and Varus, but little that can be relied upon, most authors on this subject having been deficient in local knowledge, and guided by reports. The topographical investigations, which I intend to publish, were made by myself. Being placed at the head of the provincial administration of the places and districts, where the most important events of those times occurred, and having carefully examined and compared the several opinions and hypotheses of such modern authors as have made the accounts of Caesar, Tacitus, Pliny, Strabo, and Dio Cassius, the ground-work of their conjectures, I shall perhaps be able to throw some light on many a memorable spot hitherto either entirely disregarded, or yet subjected to considerable doubts. I have, for a length of time, daily visited the country, formerly the seat of *Aliso*, that celebrated point d'appui of Roman power: I am familiar with the spot, whence the expedition of *Varus's* legions penetrated through the

forests of Teutoburg. In the vicinity of the ancient *Trotzenburg* I can point out the ford, of which the town of *Harford*, (from *Heer*, i. e. army and *ford*, a ford,) probably received its name. I have, step by step, pursued the route of the Roman army through the ravines, in the neighbourhood of *Lübke* on the *Ronsaal*, as far as the country on the Lake of *Damm*, and from thence have followed the expedition to *Greatesch*, as far as the stones of *Gredesch* on the *Teufelsbruch*, near the *Flase*, in the Duchy of Osnabrugh, where probably the remnant of the Roman legions received their last discomfiture, which ended in the suicide of their leader. From thence I have traced the track of the later vengeance unsuccessfully directed by Germanicus against the destroyer of the legions, and have attended his expedition to the confines of the country of the *Marsi*. I have conclusive reasons for believing that the ground on which stands the ancient *Borobolzhausen* contains the spot of what, according to Tacitus, was called *templum Tanfanae*, that spot being even yet denominated *Tanfanne*; and which from a pestilent fen I have converted into a paved public walk. From thence I have followed the annals of young Cæsar as far as the *Visurgis* (Weser,) near to the famous Westphalian gate, or *Pforte*, in the vicinity of *Minden*, and there I have evidently discovered the only point where *Arminius* can have held the memorable conversation, preserved, in substance, by Tacitus, with his brother *Flavius*, who was in the Roman camp and service, near *Idistavi*, beyond the Weser." (Dated *Henford*, 14th July, 1816, and signed *von Hohenhausen*.)

JUST PUBLISHED.

CLASSICAL.

Hieroglyphicorum Origo et Natura: Prolusio in Cura Cantab. (in Comitibus, quod aiunt, maximis,) III. Kal. Jul. MDCCCXVI. recitata, cum primum tulisset præmiorum, quæ ab academiæ legatis dari solent quotannis senioribus, sic nuncupatis, Artium Baccalaureis. Conscripsit JACOBUS BAILEY, B. A. Coll. Trin. Schol. Appendicis loco accedit Hermapionis Obelisci Flaminii compendiariorum factæ interpretationis Græcæ fragmentum, necnon etiam, quæ in Tabula Rosettana reperitur, inscriptio Græca. Cantab. 1816.

This Dissertation, which gained the *first* Senior Bachelor's Prize at Cambridge, was, at the unanimous request of the Examiners, printed free of expense at the University Press, a circumstance, we believe, without precedent.

We were, as we mentioned in our No. xxvi. p. 461, unable to furnish in time a list of the works published at Leipzig at the Michaelmas fair, 1815; but having at last obtained a Catalogue, we present our usual extract to our readers:

Abhandlungen d. königl. Akademie d. Wissenschaften in Berlin. Aus d. Jahren 1804—11. Berlin. 4to.

Amersfoordt, J., Dissertatio philolog. de variis lect. Holmestanis locor. quorund. Pentateuchin. Lugd. Bat. et Lipsia. 4to. maj. 1815.

Anleitung zur Kenntniss d. Dichtkunst, des alten Roms, u. dessen vorzüglichsten Dichter, für Liebhaber d. römischen Dichtkunst und Anfänger im studium derselben. A. d. Französischen m. Anmerk. u. Berichtigung. v. N. A. Heiden. 2. Theil. 8vo. Nürnberg. 1815.

Beck, C. D., Grundriss d. Archäologie, oder Anleitung zur Kenntniss d. Geschichte d. alten Kunst und d. Kunst-Denkmäler u. Kunstwerke d. classischen Alterthums. 1ste. Abth. 8vo. Leipzig. 1815.

Becker, A. G., Demosthenes als Staatsmann u. Redner. Histor. Einl. Einleit. zu dessen Werken. 1ster Thl. 8vo. Halle. 1815.

Bertholdt, L., historisch-kritische Einleitung in sämtliche kanonische u. apokryph. Schriften d. alten u. neuen Testaments. 5r Thl. 1ste Hälfte. 8vo. Erlangen. 1815.

Bröderb., C. G., praktische Grammatik d. Lateinischen Sprache 10ts verbiis. u. verm. Ausgabe. 8vo. Leipzig. 1815.

Cäsars, J., Jahrbücher. Uebersetzt, v. A. Wagner. 2 Bde. Neue Ausgabe. 8vo. Hof. 1815.

Chabakuk, a. d. Ebräischen übersetzt von Euchel. 8vo. Kopenhagen. 1815.

Ciceronis, M. T., ad Quint. fratrem Dialogi III. de Oratore. Cum integris notis Z. Pearce edid. et al. interpretum animadd. excerptis suasque adjecit G. C. Harless. 8vo. Lipsia. 1815.

—, M. T., Opera quæ supersunt omnia, ac deperditor. fragment. edid. C. G. Schütz. tom. vii. Orationes in Catilinam, pro Murena, Flacco, Sulla, Archia poeta, Plancio. 8vo. Lipsia. 1815.

—, de natura Deorum lib. iii. ad Codd. MSS. partim nunc primum adhibitor. fid. recens. emend. L. F. Heindorf. 8vo. Lipsia. 1815.

—, vier Katilinarische Reden. Von Karl Heinr. Jördens. 8vo. Grolitz. 1815.

Collectio Epistolar. Græcarum. Græce et Lat. recens. not. priorum interpret. et suis illustravit Jo. Conr. Orellius. tom. 1mus. 8vo. Lipsia. 1815. (Hoc volumine continentur Socratis et Socraticorum, Pythagoræ et Pythagoreorum epistolæ.)

Danz, J. T. L., de Eusebio Cæsariensi historia Ecclesiastica scriptore, ejusque fide historica recte aestimanda, disputatio. 8vo. Jenæ. 1815.

Dionysii Halic., de composit. verborum liber. Ex copis Bibliothecæ Regiæ Monacensis emendatus edidit Fr. Goeller. Arctate

mont. var. inst. in Plantis et Oraculis quibusdam, ex coll. Mannensi excerpta a F. Jacobs. 8vo. Jenae. 1815.

Phoenici Cuneiformis fragmenta. Collecta et illustr. M. Murph. Praefatus est F. P. Creutzer. 8vo. Carlsruhe. 1815.

Pandgrafen d. Orients, bearbeitet v. einer Gesellschaft von Liebhabern. 4ter Bd. Fol. Wien. 1815.

Gerken's, W. F., Beweis d. göttlichen Ursprungs des Offenbarung Johannis durch Erklärung desselben vom 18ten bis 80sten Kapitel u. s. w. Zweite verbesserte Aufl. 8vo. Altona. 1815.

Heeren, A. H. C., Ideen über die Politik, den Verkehr, und Handel der vornehmsten Völker der alten Welt (1ster Bd. in 2 Abtheil. Asiatische Völker, 8te Aufl. 8vo. Göttingen. 1815.

———, Zusätze zur 8ten Aufl. desselben 1sten u. 2ten Band, über die Indier; u. über die Denkmäler der Ägypter auf Theben. 8vo. Göttingen. 1815.

Hesiodi Carmina ad fid. optimor. libror. edit. 16mo. Lipsiae. 1815.

Homeros Hymnen, Epigramme, u. Batrachomyomachie, über. u. mit Anmerk. v. F. Kammerer. 8vo. Marburg. 1816.

Horatius, Q. F., Satiren, erklärt von L. B. Heindorf. 8vo. Breslau. 1815.

———, Oden u. Epoden. Von K. H. Jondani. 8vo. Götting. 1815.

Hug's, J. L., Schutzschrift für seine Deutung des Höheren Liedes, gr. 4to. Freiburg. 1815.

Jessae Vaticiniorum pars, continens Carmina a Cap. 48 usque ad 54. 9. Hebraica ad numeros recensuit, versionem, et notas adjecit E. J. Greve. Prof. 4to. maj. Amstelodami et Lipsiae. 1815.

Journal, kritisches, der neuesten theologischen Literatur, herausgeg. v. C. F. Amneon, u. L. Bertholdt. 3n bdes 1s. 8vo. 4s. Stück. 8vo. Salzbach. 1815.

Kosegarten, H. G. L. Carminum Oriental. Triga. Arab. Mohammedis ebn seid ennâs Jaamonitæ, Pers. Nisami Kendschewi, Turcie. Emri. 8vo. Stralsund. 1815.

Müller, C. G., Notitia et recensio Codd. MSS. qui in Bibliotheca episcopatus Numbergo-Cizensis asservantur. Particula VIIa. 8vo. Lipsiae. 1815.

Passow, F., Uebersicht d. römischen und griechischen Literatur als Leitfaden bei Vorlesungen. 4to. Berlin. 1815.

Peckii, G. T., Lexicon Manuale Græco-Lat. praefatus est Norberg. 8vo. Lundii et Hafniae. 1815.

Quintilian, M. F., de institutione Oratoria libri duodecim, ad. vet. recensuit et annotatione. explanavit G. L. Spalding. Vol. IV. contin. libb. x—xii. 8vo. Lipsiae. 1816.

Rosenmüller, J. G., Scholia in. Nov. Test. Tom. Ius. Edit. VIIa. 8vo. Norimberg. 1815.

Rosenmüller's, J. G. *Leben und Werke* dargestellt von M. J. C. Dolz. 8vo. Leipz. 1815.
 Sallustii, C. C. Bellum Catilinarium, etc. Jugurthinum, etc. adj. M. Thorlacius, 8vo. Hafniae 1815.
 —, opera quae extant omnia præter fragmenta, omnia. Textum recognovit et illustravit G. Lange. 8vo. Halæ Sax. 1815.
 Sarpia, D. G., analectorum ad G. L. Spaldingii M. Fabii Quintilianus specimen, 8vo. Halæ. 1815.
 Sahack, D. N., de Valeriano, sæc. V. homileta Christiano, 8vo. Hafniae. 1815.

Schubert, E. G., de infantia Jesu Christi historia a Matthæo et Luca exhibitæ. 8vo. Gripiswaldiæ. 1815.

Silentarius, P., Ambo ex cod. palat. anthologiæ descripsit Im. Bekkerus. 4to. Berolin. 1815.

Σοφοκλέους τραγῳδίαι, Sophoclis Tragedien, emendat. u. erklärt durch J. G. Fröhlich. 1ster Thl. 8vo. Sulzbach. 1815.

Stein, A., Antholog. epigrammat. latt. recentioris ævi. 8vo. Mündoben et Lipsiæ. 1815.

—, Dr. C. G. D., Deutsch-griechisches Handwörterbuch. Lexiconform. Berlin. 1815.

Stolberg's, F. Leop. Graf von, Geschichte d. Religion Jesu Christi. 10r Bd. mit Beilage. 8vo. Hamburg. 1815.

Terenz, verdeutscht v. J. C. Schlüter. 1ster Thl. Münster. 1815.

Thorlacii, B., Libri Sibyllistarum Vet. Ecclesiæ crisi, quatenus monumenta Christiana sunt, subjecti. 8vo. Hafniae. 1815.

Thorlacii Prolusiones et opuscula. Academica argumenti maxime philologici. tom. III us. Ibid.

Thucydidis de Bello Peloponnesiaco. libri VIII. in tom. 12mo. Lipsiæ. 1815.

Vater, Dr. J. S., Literatur d. Grammatiken, Lexica u. Wörteransammlungen aller Sprachen d. Erde. lat. u. deutsch. 8vo. Berlin. 1815.

Notice sur une médaille de Philippe Marie Visconti, Duc de Milan, par Téchon d'Anneci, &c. Paris, 1816, in 4to. p. 24.

Dissertation sur l'inscription *IACONOC ATKION*, et sur les pierres antiques qui servoient de cachets aux médecins oculistes; par Téchon d'Anneci. Paris. in 4to. 1816. avec planches.

Leçons théoriques et pratiques de langue Grecque, contenant 1o. les élémens simplifiés de la langue; 2o. des exercices de traduction gradués depuis les déclinaisons jusqu'aux verbes irréguliers en *μῆ*; 3o. un vocabulaire donnant l'explication de tous les mots et idiotismes contenus dans les Exercices; par C. A. F. Frénjion. Sec. Edition. Paris. 1816. in 12mo.

The second volume of the French translation of *Strabo* by Mr. Halma has recently made its appearance.

ΚΑΗΜΕΝΤΟΣ Ἀλεξανδρείας λόγος, τίς ὁ σωζόμενος πλοῖσιος; Gr. et Lat. Perpetuo Commentario illustratus a C. Segaar. Traj. ad Rhen. 1816. in 8vo. pag. x+424.

This posthumous work of the learned professor Charles Segaar is edited with very little typographical accuracy. In the very title-page, the word *σωζόμενος* is altered into *σοζόμενος* and *ζωσόμενος*. *Crimine ab uno Disce omnia*.

Minéralogie Homérique, ou essai sur les Minéraux dont il est fait mention dans les poèmes d'Homère; par A. L. Millip. Paris 1816. 8vo.

Histoire Générale des Pêches anciennes et modernes dans les mers et les fleuves des deux Continens; par S. B. T. Noel. T. 1er. 4to. Paris. de l'Imprim. Royale.

This learned Work contains vast materials for the illustration of the ancient poets and prose writers.

Ἀλλογή Ἑλληνικῶν ἀνεκδότων ποιητῶν καὶ λογιγράφων διαφόρων ἐποχῶν Ἑλλάδος: σπουδῇ Ἀνδρ. Μουσταξόυδου καὶ Δημ. Σχημῆ. Τετράδιον Β'. Ἐν Βενετίᾳ 1816. 8vo.

This second number contains Epiphanius' *Ἀνέκδοτα κεφάλαια τοῦ Φυσιολόγου*, and John's *Metropolites of Euchaïta, τὰ ἐκ φύσεως γνωμικά τοῦ ἀνθρώπου*. We must observe that the learned editors were not right in believing that this small piece of John Mauropus was not yet in print. It was published by M. Boissonade p. 130 of his commentary upon *Marinus*, but without the name of the writer.

Des Changemens opérés dans toutes les parties de l'administration de l'Empire Romain, sous les règnes de Dioclétien, de Constantin et de leurs successeurs, jusqu'à Julien: ouvrage couronné en 1815 par l'Académie des inscriptions. Par J. Naudet. 1ere partie. Paris 1816. in 8vo. pag. viii.+254.

Ἱπποκράτους τὸ περὶ Ἀέρων, ὑδάτων, τόπων, δεύτερον ἐκδοθὲν μετὰ τῆς Γαλλικῆς μεταφράσεως, ἣ προσετέθη ἐκ τοῦ αὐτοῦ Ἱπποκράτους καὶ ὁ Νόμος μετὰ τῆς Γαλλικῆς μεταφράσεως, καὶ τὸ τοῦ Γαληνοῦ Ὅτι ἰατρὸς καὶ φιλόσοφος: φιλοτιμία δαπάνη τῶν ἀμαρτυρῶν Χίον. Paris 1816. in 8vo. pp. νστ'+153. The editor and translator is the celebrated Dr. CORAY.

Dr. CORAY of Paris has finished one volume of his new Edition of *Strabo*. It contains only the Greek Text, and will be comprised in 3 Vols. Octavo. Some copies are struck off on large paper.

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It is but just, that the diligence, perseverance and learning of Sig. Angelo Maio, which have been rewarded with various discoveries in the Ambrosian library, of which Sig. Maio is curator, should be fully set before the learned world, and duly estimated by the public. The first of these fragments, which commands our attention at present; is *I. M. Acci Plauti fragmenta inedita. Item ad Publum Terentium commentationes et pictura inedita*. Milan, 1815.—These fragments of Plautus were found in the Ambrosian library. Sig. Maio has caused an exact copy of them to be engraved. They consist in near sixty entire verses, never before published; and in fragments of many others damaged by time and accident, of which part belongs to the *Vidularia*, a lost comedy of Plautus. These pieces form the first part of the volume, which also contains observations and critical notes on eighteen comedies of Plautus...

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unpublished documents concerning Terence, consisting in a life of that famous comic writer—a commentary on five of his pieces, prior to the tenth century of the Christian era, and in three engravings of the comic characters and masks, serving as a kind of substitute and supplement to the famous Vatican copy of Terence, already published.

Secondly. Isæi oratio de hereditate Cleonymi nunc primum duplo auctorior. Inventore et interprete Angelo Maio. Milan, 1815.—Hitherto little more was known of the pleadings of Isæus for the heritage of Cleonymus, than about half of the discourse, which is placed at the opening of this orator's works. A copy in the Ambrosian library has furnished the remainder. To these are added sundry variations in the harangue of the same orator, for the heritage of Menecles, first published at London in 1785, from a copy then preserved at Florence.

Themistii Philosophi Oratio in eos a quibus ad præfecturam susceptam fuerat vituperatus. Inventore et Interprete Angelo Maio. Milan, 1816.—According to Phocion, the number of discourses of Themistius was *thirty-six*, of which *thirty-three* have been published. Another has been discovered in an Ambrosian copy; in this Themistius replies to the reproaches of his detractors for having accepted from the Emperor Theodosius the place of Prefect of Constantinople. It is accompanied with an unpublished introduction to another harangue of Themistius.

Sig. Angelo Maio, Editor of these fragments, and discoverer of other literary documents also, and to whom perhaps the world may be indebted for discoveries much more valuable, has accompanied these publications with prefaces, has also translated the Greek discourses into Latin, and has added notes historical and critical, full of various learning—especially to the text of Themistius.

BIBLICAL.

Evangelists; old Latin Version.

There has lately been published at Breslau an Account of a copy of the four Evangelists, in the old Latin Version, before Jerom; with a Specimen of the text. Whether it contains a correct and entire copy we do not know; but, we believe, that such a copy would be very acceptable to Biblical Students. The title is

De codice quatuor Evangeliorum Bibliothecæ Rhedigerianæ, in quo vetus Latina Ante-Hieronymiana versio continetur. Accedunt Scripturæ Codicis specimina. Ed. David Schulz. 2to. 1816.

A work of importance to Biblical Critics has been published at Leipzig, in German; by Chri. G. Gersdorf, Minister of Tauten-

doff, &c.; entitled, *Beiträge zur Sprach-Charakteristik der Schriftsteller des N. T.* i. e. 'A Treatise on the peculiarities of style observable in the writings of the different authors of the New Testament, containing remarks for the most part new.'

It is obvious that every author has his own way of combining his ideas, of arranging his arguments, and especially of expressing them; and his individuality is more or less apparent, in proportion to the want or extent of his mental improvement. By diligently attending to the peculiarities of each author, we are enabled to deduce from them those principles and laws which must guide us in the interpretation of his works; we soon learn to form a judgment not only of the wording of single passages, but of the genuineness or spuriousness of whole Chapters and Books attributed to him; and we may often decide with certainty on single readings, where manuscripts afford either no criterion, or none to be depended on. This attention the learned and laborious author, a pupil of the late *Fischerus*, has for many years directed to the writings of the inspired authors of the New Testament. He is unfriendly to what has been termed the higher department of criticism, and establishes satisfactorily, in opposition to some modern critics, that the style of the authors of the N. T. is consistent, uniform, and equable. According to him, no fear need be entertained of too great an accumulation of various readings, but it is rather highly desirable, that some of the most important MSS. should be collated over again. Copies of this excellent work have been imported by Mr. Bohte, York Street, Covent Garden; and it is much to be wished that some Biblical scholar, versed in German, would furnish a more ample account of its contents.

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The Tripos of J. B. for 1813, in our next.

We shall soon lay before our readers a paper relative to Professor Wolf's famous hypothesis respecting Homer, promulgated in his *Prolegomena*. Vossius of Heidelberg has challenged him

publicly to *prove* that hypothesis, intimating that it was nothing but a mere joke, and that he, Vossius, had many years ago convinced Wolf of it privately.

We shall with great pleasure gratify our readers with the learned and elegant Essay *de l'Improvisation Poétique chez les Anciens*.

The Notice of the 2nd Edition of HERMANN *de Metris* came too late for this No.

We shall continue *Bentley's Emendations on Aristophanes* in our next.

The *Westminster Prologue and Epilogue* of this year will appear in a correct form in our next.

Observations on *Livy*, and Mr. W.'s other articles shall have an early insertion.

NUMITOR on *Juvenal* came too late for the present No.

F. R. S. is informed that we do not recollect that any of Stanley's Notes on Callimachus were ever printed. He collected the Fragments of Callimachus, which Dr. Bentley saw in MS. Bentley's enemies did not scruple to say that he stole the greater part of his Notes on Callimachus from Stanley's papers. This charge was answered in the Tract we have reprinted in our six or eight last Nos. Stanley's MS. Notes on Callimachus are preserved in the British Museum.

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